

# Prabuddha Bharata

OR

## Awakened India



इसिद्धत जाग्रत प्राप्य वराशिवोधत ।

*Katha Upa. I. iii. 4.*

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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

Arise! Awake! And stop not till the Goal is reached.

—Swami Vivekananda.

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JANUARY 1916

[ No. 234

## CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

(RECORDED BY A DISCIPLE.\*)

### I.

[ Place: Calcutta, the house of the late Babu Priya Nath Mukhopadhaya, Baghbazar. Year: 1897. Subjects:—The disciple introduced himself to the Swamiji for the first time—Conversations with Babu Narendranath Sen, the Editor of "The Mirror"—A comparison between England and America—The future of the preaching of religion in the West—Does the future welfare of India lie through religion or through politics? ]

It was three or four days ago that Swamiji had set his foot in Calcutta after his first return from the West. The joy of the devotees of Sree Ramakrishna knew no bounds at enjoying his holy presence after a long time. Moreover, the well-to-do among them considered themselves blessed by warmly inviting Swamiji to their own houses. This afternoon Swamiji had an invitation to the house of Sriyut Priyanath Mukhopadhaya, a devotee of Sree Ramakrishna, at Rajballabhpura in Baghbazar. Receiving this news, many devotees assembled to-day in his house.

The disciple also, informed of it through indirect sources, reached the house of Mr. Mukherjee at about 2-30 p. m. He had not yet made his acquaintance with Swamiji. This was the first meeting with the Swami in the life of the disciple.

On the disciple reaching there, Swami Turiyananda took him to Swamiji and introduced him. After his return to the Belur Math ere this, the Swami had heard about him while having read a Stotra on Sree Ramakrishna composed by the disciple. Swamiji also had come to know that the disciple used to visit Nag Mahashaya, a foremost devotee of Sree Ramakrishna.

When the disciple prostrated before him and sat down, Swamiji addressed him in Sanskrit and asked him about Nag Mahashaya and his health, and while referring to his

\* The disciple is Babu Saratchandra Chakravarty, who has published his records in a Bengali book in two parts through the Udbodhan Office, Baghbazar, Calcutta. Our present series of "Conversations and Dialogues" is an almost literal translation of this book, "Swami-Shisya-Samvada."

superhuman renunciation, his unbounded love for God and his humility, he said, "वयं तस्मान्मेषात् इताः मधुकरं तं कलु कृती।" "We are undone by our vain quest after reality ; while, oh bee! you are indeed blessed with success!" He then asked the disciple to send these words to Nag Mahashaya. Afterwards, finding it rather inconvenient to talk to the disciple in the crowd, he called him and Swami Turiyananda to a small room to the West and, addressing himself to the disciple, began to recite these words from Viveka-Churamani.

मा भैष्ट विद्वन् तव नास्त्यपायः  
संसारसिन्धो स्तरयोऽस्त्युपायः  
येनैव याता यतयोऽस्य पारं  
तमेव मार्गं तव निर्दिशामि ।

"Oh wise one! fear not; you have not to perish. Means there are for crossing the ocean of this round of birth and death. I shall show you the same way by which holy men of renunciation have crossed this ocean." He then told him to read Acharya† Sankara's work named Viveka-Churamani.

At these words, the disciple went a-musing : was the Swami in this way hinting at the desirability of his own formal initiation? The disciple was at that time a staunch orthodox in his ways and a Vedantin. He had not yet settled his mind as regards adoption of a Guru and was a devoted advocate of Varna-shrama, or caste ordinances.

While various topics were going on, a man came in and announced that Mr. Narendranath Sen, the Editor of the Mirror, had come for an interview with Swamiji. Swamiji asked the bearer of this news to show him into that small room. Narendra Babu came and taking a seat there opened various topics about England and America. In answer to

his questions Swamiji said, "Nowhere in the world is to be found another nation like the Americans, so generous, broad-minded, hospitable and so sincerely eager to accept new ideas." "Whatever work," he went on, "has been done in America has not been done through my power. The people of America have accepted the ideas of Vedanta, because they are so good-hearted. While speaking of England he said, "There is no nation in the world so conservative as the English. They do not like so easily to accept any new idea, but if through perseverance they can be once made to understand any idea, they will never give it up by any means. Such firm determination you will find in no other nation. This is why they occupy the foremost position in the world in acquiring power and civilisation."

Then declaring that if qualified preachers could be had there is greater likelihood of the Vedanta work being permanently established in England than in America, he continued, "I have only laid the foundation of the work. If future preachers follow my path, a good deal of work may be done in time."

Narendra Babu asked, "What hope is there for us in future by preaching religion in this way?"

Swamiji said, "In our country there is only this religion of Vedanta. Compared to the Western civilisation, it may be said, we have hardly got anything else. But by the preaching of this universal religion of Vedanta, a religion which gives equal rights to acquire spirituality to men of all creeds and all paths of religious practice, the civilised West would come to know what a wonderful degree of spirituality once developed in India and how that is still existing. By the study of this religion, the Western nations will have increasing regard and sympathy for us,—even already these have grown to some extent. In this way, if we have their real sympathy and regard we would learn from them the sciences bearing on our material

\* Words addressed by Dushmanta to the bee which was teasing Sakuntala by plunging at her face.—Kalidasa's Sakuntala.

† i. e. holy teacher of men.

life, thereby qualifying ourselves better for the struggle of existence. On the other hand by learning this Vedanta from us, they will be enabled to secure their own spiritual welfare."

Narendra Babu asked, "Does any hope of our political progress lie in this kind of interchange?" Swamiji said, "They (the Western nations) are the children of the great hero Virochana!\* Their power makes the five elements play like puppets in their hands. If you people believe that we shall in case of conflict with them gain freedom by applying the forces of those material elements, you are profoundly mistaken. Just as a little piece of stone figures before the Himalayas, so we differ from them in point of skill in the use of those forces. Do you know my idea?— By preaching the profound secrets of the Vedanta religion in the Western world, we shall attract the sympathy and regard of these mighty nations, maintaining for ever the position of their teacher in spiritual matters,

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\* In ancient Indian tradition Virochana was the first great king of the Asuras, possessing supernatural powers. Recent investigations in Assyrian mythology prove the existence of a tradition in Assyrian history about such a king, called Berosus in certain ancient genealogies.

and they will remain our teachers in all other material concerns. The day when, surrendering the spiritual into their hands, our countrymen would sit at the feet of the West to learn religion, that day indeed, the nationality of this fallen nation will be dead and gone for good. Nothing will come of crying day and night before them, 'Give me this or give me that.' When there will grow a link of sympathy and regard between both nations by this give-and-take intercourse, there will be then no need for these noisy cries. They will do everything of their own accord. I believe that by this cultivation of religion and the wider diffusion of Vedanta, both this country and the West will gain enormously. To me the pursuit of politics is a secondary means in comparison to this. I shall lay down my life to practically carry out this belief. If you believe in any other way of accomplishing the good of India, well, you may go on working your own way."

Narendra Babu shortly left, expressing his unqualified agreement with Swamiji's ideas. The disciple, hearing the above words from Swamiji, astonishingly contemplated his luminous features with steadfast gaze.

(To be continued).

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## OCCASIONAL NOTES.

**I**N completing its twentieth year of existence, the Prabuddha Bharata sends its greetings to all its numerous readers who have helped to keep up its *Homa*-fire of wisdom and service. Toilsome is the path it has chalked out for itself, for with perfect ease the forces of blind worldliness triumph all the world over, and very few in number are those who steadily strive to bring all their pursuits in life under the direct guidance of the Spiritual Ideal. The rushing wave of modern secularism sweeps over all the fields of human endeavour, and even the very bases

of religious life have been undermined by the most compromising conceptions of spirituality. Not evidently in the interest of spiritual progress, but in that of its own, has worldliness sought everywhere to demolish the line of demarcation between the two, for its cry is that religion must accept its terms in order to live by its side.

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But assuredly, religion expects to survive this insidious attack; for never it lacked heroes to bear testimony to the verities and the glories of its higher experience, and one

such stalwart is worth thousands of compromising hypocrites. It is no wonder that human beings would always tend to play themselves into the clutches of worldliness with the name of religion on their lips. That tendency has always been a permanent factor throughout the history of man's spiritual endeavour. But the modern age in the name of a triumphant intellectual culture is seeking to impart to that tendency the weight of a false spiritual wisdom, thereby rivetting more firmly the chains that bind human mortals to the rock of worldly desire. It is no easy task to expose this treacherousness of the modern culture.

Another task to which the Prabuddha Bharata has boldly addressed itself is to warn the children of every land, specially those of India, against an organisation of life on the basis of a false type of patriotism. The evils of such organisation are hurrying Europe to-day, "red in tooth and claw," on towards a chasm of destruction, and almost a miracle of political self-restraint on the part of the belligerents is necessary now to arrest her hurrying steps on the brink of this chasm. And even then, enough of the wine of political organisation may be left in her veins to hold her hesitating footsteps tied to the old beaten track of collective secularism. The demon in man with the magic wand of a political ideal for collective life has almost undone in the West all the monumental labours of ages lavished on the task of moulding individual life by a Christ that died on the cross. Will Europe be able after the war to wriggle herself out of the grip of this demon? The trend of proud, self-sufficient, European culture of to-day does not guarantee such a happy contingency. The vaulting prestige of political supremacy will not bend her knees perhaps before the feet of a wisdom that comes from an Orient which with its characteristic political impotence "bowed low before blast,

"In patient, deep disdain,  
"She let the legions thunder past  
"And plunged in thought again."

But the same problem of a wrong organisation of life confronts us nearer home. In India, educated people struggling with their countrymen in the quagmire of disorganisation are making a loud hasty bid for the same misorganisation of life, as if for the panacea for all the evils which a comparison of their own condition with that of Western nations is daily revealing to their view. With the avidity of a drowning man catching at the straw, they are reaching out their hands for all the shining ideals and methods of political nationalism. They have no patience for a diligent enquiry as to what that nationalism implies,—as to whether that nationalism is compatible with the spiritual purpose and trend of their past history. Their blind hankering for the political scheme of collective life deludes their minds into believing that somehow that scheme may leave as well an adequate scope for the pursuit of their own spiritual destiny. Never having lived under the actual mechanism of collective political life, they have no idea how that type of national life necessarily reduces the collective pursuit of religion into a mockery and a dream,—how in fitting itself into the mould of political patriotism, collective life is left absolutely no choice in favour of allowing religion any voice in matters of political expediency.

This irrevocableness of the choice, once made, of political nationalism aggravates the critical situation into which we find ourselves placed by our crazy imitation of Western patriotism. More than a decade ago, Swami Vivekananda sounded a clear note of warning when he pointed out to us how the choice of a political ideal for the great task of nation-building would inevitably drive us towards annihilation. But this warning produced no

effect on the minds of our educated political leaders inebriated with the ideals and methods of political nationalism. Even their imagination is being still led captive by fond paper schemes of political self-government under the most tempting names, while the real task of organisation on our own national lines lies neglected to a deplorable and even culpable extent. It is, indeed, a very difficult task now to divert the enthusiasm of our educated countrymen to that spiritual type of Indian nationalism to which we are pledged by the whole course of our past history. To redeem and reclaim cultured minds in India from the Western type of patriotism, into which they have drifted, by the enthusiasm of a new patriotism centred round the spiritual mission of our collective life, is a task that requires the utmost perseverance.

And this task of the Prabuddha Bharata has been rendered the more difficult owing to a certain inertia in our present-day thought-life, which produces in it a peculiar hesitation to move along new lines of thought. It clings too much to accepted grooves of thinking, even when those grooves lead us to disappointing results in the practical spheres of our life. We seek to make up for this inertia by a blind dependence on big names in the field of our collective thought and activity. We judge of ways of thinking by the amount of reputation which their source has acquired in the field of literature instead of by the amount of success with which they tackle the pressing problems of life. In this way we have lost proper responsiveness for new messages that may come to us through literature. As a result, we find the present periodical literature in our country dealing only in old stale messages for our collective thought-life, dressing them up in diversified language. Most of the monthly journals cater to our intellect a hodge-podge of literary contributions that leave no scope for a distinct message to be borne by each of them

with regard to the fundamental problem of organising our collective thought and activity. Hardly any journal stands clearly for any such distinct message to be placed before its readers through almost every thing that it writes for them. And a swelling majority of the reading public look more for a soulless variety of reading matter attired in an attractive exterior than for any such life-giving message to stimulate our collective thoughts and impulses.

In spite of all these difficulties, with almost no pretensions for attractiveness in superficial respects, the Prabuddha Bharata has the satisfaction of finding its sphere of circulation steadily enlarged. And this steady course of progress it will be able to pursue with increasing benefit to itself and to those to whom its message is borne, the more it succeeds in constituting itself the worthy medium for the abiding inspiration of the Swami Vivekananda to work through it. For that inspiration will never cease to work so long as the very last step in the realisation of the glorious possibilities of India in the future of humanity will remain to be taken. And as the new year invites us with added fervour to our task of calling our countrymen, plunged into a grave confusion in thought and conduct, back to the only rallying point in the current of our collective life, the noble benediction of the Swamiji on the Prabuddha Bharata which he used to regard as the voice of Awakened India, a benediction uttered when he himself lit up its *Homa*-fire of wisdom and service in this Himalayan seclusion, wakes up in our soul into renewed expression :

Then speak, O Love!

Before thy gentle voice serene, behold how  
Visions melt, and fold on fold of dreams  
Departs to void, till Truth and Truth alone  
In all its glory shines.—



## BERGSON AND VEDANTA.

**M**ONSIEUR HENRI BERGSON has won a world-wide reputation as an original thinker. A renowned professor at the College of France and a member of the Institute, he still enjoys full vigour of life and thought, and judging from the singular originality and value of his achievements, we are safe in presuming that even during his lifetime, his philosophy will exert a growing influence on the minds of sincere thoughtful people all over the world.

Bergson's originality mainly consists in redeeming philosophy from the fruitless domination of the intellect. Philosophy has had to live, specially in the modern age, on the paltry stipend allowed to it by scientific thought. Even German idealism, in which modern philosophy is generally credited to have reached its high watermark, could give it nothing better than the subtleties of scientific thought strained through the filter of logic. Confined thus within the sweep of the human intellect, philosophy was practically cut off from those sublime heights of intuition, where lies by birthright the cradle of all its achievements and aspirations.

In Bergson, philosophy is again carried back to its legitimate source. He even assures us that "there is no durable system that is not, at least in some of its parts, vivified by intuition. Dialectic is necessary to put intuition to the proof, necessary also in order that intuition should break itself up into concepts and so be propagated to other men; but all it does, often enough, is to develop the result of that intuition which transcends it. \* \* The philosopher is obliged to abandon intuition, once he has received from it the impetus, and to rely on himself to carry on the movement by pushing the concepts one after another. \* \* But by

dialectic many different agreements are possible, while there is only one truth. Intuition if it could be prolonged beyond a few instants, would not only make the philosopher agree with his own thought, but also all philosophers with each other."

Here in this statement, we find a clear account of not only how Bergson's system originated, but how all systems essentially originate. The difference lies in the fact that Bergson in developing his system never allows himself to lose his foothold on intuition, while other modern thinkers almost unconsciously slip, neck and heels, purely into the activities of the intellect.

And what is the discovery Bergson makes for us by this superior philosophical method of maintaining the function of intuition as the monitor in all his intellectual speculations pursued for giving us his own system? For in this discovery, we who belong to the Vedantic school which insists on intuition as the only proper organon of philosophy should naturally feel more interested than the students of any other school of philosophy.

As is to be expected, Bergson's discovery, in its main lines, almost constitutes itself a rediscovery of the conclusions of Vedanta with regard to the creative process. By his new analysis of evolution, Bergson discovered a point where reality relaxed itself into unreality, where life as reality broke itself up into a course of unreal creation in which matter and intellect, which did not exist before, start on a process of mutual adaptation. At this starting-point, matter is not, of course, the matter as we know it, neither intellect the intellect as in man. Matter, there, is तन्मात्रं, the "that only" of "an enormous number of elementary movements" or vibrations grasped

gradually\* under the form of a quality; and intellect is only some elementary cognition of a "that" or a property,—that is, instinct, which explodes at once, as it were, into action. Into this instinct is gradually imported a tendency to choice, which develops, on its own line, thought as we know it at the sacrifice of perfect spontaneity of fitting action, an element of advantage in instinctive life.

Throughout this process of mutual adaptation, by which what we know as matter and thought flowed out into being, the tendency everywhere was to serve the interest of action,† which is life manifesting or *making* itself, by imposing on the ever-continuous the idea of the discontinuous to all possible extent. As an extension of this tendency, we find in intellectual operations the idea of *states* developed as applied to matter and mind which in reality imply continuous becoming, there being nothing stationary in them. Thus, the forms into which intellect materialises matter and the states into which our ordinary consciousness is cut up for us, are nothing but lines on which action has been and will be possible for us. We cannot completely undo all forms and states again without dissolving first our intellect into what it was before its evolution. By breaking up into states the continuous becoming of our consciousness which is its real being, we find ourselves under the necessity of linking up those states again by supplying an ego of consciousness, while by cutting into the flux of material existence stationary forms of matter we are ourselves obliged to restore the flow by creating a false idea of time in which

\* This word "gradually" does not fit well into Bergson's idea of the universal *continuous* flux, for it seems to import "grades" into that flux. Such imperfections of language cannot however be fully avoided.

† i. e. the evolving principle of thought acting on the evolving principle of matter, or making the latter an instrument to act on itself, the latter kind of action developing choice to transcend instinct.

those forms endure. This false duration is only the spurious postulate of a *time-length* imposed by our intellect which can function only through an idea of extension or space, for this extension is an originating principle of its own evolution. Extension is only *de-tension*, or relaxation of that tension of consciousness, which is its reality and which takes us back to that point whence the real flux of life is inverted to the direction of material existence. "When we make ourselves self-conscious in the highest possible degree and then let ourselves fall back little by little, we get the feeling of extension; we have an extension of the self into recollections that are fixed and external to one another, in place of the tension it possessed as an indivisible active will." Here in this "effort of mind *sui generis*," we follow "the regression of the extra-spatial degrading itself into spatiality."

Thus the spatiality of space, the materiality of matter and consequently the intellectuality of the intellect, all constitute an inversion of the real order of life which intuition only discovers for us. They imply a direction of life, by following which reality can never be reached. From them we must have to withdraw ourselves in order to proceed decidedly towards reality. In Western philosophy of the modern age, this is perhaps the only echo we hear of the trumpet-call of Vedantic *nivritti*, or self-withdrawal.

If we analyse the Vedantic theory of the process by which the vibrations of the primal Prana develop on parallel lines through Ahankara and Tanmatras into sensori-motor organisms and the world of matter, we find hardly anything new in the corresponding theory of Bergson except its wealth of illustrations and thoroughness of reasoning. Even the Vedantic conception of life in other planets and in other solar systems is echoed in Bergson's theory of evolution when it is stated that if the essential aim of life "is to catch up usable energy in order to expend

it in explosive actions, it probably chooses, in each solar system and on each planet, as it does on earth, the fittest means to get this result in the circumstances with which it is confronted," and arguing still further on the same lines, even the possible existence of life in unsolidified nebulous matter has been conceived by Bergson.

In fact, the whole process of the evolution of life starting from the point where reality relaxes itself into a divided course of becoming eventually giving us intellect and matter, appears mainly identical in the systems of Bergson and Vedanta. But beyond that point, when intuition is made to turn purely upon itself for giving us a clear view of the fundamental reality which below that point manifests itself as evolutionary life, we find a parting of ways for the two systems of philosophy. To explain this divergence with regard to the fundamental theory of reality, we have to carefully examine the nature of intuition which is employed in these two systems. Both claim intuition to be the real instrument with which they work out their theories, but why then is there this difference in their view of the fundamental reality, a difference which evidently affects also their estimate of the significance and value of the whole evolutionary process?

In Indian philosophy which always claimed to be founded on intuition, the same problem was created by differences in the dictates of intuition giving rise to different schools of philosophy. But in India the Vedas embodying the intuitive experiences of Rishis were considered by all orthodox schools to be the common repository of all possible dictates of intuition, and the latest theory of Vedic interpretation founded on the teaching of Sri Ramakrishna maintains that such divergence in results of intuition can be satisfactorily explained and reconciled by the natural gradation of *Avastha* or the intuitional state or pitch of the human consciousness. This greatest modern seer used to

demonstrate by direct experience these grades of intuition.

So by reference to the intuitive experiences recorded in the Vedas, it is possible to determine the nature of Bergson's intuition. But let us first examine it a little by psychological introspection, a method more generally accepted by modern thinkers. Bergson describes the introspective function of his intuition as follows; "Let us then concentrate attention on that which we have that is at the same time the most removed from externality and the least penetrated with intellectuality. Let us seek, in the depths of our experience, the point where we feel ourselves most intimately within our own life. \* \* We must, by a strong recoil of our personality on itself, gather our past which is slipping away, in order to thrust it, compact and undivided, into a present which it will create by entering. Rare indeed are the moments when we are self-possessed to this extent; it is then that our actions are truly free. And even at these moments we do not completely possess ourselves. Our feeling of duration, I should say the actual coinciding of ourself with itself, admits of degrees. But the more the feeling is deep and the coincidence complete, the more the life in which it replaces us absorbs intellectuality by transcending it."

But this introspective concentration, into which Bergson so often in his writings carries us, clearly admits of degrees, as he himself acknowledges, and in *that* degree of self-possession which we invariably reach when exercising what he calls intuition, we find the consciousness of ego always surviving. We are never called upon to transcend this ego-consciousness. Bergson's intuition undoubtedly involves the persistence of the ego, the "I"—"I" of consciousness. It is a "recoil of our personality on itself," a "putting back our being into our will and our will itself into the impulsion it prolongs." In fact, the expressions he every time employs

to describe his introspective intuition, never claim to extricate themselves from the implication of an ego. But this ego according to his own philosophy has no reality, for when analysing how the intellect posits an ego to serve its own purposes, he says: "As a matter of fact this substratum has no reality; it is merely a symbol intended to recall unceasingly to our consciousness the artificial character of the process by which attention places clean-cut states side by side, where actually there is a continuity which unfolds."

Here actually we find his intuition moving in a vicious circle projected from his intellect. The intuition of ego is the condition of the intuition of time as pure duration or continuity. In fact both intuitions are identical, one and the same fact of experience. Following Bergson's mode of expression, we may say that when the tension of pure consciousness relaxes itself into a flux of becoming or a continuity, it continues itself into an interpenetrating consciousness of ego. This is the very first and therefore the very faintest emergence of intellect, which proceeds then to solidify its nebulosity in a further relaxation of pure consciousness resulting in a feeling of extension, or length in the first instance, and now the primal flux in consciousness defined by an interpenetrating ego puts on the appearance of successive points of consciousness threaded by that ego. Bergson's intuition just soars up to that first relaxation of pure consciousness, where it reduces itself into what Indian intuitionists, Swami Vivekananda for example, describes as **अहमहमिति** i. e. the "I-I" consciousness, the time-flux contained and consisting in pure ego-consciousness. Below this point naturally, the ego supplies to the intellect the symbol of the continuity which it splits up into successive states; that which was the pure ego becomes now the ego of intellectual operations plus its successive states. The ego which in knowing itself as a continuity

brought intellect into formulation is now grasped by the formulated intellect under its own form.

So if Bergson's intuition of pure continuity itself involves an ego, he argues in a circle when he goes to explain this ego by the intellectual necessity of linking up clean-cut psychic states into which the original continuity has been broken up. The truth of the matter is that the ego or pure continuity of consciousness at the very fountain-head of intellect, when broken up into successive states by that intellect, persists in it as an ego *related* to those states.

Thus we see that Bergson's intuition does not completely transcend intellectuality. It is impregnated with the seed of intellect, which necessarily compels it to cognise reality, in the form of the pure continuity of ego-consciousness. The result is a projection of becoming into that reality which transcends both the correlative conceptions of being and becoming.

But this shortcoming in Bergson's philosophy does not prejudice its progress from the time-reality as its starting-point to the genesis of matter and the forms of thought under which the former is comprehended by human intellect. His metaphysics may have been halting, but his science of the whole creative evolution is perfect so far as retracing the whole process to the primal flux in reality is concerned. Only the inaccuracy of his assumption that the flux or becoming is real makes the measure of reality he attaches to life in this material world something delusive. For instance, he says: "In reality life is a movement, materiality is the inverse movement, and each of these two movements is simple, the matter which forms a world being an undivided flux, and undivided also the life that runs through it, cutting out in it living beings all along its track. Of these two currents the second runs counter to the first, but the first obtains, all

the same, something from the second. There results between them a *modus vivendi*, which is organisation." Now, although life as we find it in the world implies a movement opposite to that of materiality, still we can never dissociate it from the latter. So the two movements are the mutually implied, secondary cross-currents on the same flux of a stream which is more real than either of the cross-currents. If we take the current of life to have the same direction as the real flux of the stream, we give it more relative reality than the current of materiality. In Vedanta we call these two cross-currents Vidya-maya and Avidya-maya, of which the former, that is, life through instinct, reason and intuition, counteracts the latter, which is the current of life unmaking itself through materiality. Bergson recognises these cross-currents and illustrates them by rockets released in succession, the later ones flying up through the falling cinders of the previous ones. But while in Bergson the current of "life making itself" coincides ultimately with reality, which is flux, through intuition, the same current in Vedanta completely counteracts the other current through intuition, and so both vanish together having purely a mutually implied existence. So a greater measure of reality is given to life making itself by Bergson than by Vedanta, the reason being that the former's intuition reaches up to the pure flux of becoming as the reality, while the latter pushes its intuition still further along the cross-currents and so beyond all flux. Life making itself and life unmaking itself are in Vedanta not cross-currents *on* a stream but cross-currents *constituting* the stream, so that the Real in Vedanta transcends life itself which is but the unreal flux of Maya.

But if from this metaphysical plane, we descend to that of creative evolution in its process, we find in Bergson a wonderful clear response of the fundamental principle of evolutionary causality as expressed by

Patanjali in his aphorism, निमित्तमप्रयोजकं प्रकृतीनां वरणभेदस्तु ततः क्षेत्रिकवद् । This principle in its biological application would mean that the external incidental conditions do not bring out into existence the evolutes of nature but simply serve to make way for their manifestation through removal of obstacles, just as a farmer removes a dam for water to flow into his field. Bergson endorses this view of the evolution of forms of life through its self-impulsion and most ably refutes the theory of physico-chemical causes (i. e. the external incidental conditions) producing new forms of life as their effects. Even Vedantic thought may profitably accept his illustration in this respect of a mass of iron filings into which a hand is thrust falling into definite arrangements while making way for it.

Thus we see that Bergson's philosophy which is centred in intuition describes an orbit which is at least parallel to that of Vedantic thought, and it is only necessary to intensify Bergson's intuition to make the two orbits perfectly coincide with each other. One of the later Upanishads after putting forward the proposition,

कालात् स्रवन्ति भूतानि कालात् वृद्धिं प्रयान्ति च काले चास्तं नियच्छन्ति कालो मूर्त्रिरमूर्तिमान् ।

—"From Time life in all its forms evolves, through Time it develops, and into Time it goes back ; verily Time has both embodied and disembodied aspects,"—concludes by saying,

देवाद्य ब्रह्मणो रूपे कालश्चाकालश्च, and therefore

कालः पचति भूतानि सर्वाण्येव महात्मनि

यस्मिस्तु पच्यते कालो यस्तं वेद स वेदवित् ॥

"The Absolute is known as Time and as beyond Time," so that, though Time in its own infinite self (i. e. महत्तत्त्वं) digests (or reabsorbs) all forms of life, he who knows That in which Time itself becomes reabsorbed, knows the highest that is to be known." So here in Vedantic thought we find both the standpoint of Bergson's intuition and the higher one to which Vedanta rises.

EPISTLES OF  
SWAMI VIVEKANANDA.

LXXII.

The Math,  
15th Dec. 1898.

Dear—

\* \* \* \*

The mother is our guide and whatever happens or will happen is under her ordination.

\* \* \* \*

Yours etc.  
Vivekananda.

LXXIII.

The Math,  
April 11, 1899.

Dear—

\* \* \* \*

Two years of physical suffering have taken away twenty years off my life. Well, but the soul changeth not, does it? It is there, the same madcap Atman, mad upon one idea, intent and intense.

\* \* \* \*

Yours etc.  
Vivekananda.

LXXIV.

Ridgely,  
Sept. 1899.

Dear—

\* \* \* \*

Mother knows best, that is all about me.

\* \* \* \*

Yours etc.  
Vivekananda.

LXXV.

Ridgely,  
Sept. 2nd, 1899.

Dear—

\* \* \* \*

Life is a series of fights and disillusionments.

\* \* \* The secret of life is not enjoyment but education through experience. But we are called off the moment we begin really to learn. That seems to many a potent argument for a future existence. \* \* \*

Everywhere it is better to have a whirlwind come over the work. That clears the atmosphere and gives us a true insight into the nature of things. We begin anew but on adamantine foun

\* \* \*

Yours etc.  
Vivekananda.

LXXVI.

Ridgely,  
18th Nov. 1899.

Dear—

\* \* \* \*

It seems there is a gloom over your mind. Never mind, nothing is to last for ever. Anyhow life is not eternal. I am so, so thankful for it. Suffering is the lot of the world's best and bravest—yet, for aeons yet,—till things are righted, if possible, here,—at least it is a discipline which breaks the dream. In my sane moments I rejoice for my sufferings. Some one must suffer here;—I am glad it is I, amongst others of nature's sacrifices.

Yours etc.  
Vivekananda.

LXXVII.

New York,  
15th Nov. 1896.

Dear—

\* \* \* \*

On the whole I don't think there is any cause for anxiety with my body. This sort of nervous body is just the instrument to play great music at times and at times to moan in darkness.

Yours etc.  
Vivekananda.

## THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 236 Vol. XX).

## वैराग्यशतकम् ।

माने म्नायिनि खण्डिते च वसुनि व्यर्थे

प्रयातेऽर्थिनि

क्षीणे बन्धुजने गते परिजने नष्टे शनैर्यौवने ।

युक्तं केवलमेतदेव सुधियां यज्जहुकन्यापयः

पूतप्रावगिरीन्द्रकन्दरतटीकुञ्जे निवासः

कचित् ॥७८॥

78. When honour has faded, wealth has become ruined, those who sue for favours have departed in disappointment, friends have dwindled away, retainers have left and youth has gradually decayed, there remains only one thing proper for the wise—residence somewhere in a grove on the side of a valley of the mountain whose rocks are purified by the waters of the Ganges.

[ जहुकन्या—the Ganges is so called on account of the myth that Rishi Jahnu drank it up and then disgorged it through his ear or thigh, when in its course towards the Bay of Bengal after its descent from the heavens it overflowed the sacrificial platform of the Rishi. Examination of the traditional place where the Rishi is supposed to have lived in ancient times suggests the likelihood of the course of the river being obstructed by an extensive eminence with pervious soil and of its delayed emergence on the other side. ]

रम्याश्चन्द्रमरीचयस्तृणवती रम्या वनान्तस्थली

रम्यं साधुसमागमागतसुखं काव्येषु रम्वाः कथाः ।

कोपोपाहितबाष्पबिन्दुतरलं रम्यं प्रियाया मुखं

सर्वं रम्यमनित्यतामुपगते चित्ते न किञ्चित्पुनः ७९

79. Delightful are the rays of the moon, delightful the grassy plots in the outskirts

of the forest, delightful are the pleasures of wise men's society, delightful the narratives in poetical literature and delightful the face of the beloved swimming in the tear-drops of (feigned) anger. Everything is charming, but nothing is so when the mind is possessed by the evanescence of things.

रम्यं हर्म्यतलं न किं वसतये श्रव्यं न गेयादिकं

किं वा प्राणसमासमागमसुखं नैवाधिकप्रीतये ।

किंतु भ्रान्तपतङ्गपक्षपवनव्यालोलदीपाङ्कुर-

च्छायाचञ्चलमाकलय्य सकलं सन्तो वनान्तं

गताः ॥८०॥

80. Is not a palace pleasant to dwell in? Is not music with its accompaniments, agreeable to listen to? Is not the society of those dear as life itself more pleasing? Yet, wise men have gone away to the forest, regarding these things as unstable as the shadow of a lamp's flame flickering through the puff of the wings of a deluded moth.

मासंसारत्रिभुवनमिदं चिन्वतां तात तादृ-

ङ्नैवास्माकं नयनपदवीं श्रोत्रमार्गं गतो वा ।

योऽयं धत्ते विषयकरिणीगाढगुडाभिमान-

क्षीबस्यान्तःकरणाकरिणाः संयमानायत्नीलाम् ॥८१॥

81. Oh dear! in our quest through the three worlds from the very beginning of their creation, none such has come within sight or hearing, that can manage the rompings in the trap of the elephant of his mind when maddened by the mysterious, deep-rooted infatuation for the female elephant of sense-object.

[ संयमानाय is the elephant-trap. क्षीबस्य—'of the maddened.' ]

यदेतत्स्वच्छन्दं विहरणमकार्पण्यमशनं

सहायैः संवासः श्रुतमुपशमैकव्रतफलम् ।

मनो मन्दस्पन्दं बहिरपि चिरस्यापि विमृश-

न्न जाने कस्यैषा परिणतिरुदारस्य तपसः ॥८२॥

82. This freedom to wander about, this food to which no meanness attaches, the company of holy men, the cultivation of

tion of Vedic wisdom of which (unlike Vedic vows) the only fruit is spiritual peace, the mind also restrained in its movements towards external things,—to such a consummation, I know not after life-long reflection, what noble austerities may lead!

[ 'उपशम' is the cessation of the illusions, and so of the worries, of the world. This is said to be the only fruit borne by the pursuit of this vow, namely, श्रुतं, or study of Vedic wisdom, other vows being ordained to bear fruits in the form of worldly prosperity. ]

( To be continued ).

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## SOME LETTERS OF SWAMI RAMAKRISHNANANDA.

(6)

Mylapore,  
19. 11. 10.

My dear Mr. Naidu,

Action proceeds from inside, reaction proceeds from outside, and work proceeds both from outside and inside, as it is a resulting combination of action and reaction. Neither action nor reaction bears fruit, it is the work or Karma that bears fruits. Action, reaction, and work or Karma all being in the one self, they are united in the self, and hence Karma affects the self that does not know how to separate itself from them. The wise alone know how to separate the self from action, reaction, and work or Karma, and so they are not affected by the good or bad effects resulting from Karma. The ignorant not knowing how to distinguish themselves from them get affected by them, and thus suffer only on account of their ignorance. The fire of wisdom, says Sri Krishna, destroys all Karma. So be wise, and then no Karma will affect you.

With my best love and blessings,

I am yours affectionately,  
Ramakrishnananda

(7)

Mylapore,  
17. 5. 09.

My dear Venkatasam,

I have carefully gone through your long but never-tedious letter and I am very much pleased

to find you spending your valuable time so well, so unselfishly. The result is not in our hands. To work we have the right but not to the fruits thereof. Let us always always work more for the benefit of ourselves than with the idea of benefiting others, as they belong to God and God makes them what they are. We cannot correct God, nor can we find fault with His method of work. That will be absolute foolishness. By serving others we actually serve ourselves—i. e. by expanding ourselves.

God comes before us in the form of the ignorant, the needy, the diseased, the destitute, the famished &c. so that we may serve Him in these forms and thus edify ourselves. The more you get opposition the more you become strong. "No opposition no success." So thank them who oppose you.

Mr. \* \* is a perfect gentleman having a great philanthropic turn of mind. If you join your noble energies with his, grand results will come out of such a union. Hence my ardent request is that you should work together. Work which is calculated to ennoble and enrich the worker, is invaluable. And hence money cannot buy it. But money will come of its own accord to a true worker in course of time, when he knows the secret that work ennobles and enriches the worker more than any one else.

Hoping to hear from you soon, with my best love and blessings,

I am yours affly,

Ramakrishnananda.

P. S.—Diverse engagements have retarded an early reply.

(8)

Mylapore,  
10-5-1909.

My dear Mr. Ramakrishnaiya,

Duly your previous letter and the present card reached me, but on account of other engagements, it was not possible for me to reply you earlier.

The idea that "I am Mr. Ramakrishnaiya" is the cause of your repeated births and deaths. The more you can get rid of it the more you will be able to realise your spiritual nature.

The spiritual nature of man is entirely obscured by "I." This first personal pronoun is at the root of all our miseries. Hence our primary duty should be to get rid of it somehow or other.



This can be done by the service of the great, by good works without caring for the results, by concentration or by discrimination.

The first is the easiest and the best of all these means. If you can place yourself at the feet of a true teacher your egotism will gradually wear away by that very attitude of yours as a servant of your Guru. Humility is the best antidote for egotism; and this humility can be realised by a servant and not by a master. I hope I have given you sufficient hints to enable you to find out your spiritual nature. With my best love and blessings,

I am yours truly,  
Ramakrishnananda.

( 9 )

Mylapore,  
17-5-'09.

My dear Ramakrishnaiya,

Back of every one there is Infinity! There is infinite power latent in you. So be not diffident. You are sure to succeed in any path. The path of devotion is the best, as it is the most natural. Be devoted to God who is inside you. You are the most real temple of God. The outside temples are mere reminders of the real Temple. God is inside every living being. So by serving others you serve God.

Yours affly.,  
Ramakrishnananda.

### THE ORIENTAL CHRIST.

The Eastern Magi came, and East thus bore  
Its testimony free, but what that meant  
Remained for ever sealed, while Jesus Christ  
That West did know was Christ by Saint Paul  
preached.  
That risen Christ the West again, alas!  
Is leading to the cross of Calvary  
That Europe is to-day with battlefields  
Which reek with fumes of gun and blood of men!  
But Christ again will rise to claim his own,  
But not the Christ of Paul but of the East.—

The Oriental Christ, the Christ that lived  
In Eastern Wisdom's fane, where eucharist  
In actual flesh and blood was never known,  
But true communion, which need not seek

For sign a cruel death by cruel hands!  
There lives the Christ, the Son of God, His Love,  
That came to save the West and met with death  
On cross of wood, and now of worldliness!  
But Christ again will rise, eternal Christ,  
But not the Christ of Paul but of the East.

In East where Spirit triumphs still everyday  
O'er Matter's thrall of deep desires that kill,  
Where life soars up beyond the maze of sense  
To those serener heights whence flowed in words  
The sermons ill-preserved in Bible tales,—  
Lies there alone the home of Christ-soul pure!  
Lies there alone the hidden treasure-trove  
Of ideals high that Christ-life e'er unfolds!  
Lies there Madonna's cradle deep in man  
That rocks all born and unborn Christs to life!

And India where East conserves its soul,  
Where from an age to which no record peers  
Humanity enshrined its highest hope  
In spiritual life, where world-creeds all,  
Which elsewhere had their day on earth, return,  
As all created things their forms renew  
By going to their primal hidden source,—  
This India has even now seen Christ  
As living still in all that holiness, that faith,  
That fervour of renunciation deep,  
That fathomless compassion for all men,  
That vision of the One, which all do seek  
But struggling, stray, expression Greek could give  
In Bible lore;—in India, aye, now  
That Revelation came to us again  
And said, "I am the Christ that blessed Israel!"  
So risen Christ again will save the West,  
But not the Christ of Paul but of the East.

And Christmas comes to us of East to-day  
Deep laden with a meaning, yet half-veiled,  
Of testament renewed for modern West,  
That, seeking Christ while giving o'er its life  
To lust for worldly gain, has brought about  
A tangled mess of strife and crookedness  
That strife alone can loosen, hacking through.  
But as the boom and groan is hushed in ruins  
Of peace, the Christ will rise, eternal Christ,  
But not the Christ of Paul but of the East.

## CHRIST-CHILD.

Glory, glory, little one  
 unto thee !  
 It is for all the world you came  
 and for me.  
 Whence you came I do not know  
 but from God  
 The source of all eternal good,  
 —this I wot.  
 Tho' so tiny and so weak  
 you appear,  
 It's a wondrous strength I feel  
 drawing near.  
 There is just a little light  
 in the stall,  
 But how bright the baby shines  
 Lord of all.  
 Baby, if I think of you  
 day and night,  
 Then life's deepest sorrows seem  
 even bright.  
 I must hold you in my lap  
 near my breast.  
 Then, O baby, you and I  
 both find rest.

—A Brahmacharin.

## ON THE CONNING TOWER.

On the 29th November, 1915, Sri Jut L. R. Ramachandra Iyer M. A., Principal, Rameswaram Devasthanam Pathasala, delivered in the Madura College a lecture, on "The Importance of Sanskrit Education," which deserves a prominent place among all the utterances of the day. "My object in the present lecture," he said, "is to place before you the ideals and methods in Sanskrit education and to show, as far as it lies in my power, how those principles can be incorporated in the modern system of education so as to make it national and real." The lecture opens with a clear definition of the true aim of education. "Education implies the drawing forth of the

capabilities of a man,—to develop his power and to make that developed power useful to himself, the country and the state. It is the affording of facilities for the manifestation of the latent possibilities in man." In this definition we find an echo of the famous dictum of Swami Vivekananda: "Education is the manifestation of the perfection already in man." And for affording facilities for this manifestation, education should always utilise that principle of general evolution which is enunciated in Patanjali's Yoga-aphorism 3, Part IV.

After defining education, the lecturer goes on to point out the ideal of Indian nationalism, for education in every country must follow the lead of the national ideal, as the Prabuddha Bharata so often insists. "In India, the foreigner meets with perplexities when he attempts to understand the social, political and industrial status of ancient India. They are chiefly due to the fact of his not understanding the keynote of India's collective life. Swami Vivekananda observes, 'I see that each nation like each individual has one theme in this life, which is its centre, the principal note around which every other note comes to form the harmony. In one race political power is its vitality, as in England, artistic life in another, and so on: In India religious life forms the centre, the keynote of the whole music of national life and if any nation attempts to throw off its natural vitality, the direction which has become its own through transmission of centuries, the nation dies, if it succeeds in the attempt.' \* \* Religion forms the life-blood, as it were, of the nation. So, in any attempt to understand the history of India in her social, historical, religious or political field, it is absolutely essential that we must study her from her main standpoint. All other spheres will stand self-revealed in relation to that main principle. Similarly, in any attempt to improve the present status of the country, care must be taken to proceed along the lines in which the undercurrent has been working for ages in India."

Thus when education is once regarded as the agency to manifest the latent possibilities of the individual precisely on such lines as would serve to reflect in his daily life and conduct the national ideal of his country, the problem of its method becomes

solved ; and the lecturer in dealing with the method of education first points out that 'it is a necessity that education must be free and compulsory.' For it is the highest interest of the nation that education is diffused as widely as possible throughout the country. "If education is not free and compulsory, it fails to reach the mass of the people." Moreover, education when truly defined makes, at least in India, the vocation of a teacher so solemn and sacred that it ought to be placed beyond all ignoble desire of money-making. Thus the lecturer truly says: "With this important purpose of education at heart, our ancient forefathers made education free as well as compulsory. For, every boy of the three twice-born castes had to be invested with the sacred thread and led before a Guru for being initiated and he can separate from the Guru only after the completion of his studies. This entrusting of the pupil in the hands of the Guru ensures the personal supervision of the boys by him and so is conducive to the instilling of good character alongside with proficiency in secular and religious knowledge. \* \* So much encouragement was shown by kings as well as aristocrats, that education was considered as a religious obligation on every man and it came to be considered as a sin not to lead one's son to a Guru for education at his proper age. But for this emphasising education for its own sake at an early age and the patronage afforded to it by the illustrious sovereigns and statesmen of ancient times, the few traces of the ancient learning and culture that yet linger in this country would long ago have passed into oblivion. Is it not a fact that, in the modern age, country after country is aiming at making education free and compulsory as far as possible?"

Speaking then of the practical way in which instruction is to be imparted, the lecturer goes on: "Secondly, of the way in which education was imparted. Since the student was placed in the strict orders of his preceptor, the principles of discipline and duty were infused into his mind, and fitted him in his later life for duties of command. For, it is the man who learns to obey well that can command others. All traces of bad conduct and association were kept away from his mind by the solicitous care of his Guru. To this practical inculcation of the principles of conduct

was added the indispensable training in religion and spirituality. That religious education was made compulsory is plain from the sayings of the Rishis. (The lecturer here quoted passages from Smriti and Sruti.) Along with religious study practical acting up to these principles was considered essential; for this religious and spiritual training teaches a man to make the ideal of Dharma and spirituality the foremost object of his life and to make all other ends in life subordinate to the glowing ideal in his heart, so that, when a fully trained man emerges from the Gurukula, he is made a man capable of bearing the trials and anxieties of this life, strong to resist the temptations which will easily overpower and seduce weaker minds, and true to his national traditions and purpose of leading a pure and virtuous life in the midst of his worldly duties. Just as it is necessary to oil our hands before beginning to take the Jack fruits, it is also necessary to arm and strengthen our minds before beginning to enter into the temptations and strife of this world."

The speaker then describes the lofty ideal of teachership which has come down to us and which we should never forget in formulating any scheme of national education: "What a deal of self-abnegation does it imply that the Brahmins made it their main purpose in life to undertake the duty of imparting education freely depending for their maintenance on the voluntary contributions and gifts of kings etc. and leading a life of perfect contentment, centering their interests in the well-being and prosperity of their disciples! It is through such a noble transmission that the Shastras have managed to survive in all the ages of storm and political uncertainty reigning in the land for a long time. Need anything more be said about the devotion of our ancestors to the aims and methods of education? That is the reason why it was considered a sin to sell knowledge, and the gift of education was considered the noblest of gifts. That is why a preceptor in secular and spiritual education was considered as the very embodiment of God on earth. The impulse of feeling and realisation of spiritual truths cannot come from any amount of book-learning, nor can it be experienced through a man who has not himself felt and

realised. Legions there are of illustrations to show the truth of the above remark in the Puranas, and even in the Brahmanas. As Swami Vivekananda says, 'The soul can only catch impulse from another soul.' That is why in ancient India, men began to devote a greater portion of their lives for practical improvement in themselves and only in later life did they begin to instruct disciples—Bhagavan Sri Ramakrishna Paramahansa, the dazzling spirit of the 19th century, the greatness of whose personality is now beginning to be realised, spent a major portion of his life in struggles after actual realisation and began to instruct his disciples afterwards. To him did Swami Vivekananda turn after his failure in meeting proper persons who had actually realised. Bhagavan Sri Ramakrishna used to say in his epigrammatical way 'If the lotus is full-blown the bees will come of themselves.'"

After dwelling on the relation between the teacher and the student, which must be marked by "confidence in and admiration for the teacher's greatness and true reverence" on the part of the student, the lecturer goes on to say, "It must not be understood from my previous remarks that the ancients were blind to the importance of the intellectual part of education. They paid the greatest attention also towards that portion. How can otherwise the author of the Yogasutras have compiled the Mahabhashya, the grandest work not merely for its grammatical interest but also as a literary production, and also a treatise on medicine. How could the various Silpa-shastras, Rasayana, Sangita and Astronomical and Mathematical treatises have come into existence, had they neglected anything which had no religious interest. These had their importance as the Angas and Upangas of the Vedas. While paying attention to the intellectual portion, their aim was not wholly centred there but the moving impulse of their life was to lead a life of spirituality; all others had a subordinate part in that scheme of collective life of the nation."

Speaking, then, of the educational value of the didactic works, such as the Puranas and the Itihasas, in producing on the minds of the Indian people a deep-rooted yearning for the spiritual life,

the lecturer says, "Will this desire ever go away from us, as long as the religious blood is flowing in our veins, and as long as we remain sons of the motherland which is slowly working out her destiny and has taken in hand the task of bestowing immunity from the hankerings of worldliness and baser passions by boldly proclaiming through her illustrious sons her message of spirituality? Are we not witnessing to-day the utter desolation and ruinous nature of worldliness, greed and the materialistic view of life? Are not the Western nations now beginning to awaken from the dream of worldliness? I cannot help quoting the words of Swami Vivekananda in this connection: 'Let foreigners come and flood the land with their armies, never mind. Up, India, and conquer the world with your spirituality. Aye, as has been declared on this soil first, love must conquer hatred, hatred cannot conquer itself. Materialism and all its miseries can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West. Slowly they are finding out that what they want is spirituality to preserve them as nations. They are waiting for it, they are eager for it. Where is the supply to come from,.... men who are ready to sacrifice everything so that this message shall reach every corner of the world.....? The world wants it; without it the world will be destroyed. The whole of the Western world is on a volcano which may burst to-morrow, go to pieces to-morrow. They have reached every corner of the world and have found no respite. They have drunk deep of the cup of pleasure and have found it vanity'.....The prophecy of the Western world lying on a volcano and the bursting of it at any moment is, unhappily being verified to-day."

After accounting for "the rapid strides with which religion, science and philosophy developed in our land" by the atmosphere of freedom in thought-life and discussion in which the ancients breathed and lived, the lecturer speaks of the synthetic wisdom which made the Vedic culture grow wonderfully in this way: "The whole of the Vedic literature represents a healthy growth of an interesting system of philosophy. In our literature whenever a new idea is caught by a teacher, the

old things are not done away with, but the whole is preserved to give us an idea of the whole system, so that whatever is found in our literature will be of special help in understanding a view of life from a certain standpoint. In the growth of a certain tree, are the root, leaves and flowers to be cut away merely because it is the fruit for which we grow them? That will be defeating our very object in growing the tree." And this capacity for synthesis ingrained in our ancient culture is now confronted with a new task. For, says the lecturer: "It is a fact borne out by experience that the growth of any object or any society depends essentially on its being able to adapt itself and stand undaunted preserving its individuality under circumstances in the midst of which it may happen to be placed. Now in the history of our nation a forcible contact has happened with the Western world by the scientific activities of the new century and it lies with the country to determine whether it is to be overwhelmed by it or whether it is to preserve its individuality by assimilating new elements from the outer circumstances while preserving in full vigour its inner life-principle. The Western culture has many noble points to suggest to us, which we must absorb, but we must not allow our imagination to be led captive by the tinsel glories of that other scheme of life which Western culture holds before our admiring gaze."

"Now the question comes," continues the speaker, "how is it possible to preserve such individuality of the nation, when outer circumstances are so dazzling. The method is to organise the nation on the firm rock, which has been holding it free from death for centuries, and to begin by making clear the aim of the collective national life, which a special study of the previous history of the society places before us. The education now-a-days imparted is intellectual and also a negative education. Observes Swami Vivekananda, 'The child is taken to school and the first thing he learns is that his father was a fool, second, his grandfather was a crazy lunatic, the third that all his teachers were hypocrites, the fourth that all the sacred books were lies; by the time he is sixteen, he is a mass of negation, lifeless and boneless. Education is not the amount of information that is put into your brain, and runs riot there undigested

making a battle of Waterloo all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who can get by heart a whole library. If education means only information, the libraries are the greatest sages in the world and encyclopædias are the Rishis. The ideal therefore is that we must have the whole education of our country, spiritual and secular, in our own hands and it must be on national lines and through national methods as far as practical.' So, in any system of education imparted by indigenous institutions, care must be taken to see that religious instruction is imparted to some extent and as far as possible to include national culture and methods of training. That is as regards education conducted through the medium of the school."

In addition to school instructions, our spirit of organisation and co-operation based on "Sraddha or whole-hearted desire" should enable us to establish other channels for the diffusion of true education, such as associations arranging for instructive courses of lectures and journals in vernacular languages. The lecturer also speaks eloquently of the necessity of spreading all over the country the knowledge of Sanskrit literature. In this also, he re-iterates the idea of Swami Vivekananda who insisted on making Sanskrit literature the basis of all our synthetic culture of the modern age. Pointing out the subordinate position to which Sanskrit is relegated by our Universities, the lecturer makes a pertinent suggestion: "So, if the University and the Government want to really encourage the neglected classics and the vernaculars, the best means is not merely to make provision only for examination in oriental titles, as Siromani, Vidwan etc. but give at least as prominent a place for the now unfortunate languages as is given to English according to the present curriculum."

The lecturer thus winds up the subject, "I have already placed before you the necessity of education in the Sanskrit language and still more that of the method in which instruction was imparted in the days of Sanskrit education in our Bharatvarsha. I,

for my part, would not be tired of reiterating again and again the supreme necessity of this kind of education and culture. For, before all other questions of national importance, that of education stands foremost and the solution of that question of what kind of education is to be imparted and how it is to be imparted offers the only key to the solution of all other national problems. If this question is solved correctly, progress in all other branches will easily proceed of itself. I confess my weakness, Gentlemen, lacking as I am in powers of expression and vigour, in trying to impress upon you the necessity of the proper kind of education, and stimulate among you a sincere effort towards the proper attainment of such ideals. Yet, my prayer is that though not the powers of exposition, my sincere eagerness for the cause of Sanskrit education may move you to sympathy and produce in you that ardour which my mind attempts in vain to show. As it is already late, I once more appeal to you in the name of our motherland to revive as far as possible, that type of education which has produced in the past such excellent thinkers and great men who had a great deal of simplicity and unostentatiousness but nevertheless revealed to the world treasures of wisdom and attainments earned by years of training under Acharyas who would ever delight in being fortunate in training such excellent disciples more than in the possession of the richest kingdom on earth." (The full text of this remarkable speech has been published in 'The South Indian Mail,' of 6th Dec.'15.)

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**THE ANNUAL REPORT OF THE RAM-  
KRISHNA MISSION SEVASHRAMA,  
BRINDABAN, 1914.**

We are glad to receive a copy of the Annual Report of the Ramkrishna Mission Sevashrama, Brindavan, for the year 1914, for review. It opens with an earnest appeal to the public at large, which we think deserves to be heard and responded to by every sympathetic heart. Really this good work which has stood the trial and test of the past 8 years should not be allowed to suffer for want of funds, and no one having sincere feelings of charity within him can ever deny what co-operation is possible for him to extend to the work of reliev-

ing the pitiful condition of those whose silent sufferings were hitherto lying hidden under the pleasant exterior of Shri Brindaban.

The salient features of this philanthropic Institution are that no distinction is ever made in respect of caste, creed and colour and the noble work of alleviating the sufferings of the old and infirm and of those who have no earthly relations to take care of them in their last days, is carried on in a purely cosmopolitan spirit, secondly, the activities of the Sevashrama are not confined merely to administering medical aid to the sick and the invalid but it also renders pecuniary help, according to its financial resources, to Pardanashin women in extreme cases of distress. As detailed in the report itself the Ashrama offers relief in the following forms:—

1. The diseased poor of Sri Brindaban, and the neighbouring villages and the large number of poor pilgrims resorting there are supplied with medical aid free of charge.

2. Poor and helpless patients are picked up by the workers of the Sevashrama from the roadsides and Dharmashalas, and attended to with loving care in the Sevashrama; and in cases of death the Sevashrama cremates or disposes of the dead bodies according to the religious beliefs of the deceased, at its own costs. The number of indoor and outdoor patients this year was 318 and 36971 (including repeated numbers).

3. Medicines and diet are carried to diseased persons in their own quarters when they cannot come to the Sevashrama.

4. Medicines are given free of charge to outdoor patients.

5. Pardanashin women are helped as far as possible in extreme cases of distress.

The report under review shows clearly that the Sevashrama does its work on a systematic and well-organised plan. Section I. deals with a few typical cases cured in the Indoor Ward, and contains a summarised account of the other forms of relief, administered during the year.

Section II. consists of the true copies of opinion as put down by casual visitors in the Visitors Book. These form an interesting reading, and coming as they do from impartial sources, cannot fail to be a true estimate of the value and utility of the institution.

Section III. Is the Appendix which gives every possible information that may be required of this institution, in minutest detail. It is classified as follows:—

1. Statements showing age, castes, residence and diseases of patients.
2. A classified list of the diseases treated in 1914 and the number of patients suffering from each.
3. Monthly subscription list and the subscription realised during the year 1914, the latter amounting to Rs. 1206-0-0 in the year under review.
4. Amount received as donations for Building Fund during the year 1914, giving a total of Rs. 4838 15-0.
5. Gifts of sundry articles received during the year 1914.
6. Donations received during the year 1914, coming up to a total of Rs. 1515-9-6.
7. Balance Sheet for the year 1914, which shows an outstanding balance of Rs. 7184-10-3 being the surplus of income Rs. 9439-11-3 over the year's expenditure Rs. 2244-1-0. We heartily wish success to the Institution and hope and pray for its growth and development in the hallowed land of Broja.

All remittances may be sent either to the President, Ramkrishna Mission, The Math, Belur, Dt. Howrah, or to the Secretary in charge of the Sevashrama, Brindaban, Dt. Muttra.

## NEWS AND MISCELLANIES.

THE next issue of the 'Prabuddha Bharata' will, as usual, appear in March combining both the numbers for February and March, 1916. It will be our "Vivekananda Number."

THE fifth meeting of the series of popular lectures on Vedanta under the auspices of the Vivekananda Society was held at the Metropolitan College on the 11th December, 1915, when Pundit Durga Charan Sankhya-Vedanta-Tirtha delivered a lecture on "Upanishad."

THE Secretary of State has accepted the proposal of the Government of India for the employment of Dr. J. C. Bose on research work for a further period of five years. He will be given a recurring grant of over half a lakh of rupees inclusive of his

pay and those of his assistants. He has been allowed a lump grant of Rs. 25,000 for a workshop and will also have the use of the Laboratory in the Presidency College. The Government will also allow the use of a garden near Calcutta and also another near Darjeeling for carrying on his experiments on plant life.

THE eleventh anniversary of the Kalpataru festival of Bhagavan Sri Ramakrishna was celebrated on the 1st of January, 1916, and the previous evening at the Ramakrishna Cottage, Cuttack with great eclat. The programme consisted of, among other things, Nagar-kirtan, Bhajana, feeding the poor and distribution of Prasadam.

WE are glad to receive the seventh annual report of the Sri Ramakrishna Ashrama, Bharu-kathi, Barisal. Its object is to support poor families, help the poor, the orphans and the diseased. The report under review says that altogether twenty-six families have been supported this year; and one orphan boy and a helpless diseased young man are being maintained with the help of the Ashrama. It also helped some poor boys to continue their studies, and has got one charitable dispensary where the sick are nursed. The Ashrama holds weekly meetings where the members and other people of the neighbouring places derive benefit by Kirtan, Bhajan and reading the holy scriptures. We wish every success to the objects of the Ashrama.

FROM the monthly reports for October and November of the Ramkrishna Mission Sevashrama at Brindaban we learn that in October last the number of indoor patients was 40, 22 being discharged cured, 1 leaving the hospital and 16 still under treatment at the end of the month and in November last the number was 45, 27 being discharged cured, 2 dead and 16 still under treatment; the number of outdoor patients in October was 2951 of which 597 were new cases and 2354 recurrent and the same in November was 2428 of which 497 were new cases and 1931 recurrent. In November last, 9 more cases were being treated in their own quarters with medicine and doctor's visit, free of charge. The reports also show that in October the receipts (in subscription and donation) were Rs. 116-8-0 and the expenditure Rs. 303, and in November the receipts were Rs. 702-14-9 and expenditure Rs. 236-2-9. In October, the balance of the last month including that of the building fund was Rs. 7727-2-6 and expenditure for building was Rs. 1931-3-6; in November subscriptions for the building fund amounted to Rs. 2020 and the expenditure from the same was Rs. 252-11-3.