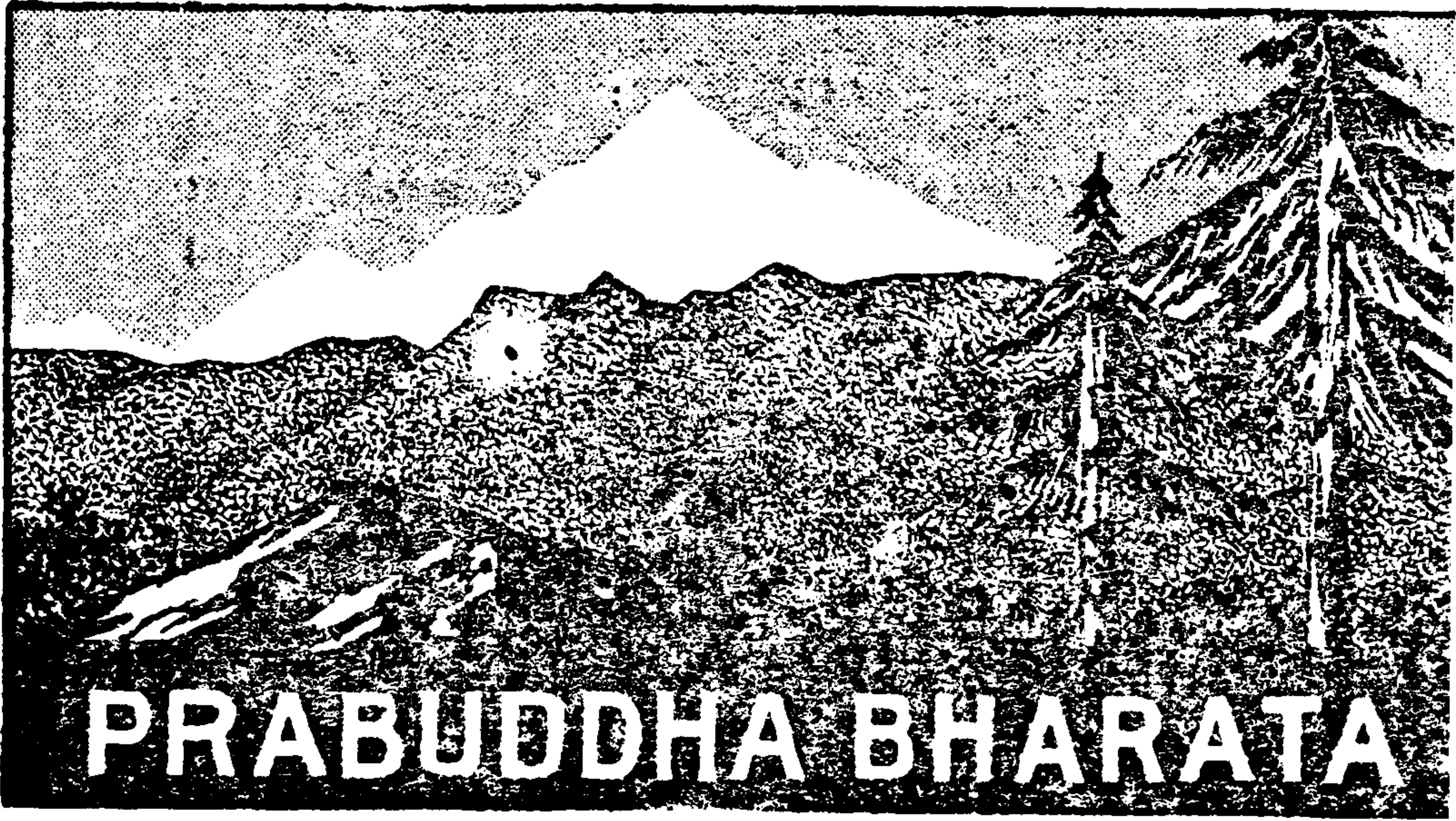


Registered No. A 156.



OR

Awakened India

Vol. XXVII, No. 316, NOVEMBER, 1922.



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

P. O. Mayavati: Almora Dist. (Himalayas)

London: E. HAMMOND, 30 PARK ROAD, WIMBLEDON, S. W.

New York: S. E. WALDO, 249 MONROE STREET, BROOKLYN.

Indian annually :

Rs. 2-8-0

Single copy As. 4.

Foreign annually :

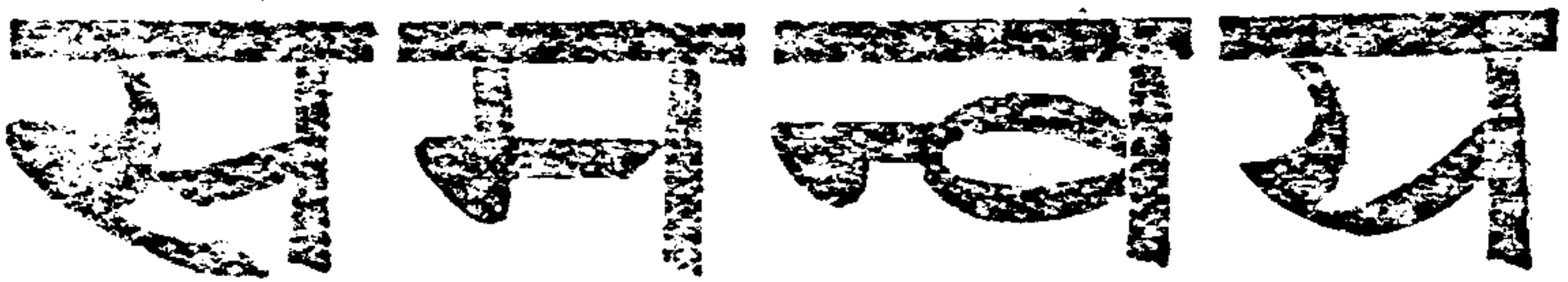
Rs. 4.

Single copy 6 as

Entered at the Office at Brooklyn, N. Y., as second-class matter.

CONTENTS:

Conversations with Swami Turiyananda ...	401
Occasional Notes	404
The Vedanta and Peace of Europe—By A Vedantist	412
Letters of Swami Turiyananda ...	419
Swami Vivekananda—Reminiscences—By Madame Calve	423
Summer Classes at Shanti Ashrama ...	429
Sri Krishna and Uddhava ...	430
Reviews and Notices	433
Reports and Appeals	434
News and Notes	436



धार्मिक मासिकपत्र ।

अंग्रेजी बंगला से अनभिन्न हिन्दीभाषी जनता को अपूर्व लाभ । श्रीरामकृष्ण परमहंसदेव और उनके जगत विख्यात शिष्य श्रीस्वामी विवेकानन्दजी के सद उपदेशों और व्याख्यानो का रसास्वादन कीजिये । दर्शन, समाज, शिक्षा और शिल्प बला सम्बन्धी उत्तमोत्तम लेखों से भी विभूषित ।

प्रायः सभी मुख्य पत्रों और अखबारों में प्रशंसित । माघ या आश्विन से आहूक बनाये जाते हैं । नमूना मुफ्त ।

वार्षिक मूल्य डाकव्यय सहित ३) — गरीब विद्यार्थियों तथा विना चन्दे के वाचनालयों के लिये इस साल २) मात्र ।

अग्रिम रुपया भेजकर आहूक बनिये या बी. पी. भेजने की आज्ञा आज ही लिख भेजिये ।

मिलने का पता—व्यवस्थापक, “समन्वय” ।

नं० २८ कालेज स्ट्रीट मार्केट, कलकत्ता

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वसन्निबोधते

Katha Upan. 1. iii. 4

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

—SWAMI VIVEKANANDA.

VOL. XXVII]

NOVEMBER 1922

[No. 316

CONVERSATIONS WITH SWAMI TURIYANANDA.

[The Swami was staying at this time at the Home of Service, Benares, where these notes were taken down in Bengali by a Brahmacharin. They are reproduced here in translation.]

1st July, 1920.

The Swami was talking about Sri Ramakrishna : Sri Ramakrishna appealed to the Divine Mother saying, "Mother, if lust overtakes me, I shall commit suicide !" What lofty words ! Once he felt as if he had a premonition of it. In great alarm he ran at once and threw himself at the feet of the Mother. His mentality was such that he would surely have carried out his words if he had any lust—he was horridly true to his words ! And

rest assured, Mother never allows such propensities to come unto one who can speak like that. If one can have such a determination, he surely reaches the goal.

“कामादिदोषरहितं कुरु मानसञ्च” *—“Make my mind free from lust and all such appetites.”—How beautiful words!

Isn't it terrible to be overcome by lust in old age? Somebody said such appetites are stronger in old age. The impulse is there but the senses lack in power—isn't it a great torment? Besides, one loses much of one's controlling power then.

Well, what is this lust? Isn't it merely a function of the mind?

Some one answered, “It is evidently a sense-pleasure.”

The Swami— There must be a psychology behind it, and what is that? It is the desire to attain oneness. Lust also is an aspect of that Love. But men take a wrong course. They begin with the gross, and hence their failure to carry it up to that Pure Substance, God. Some, however, have attained realisation even through this, as for instance Chandidas.† You have heard of him, I dare say? “A washerwoman, but the image of the youthful Radha, with no taint of lust in her.”‡ “With no taint of lust in her”—what an idea! You

* Tulsidas.

† One of the fathers of Bengali poetry. He was a follower of that school of Vaishnava Sadhana in which clandestine love is idealised and sublimated by meditation into pure love, culminating in Realisation.

‡ Thus Chandidas speaks of his beloved.

have heard also of Vilwamangal, and of Tulsidas. Tulsidas was a very henpecked man. His wife was going to her father's house and Tulsidas was following her. Disgusted at this, the wife remarked, "If you could bestow even a grain of this attraction on the Lord, you could have realised Him." At once his discrimination was roused. Men of this stamp are roused up from such trifling causes. Love and lust are two very much allied things. Hence Sri Ramakrishna used to say, "Lust is blind, but love is pure and resplendent." It is lust if you have the idea of man, and love if you have the idea of God in your beloved.

Q. Well, the Gopis had no idea of God at the outset; they started with attachment for the gross. Didn't they?

A. Not so. In the Bhagavata, we find in the supplication of the Gopis that they had the idea of God in Sri Krishna from the very beginning. When the Gopis approached Him and He asked them to go away, they said, "We have come to Thee leaving our husband, father, children, relatives, friends and everything. And where is the place to go to? Are you not inside everything as the Inner Self?"

The Gopis attained a perfect concentration on Sri Krishna. If there is concentration on any single object, there the idea of God manifests itself. Lust, anger, fear, affection,—any one of these may bring about concentration. Lust—as in the case of the Gopis; anger—as with Kamsa; fear—as in the case of Sisupal; affection—as with Mother Yasoda; and so on.

कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च ।

नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥

—“Lust, anger, fear, affection, amity and friendship—those who always cherish any of these feelings towards God, assuredly attains to concentration on Him.”—Bhagavata, X. xxix. 15. But can such things happen unless the mind is absolutely pure? Never think of it!

* * * * *

“If there is love, there must also be an object of that love. It never happens that there is hunger, but no food to satisfy it.” (Bengali verse).

OCCASIONAL NOTES.

TO such a level of degradation have we sunk that we have become practically oblivious of the essential solidarity of mankind, and conscious only of the artificial and often iniquitous lines of demarkation, which cleave humanity into the classes and the masses, the rich and the poor, the high and the low. And it is a matter of no small regret that great national calamities spelling unprecedented ruin and incalculable suffering for millions of our brothers and sisters are necessary to rouse us from our spiritual torpor, and to awaken us to the sense of our fundamental unity with all sections of our own people and with mankind in general. The terrible floods which have devastated vast tracts of North Bengal and have caused untold misery and loss of life and property bear clear testimony to this grim reality. The ravages of these floods break all previous records.

About two thousand miles have been devastated and some two millions of people affected. The whole country looks like one vast sheet of water. Villages have been completely wrecked; huts, crops, cattle and poultry have been washed away. Loss of human life is by no means insignificant; but mortality among the cattle has been very heavy. The stench of carcasses have become insufferable. Half-starving refugees are taking shelter in temporarily improvised huts and sheds, and on railway embankments. Thousands of men, women and children are threatened by death from starvation and exposure.

*
* *
*

The harrowing tales of the havoc caused by the floods have touched the very soul of the country. In the midst of widespread and intense miseries it is comforting to think of the splendid response, of all sections of the public to ameliorate the dire condition of suffering humanity. Sinking all differences of opinion, various representative relief societies and organisations under the guidance of many of our patriotic countrymen like Sir P. C. Roy and others, and also of Government officials, are trying their level best to alleviate the distress of the people who have been rendered utterly helpless by the havoc of the floods. The feeling heart of the mothers of the race has also been deeply touched. Ladies have organised themselves to proceed to the scenes of distress, and attend to the pressing needs of women and infants. Even some non-official European gentlemen have volunteered their services to the cause of humanity which

transcends the limitations of caste, creed, race and religion. Would to God that we all may always evince this keen interest in rendering loving services to our brothers and sisters suffering from perpetual miseries which are only occasionally aggravated by great calamities like wide-spread floods and famines !

*
* *
*

Our immediate duty in the present disaster is clear. We are to forget all diversity of opinions and heartily co-operate with all relief societies and parties for the one common object—for succouring the distressed to the best of our capacity. Taking into consideration the vastness of the area inundated and the great extent and intensity of suffering, we should strain every nerve to rise equal to the occasion. The rich and the wealthy should come forward with substantial contributions to help the sufferers who, in reality, are the main source of their wealth and prosperity. Let us not forget at this hour of sore trial the ideals of service, and fail to remember that “It is our privilege to be allowed to be charitable, for only so can we grow. The poor man suffers that we may be helpful...He who sees Siva in the poor, in the weak, in the diseased really worships Siva.” Let it not be said that we failed in our duty to our distressed brothers and sisters, to feed, clothe and render medical aid to the starving, the naked and the diseased, who, as our scriptures declare, are in their essential nature no other than our very Self, who are part and parcel of “the Eternal Being that possesses infinite heads, infinite eyes, infinite feet, pervades the whole

universe, and at the same time transcending all limitations of space is established its Divine glory." Let us not, further, forget the acute distress among the dumb creatures that are the mainstay of our agriculturists. Stacks of hay having been washed away by the floods, there prevails a great scarcity of fodder in the devastated areas, and the cattle that have survived the terrible calamity are now threatened with a still greater disaster in the form of starvation.

* * *

Our duty to our country and our countrymen will by no means end with only temporary measures of relief. We are to find out the real cause of the floods and take proper steps to prevent their recurrences in the future. No one in these devastated areas has ever witnessed a disaster of so great a magnitude within their living memory. As a matter of fact such floods were unknown in these parts before the construction of the railway lines. It cannot be denied that the District Board roads with their insufficient culverts and other aqueducts serve to some extent in obstructing the natural drainage of the country; but these have been in existence for a long time, even before the construction of the railways in these parts was thought of. All those who have studied the question of floods and their relation to the railways are unanimous in their opinion that the railway embankments with their inadequate water-ways are the main cause of the present disaster. The several breaches occurring in the railway lines point to the responsibility of the embankments which in fact serve as

extensive dams in the devastated areas. This is further borne out by the testimony of the District Board overseer at Nowgong : "The first flood visited us in 1918, the second in 1920, and the present one is the third—all these after the construction of the Sarah-Serajgunge line."

*
*
*

As has been pointed out by some of our contemporaries, the country exists for the railways and not the railways for the country. It has been a common grievance more or less all over India that the railways are run heedless of the comforts and even the barest necessities, and regardless of the dangers to the life and property of the bulk of the people. The chairman of the Rajshahi District Board clearly stated that—"The construction of the Sarah-Serajgunge line is the main cause of the flood. The water-ways of this line are very insufficient. When this line was being constructed we prayed and petitioned for a larger number of water-ways in the line, but failed to influence the railway authorities." The railway companies are mainly responsible for a grave negligence which has caused considerable loss of life and property, not to speak of the sufferings, the exact measure of which can never be adequately gauged. The responsibility falls partly on the Government also for its sanctioning these railways constructed in a most economical way with a view to earn the maximum of profit with the minimum of expense. Such a thing is impossible in other lands where the people have any voice in the railway expansion of their countries. A highly placed Government

official, Dr. Charles Bentley, Director of Public Health and Sanitary Commissioner, Bengal, condemns in no uncertain terms the negligence of Railway Companies and District Boards in providing sufficient water-ways through railway lines and high roads. He says: "Unfortunately the engineers who are responsible for the construction of District Board roads and railway lines in this region, did not trouble their heads about the natural drainage of the country. The roads and railway lines are insufficiently provided with culverts and water-ways. The water itself is not an evil but it must be quickly drained off. The fact that floods have become almost annual visitant clearly shows a disorganisation of the catchment area of the river system of Bengal, due to the faulty construction of railways."

* * *

The problem of the floods leads us to another outstanding question—the relation of the railways to malaria. The late Raja Digamber Mitra pointed out in the early sixties of the last century the responsibility of the railways and high roads in obstructing the natural drainage of the country, in increasing the dampness of the soil, and thus in being one of the chief causes of malaria, the greatest curse in Bengal, which takes a heavy toll of human lives from year to year, and leaves a far greater number of men and women in a miserable state of health which may be more appropriately described as nothing short of living death. Some of our illustrious countrymen, particularly the late Srijuts Sisir Kumar Ghose and Motilal Ghose of

the "Amrita Bazar Patrika" referred to this matter again and again, and tried to bring it with all the force they could command to the notice of the Government and the country but practically to no purpose whatsoever. The remedy which Dr. Bently suggests in the case of floods will be found to be equally effective in the case of malaria also. "The problem before us is to see that the natural system of drainage is restored, and after every rainfall, water drains off as quickly as possible. The river system ought to be surveyed with a view to discovering how the basin of each river has been obstructed by railway embankments. Wherever necessary a sufficient number of culverts of a new type must be inserted."

*
* *

Like all other things in this world of Maya the railway system too is not an unmixed good. It has its advantages and disadvantages, its blessings and curses. We are fully conscious of the many benefits of the railways in India. They have given us great facilities of communication and transport, and helped us in utilising the resources of different provinces and countries. In times of famine and other calamities they afford prompt relief to the sufferers and thus help to mitigate human misery and distress. They have further aided us greatly in breaking down our provincial spirit and narrow nationalism, and in broadening our outlook by bringing together peoples of different provinces and countries, and contributing to a better understanding among the various families of the human race. But it would not do for us to be blind to the

many evils of the railways in India. It cannot be gainsaid that besides being a menace to public health, life and property, they have aided in establishing big industrial centres with their overcrowded workshops and congested slums which exert a deleterious influence on the labourers and other peoples coming in close contact with them. They have also been instrumental in breaking down our cottage arts and home industries by bringing within the easy reach of the people cheap articles of necessity and luxury of foreign manufacture, and have raised their standard of living without improving at the same time the economic condition of the poor. The railways have thus aided the capitalist considerably in the exploitation of the country, and thereby impoverishing the people to no small extent. When we take into consideration all the salient points on both sides we are inclined to think that the evils of the railway system at present outweigh the good it has done to India. God has already given us repeated warnings in the form of terrible calamities. Let us be no longer blind to the dangers of the railways and fail to take the full advantage of the grim lessons we have hitherto learnt. One can understand the utility and purposiveness of covering an industrial country like England or America with networks of railway lines which play one of the most important parts in fostering the growth and expansion of trade and commerce. But the fettering of an agricultural country like India with the tentacles of railways, to the exclusion of canals and other waterways, cannot be of much benefit to the children of the soil,

who pitiably look up to Heaven for succour in the case of flood and drought. Even in those European and American provinces which are intersected with railway lines, sufficient safeguard is adopted to prevent their defects overlapping the merits. Expansion of railways, whether a necessary or an avoidable evil, is counted as a paraphernalia of modern civilisation, and therefore it has come to stay. And for this very reason it is our bounden duty to study with an unbiassed mind all its merits and demerits, and try our utmost to minimise its evils and, if possible, to increase its usefulness to mankind in general and to the country in particular



THE VEDANTA AND PEACE OF EUROPE.

“**W**AR itself, it is hoped, will end war; the expense, the horror, the butchery, the disturbance of tranquil life, the whole confused sanguinary madness of the thing has reached or will reach such colossal proportions that human race will fling the monstrosity behind it in weariness and disgust. But weariness and disgust, horror and pity, even the opening of the eyes to reason by the practical fact of the waste of human life and energy and the harm and extravagance are not permanent factors; they last only while the lesson is fresh. Afterwards, there is forgetfulness; human nature recuperates itself and recovers the instincts that were temporarily dominated. A long peace, even a certain organisation of peace may conceivably result, but so long as the heart of man remains what it is, the peace will come to an end, the organisation will break down under the stress of human passions.”*

* Sj. Aurobindo Ghosh in the ‘Arya.’

The Great European War and the unending series of pourparlers that have been arranged since the rickety Treaty of Versailles to restore the peace of the world have only too clearly justified the vision and foresight of the philosopher who uttered the above pregnant saying as early as 1916 when the masses confidently hoped and the statesmen deliberately proclaimed that the Great War would end all future wars at least for a long time to come. This idea was advertised by wily diplomats who judge a thing by the frets and facile radiances of the surface, lean upon expediency and subterfuge for the achievement of their ends and never take stock, owing to either ignorance or evasion, of the deep-rooted causes that from time to time shake the very foundation of human society. The result is that diplomats and statesmen have failed to bring peace on earth and good-will among men, and the more thoughtful people now look upon politics or political means as a failure to bring even the semblance of lasting happiness to the world.

The philosophers who are disgusted with the open or covert selfishness of politics, its chicanery, greed, lust and love of power, who generally try to go near the fundamental verities of a thing and see it from a more correct perspective, have lost faith in the patchworks of the statesmen. They find that what is within the human heart must manifest itself without. Man cannot but act as a beast of prey if the bestial nature is all that he contains within. The stress of circumstances may stifle those propensities for the time being, but they are sure to work at an opportune moment when the teguments that obstruct their working are removed. War is not only a biological necessity at the present state of human society, but it is also a psychological necessity. Thus they describe the change of heart as the sovereign solvent to dissolve the ingredients that precipitate war entailing untold misery and woe on this fair earth of God's creation. Amity, friendship, sympathy, good-will, toleration, and kindness towards others are the golden means which if sincerely adopted can, it is said, end war, and work

for the ideal of the fundamental unity of human race. The herd mind should be taught to understand these fundamental principles and translate these into its daily life.

Yes, this is all literally true. Hatred, lust, anger, greed of power, hankering after wealth, and such other evil propensities of human mind are the root causes of war, whatever else may be the adventitious circumstances to crystallise it into actual shape. There is no good expecting a lasting peace so long as the heart of man remains as it is. You may cover a festering sore with a piece of clean linen but the stink is sure to come out unless medicine tries to cure the malady from within. Now, the question of questions is how to cultivate these good feelings in the heart of men. Nearly two thousand years ago Jesus, the Christ, said, 'Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you.' Four hundred and fifty years earlier another God-man uttered from the fulness of his heart, 'Hatred ceases not at any time by hatred, but only by love. This is our old rule.' Love has been prescribed by the great prophets of humanity as the only menstruum to melt the animal instincts of man and raise him to the high throne of God. It alone is the plinth, pivot, pedestal and pillar for sustaining the lasting edifice of peace and good-will among mankind. But the words of these Great Men have fallen flat on society in general and failed to bring about the required change of heart. The world is witnessing to-day the strange spectacle of the followers of Gautama Buddha and of Jesus of Nazareth, the greatest protagonists of love, wandering away in spirit and action from the teachings of their prophets whose banners they pretend to carry aloft on their shoulders. The common herd has not yet been permeated by the Divine Spirit of their prophets. What is the reason? Let us go a bit deeper.

Love and sacrifice are twin sisters. They always proceed hand in hand. One is impossible without the other. And when the two are coalesced into a harmonious unity, their

synthesis can work out miracles. All the saints and seers of the world have been asking man since the very earliest times to love his fellow beings and sacrifice his everything for the sake of others. But the instinct of *self* being predominant in every creature, he always looks askance when called upon to forego his own pleasures and enjoyments for the sake of others. "Why should I make a sacrifice of my wealth, power or strength for another being? On the other hand let me rob others if it conduces to my own welfare,"—the pragmatic mind thus argues. This is the herd psychology. It is impossible to try to meet this argument which is embedded in every human nature with mere sentiments. The Vedanta here comes to the rescue and offers man the grand solution.

The Vedanta declares at the very outset that everything in this world is loved for the sake of the *Self*. "Not for the sake of the wife, the wife is beloved; but she is dear for the sake of the Self." Thus declared Yajnavalkya to his wife Maitreyi. And in this way he said that father, son, relatives, wealth and everything else are dear to man not for their own sake but for the sake of the Self. Now what is this Self of the Vedanta? The cardinal principle of Advaita Vedanta is that there is only One Existence. It is Brahman—the Eternal, Unborn, Undying, Infinite, One without a second, which water cannot drench, weapon cannot pierce, fire cannot burn, and air cannot blow up. This Self is Immutable, Imperishable, Knowledge-Existence-Bliss Absolute. In the same breath the Vedanta philosophy says that I am that Brahman. There is no difference whatever between me and Brahman. It is only through ignorance that I look upon myself as limited, perishable, born, growing, infirm and dying. In reality I am that Supreme Self. In fact there is no other existence which I should love or for which I am called upon to make any sacrifices. I love only my own Self manifested in the form of others, and make sacrifices for It. Hence the question cannot at all arise that I forego a portion of my pleasure if I show an interest in the welfare of others.

By injuring others I only injure my own Self. By hating others I only hate myself. And by affording enjoyment and happiness to others, I only make myself happy. मृत्योः स मृत्युमाप्नोति य इह ननिव पश्यति ।—“He who sees the many in this world, wanders from death to death.” The Vedanta enjoins upon man not only to look upon other men as his own Self but also points out that all the creatures in the universe from the immobile clod to the supreme gods seated at the Olympian height is his own Self. The *rationale* of the doctrine of love and sacrifice can be understood from this standpoint of the Vedanta alone. A man, by looking at the question from this perspective alone, can realise why he should be merciful and kind towards others, and why he is asked to love his neighbours as his own Self. The realisation of the Self in all gives man the greatest impetus to love others and to sacrifice his all for the welfare of his fellow creatures.

The inculcation of this truth of the Vedanta philosophy is a great desideratum for the Western countries as also for the world at large if humanity is to enjoy ever peace on earth and good-will among men. The whole world stands to-day like armed camps. Everywhere is seen the grinning of teeth or clenching of fists. Trampling of accoutred horses, marching of cohorts, rattling of arms, clanking of naked swords, neighing of beasts and the wild ‘hurrah’ of men deafen the ears on every side. The fair earth, the azure sky, the crystal ocean all have been turned into fiery lists filled with maimed bodies or mangled limbs. The tears of widows, shrieks of orphans, cries of the destitute tell the awful tale of grim desolation the world is witnessing to-day. But behind this exhibition of strength and show of power are revealed in all its irony the helplessness of the weak, the trepidation of the invertebrate and the pathetic groaning of the valetudinarian. Why has the West kept herself, to-day, in this abnormal state of war-preparation? This is mainly due to a sense of perpetual fear lest any other nation may come forward and snatch the victim from her outstretched jaws. To maintain her fancied right, the West has made enormous preparation and by the

inevitable law of nature is dying under the weight of her own enormity. Unknown fear shakes her through and through, and Europe does not know a day of rest and peace. But why this inordinate greed why so much envy and malice? Why do you, oh Europe, cast a look of lust upon other men's property, and why this continual oblation into the fire of ambition? Going to the root of the matter one finds the psychology of weakness working in the mind of European peoples. Owing to the rampant growth of materialism, the men of the West think themselves hopelessly dependent upon inert and lifeless matter for conducing to their happiness and glory. Life is intolerable without the evanescent paraphernalia of modern civilisation, its "beer and skittles." Oh what a pity! The King of kings, the Omnipotent and All-powerful Man, a slave of inert matter! Forgetting the glory of his own Resplendent Self he goes as a begger to a mere shadow of his for peace and happiness! What a mockery of happiness! The Self-blessed and Self-satiated Soul is begging for a shadowy iota of joy from an extraneous agency which itself has no reality. Europe must discover the glory of the Soul so that she may turn her senses away from the vain pursuit of happiness in the ephemeral phenomena. When man feels himself as the "One Being without a second" he is not afraid of anybody else. For there exists no other being whom he can be afraid of. Thus supreme strength lies in the consciousness of unity and oneness. The fear of the West is the outcome of the idea of separation. She has raised a fancied barrier and divided herself into the East and the West, and thus maintains a vigilant watch in order to protect herself from the encroachment of an imaginary rival. And this feeling of duality and separation is at the root of Europe's unbounded greed and lust. The idea of exploitation springs from the imagination of the existence of a separate being who can be plundered for the sake of one's satiation. But if the whole world is looked upon as forming a cosmic whole where the slightest injury to one part is bound to react upon the joy of another, there cannot possibly grow up the feeling of envy

or vindictiveness. The hand cannot envy the feet, nor the head can be afraid of the belly. All the limbs know that they form parts of the one body, and the development of one depends upon the healthy growth of another. Similarly if all men think of themselves as forming parts of the One Existence, they cannot cast the look of avarice or lust upon one another's wealth and property. So long as the European does not discover the essential unity of the whole universe and does not think of himself as the Eternal Soul, Birthless, Deathless and Infinite, before whose magnitude the sun, the moon and the whole creation appear like a drop in the ocean, before whose glory the whole space melts into nothingness—so long as he does not realise this ideal of Advaita Vedanta, peace and happiness will ever recede from before him like the proverbial cup of Tantalus, however he may try to fill his coffers with all the wealth of 'Ormuz and Ind' and however he may attempt to guard it with all the strength of his muscle and steel.

Rightly or wrongly Europe to-day enjoys a privileged position in the world. Upon her depends to a great extent the peace and happiness of the world. The realisation of the Advaita Ideal can alone make her happy and enable her to promote the happiness of others. Otherwise she will be buried in the very pit she is digging for others. People hugged various means to end war. They have made various experiments to achieve this purpose. Extension of commerce, growth of democracy, Court of Arbitration, Concert of Europe, progress of science—these are a few among the many experiments that were fondly hoped to bring peace on earth. But one by one all of these experiments have failed and failed lamentably and egregiously. And lastly we are witnessing to-day the big failures of that effete institution known as the League of Nations to stop the orgy of war from overwhelming the hapless and helpless people of the Middle East. No better result can conceivably be the outcome of an organisation which is mainly guided, managed and wirepulled by diplomats and statesmen who promise

only to betray, flatter only to ruin; and however they may occasionally bind themselves by oaths and treaties, their conscience, obsequious to their interest, always release them from the inconvenient obligations.

Even the more philosophical conception of the formation of fraternal societies to promote brotherly feelings among men does not bring the prospect of peace nearer to human mind. Even the relation of brotherhood is a fragile bond which breaks up at any stress of circumstances. For brother stabs behind the back of brother. War can pass out of the arena of this world only when man looks upon man as his own Self, considers the universe as part of his existence, and forgetting his little and limited ego learns to live in the consciousness of the Universal Self. No one can say if there will ever come the day when the world as a whole will realise this ideal. Possibly not. However we may try to extend our vision through the dim vista of the future, we do not discern the possibility of an everlasting peace reigning in the world. The ideal shall ever remain an ideal for humanity as a whole, and may only be realised by the individual soul by his individual effort. But the more does humanity learn to proceed consciously towards this ideal the greater is the possibility of strifes and wars to come to an end and of peace and good-will to adorn the fair bosom of God's creation.

A VEDANTIST,



LETTERS OF SWAMI TURIYANANDA.

(*Translated from Bengali.*)

Kankhal.

8th April, 1912.

Dear—

I am in receipt of your letter of the 31st inst. It is a pleasure to go through these lines of yours, after a long interval. I am happy to learn that you are going on well with the work. If you

sincerely and with no selfish motive instruct the pupils, to the best of your knowledge and according to the dictates of the Lord,—instruct them in their own way, that is to say, trying to fathom rightly the motive of their questions and having at the same time their genuine welfare in view,—such instruction is bound to produce good results. There is no mistake about that. With love at heart and sincere prayers to the Lord, the spiritual aspirant has to wait for nothing else. The Paramatman who knows the workings of everybody's heart arranges everything favourably for him. A modest attitude is a great help to self-improvement. Sri Ramakrishna used to say, "Water accumulates in a low land, while it runs off from an elevation." All virtues flock to the modest man. Modesty is a wonderfully desirable thing. The Lord has crowned you with this trait, and I believe He will do a lot of good work through you. Go on doing your work to the best of your ability and knowledge, and never mind for the consequences. Leave them all to the feet of the Lord. He is of goodness all compact, and *will* do nothing but good. If one sets his mind on Him, has he to be afraid of going astray? Is He not the pole-star of our life? He is the Goal, He is the means, and He is the consequences. The vow that you have taken upon yourself has verily no end. Its beginning, middle and end,—everything is He. There is no other refuge but Him. In this vow—"When you lie down think that you are prostrating yourself to the Mother, when you sleep think you are meditating on Her, and while taking food consider you are

offering an oblation to Mother Kali.’’* In it—
 ‘‘ Whatever you catch through your ears is a Man-
 tram of the Mother, for Mother Kali is verily the
 whole alphabet and in every letter She resides.’’ In
 this—‘‘ In glee does Ramprasad sing that the
 Divine Mother is in every being; and when you
 roam about in the streets think that you are
 circumambulating the Mother.’’ There is an end
 of the matter! This is the consummation of
 this vow. If one bears it in mind one has no more
 chances to slip. She is the All. * *

Here almost everyday is a day of festivity now.
 K— and N— are very glad, and are ever watch-
 fully attending to the comforts of all. They do not
 allow any shortcoming to take place. Thus every-
 thing is peaceful and nice here. What you have
 written about the Gita seems to be apparently true,
 but is not really so. Sridhar Swami may have
 understood like that, and hence his undertaking to
 write a fresh commentary. And he has written
 accordingly. That is to say, Sankara had a pre-
 ponderance of Jnanam in him—he was beyond this
 world. Hence to him it appeared like that. Sri
 Ramakrishna’s Advaita does not differ from that of
 Sankara. They are the same, only they appear to
 be different in their modes of application. I shall
 try to write about this in another letter when I get
 a detailed letter from you.

Swamiji’s letters are wonderful things. I cannot
 find words to describe the feeling I had to go
 through this one. It is a perfect illustration of
 non-attachment. On the approach of eve the

* From the Bengali poet-devotee Ramprasad.

child is returning to his abode. He had fully engaged himself in play throughout the day, but now no longer remembers it. He has now been reminded of his Mother—now nothing can satisfy him except that one object—to be united to the mother !

Yours with love,

Turiyananda.

Almora.

27th July, 1915.

Dear—

Very glad to receive your letter day before yesterday after a long time. * * I am exceedingly delighted to hear that T— has come back to Madras and resumed work. May the Lord have His work done by you, and may you all carry out that work with your heart and soul, and be blessed! What more is there to covet? If I mistake not, you have expressed anguish at not being able to achieve anything yet in the way of realisation, and also have written that your days are passing without joy. Why so? If you are really dispirited at not being able to realise God, rest assured that your auspicious moment is at hand. The more intensely you feel like that, know that the Lord's grace is approaching. But if any other desire lurking in the mind has created a sort of dullness, then try to remove it from the mind without delay, and never neglect it in the least. For know that to be the greatest obstacle in the path of spiritual realisation. Always try to acquire fitness; then the Lord will be pleased and make you the recipient of all bliss. "Remain in the house of your Guru like a cow

without murmur,"—this is what Swamiji learnt from a celebrated saint and used to repeat often and often to us. Another most beneficent advice the saint gave was, "Look upon your brother-disciples as you do your Guru."

Our chief duty is to lie in all humility at the Lord's door. If we can do that, His mercy is bound to come. Dullness of spirits will make room for surpassing joy. It would be the height of mercy on His part if He but allows me to lie submissively at his door,—he who realises this, undoubtedly receives His full grace without delay. Try to love Him with your whole mind and soul—why do you calculate your own joy or depression of spirits? Surrender yourself to Him and pray whole-heartedly that you may have this deep-rooted conviction ever alive in your heart that whatever condition He may put you in, it is for your welfare. Then everything will lead to good. My health is indifferent. Sometimes it is a little better and sometimes worse. Every disease runs like this. * *

Yours affectionately,

Turiyananda.



SWAMI VIVEKANANDA—REMINISCENCES.*

BY MADAME CALVE.

IT has been my good fortune and my joy to know a man who truly "walked with God," a noble being, a saint, a philosopher and a true friend. His influence upon my spiritual

* These reminiscences of the famous Singer were published originally in the "Saturday Evening Post" of New York, and are reproduced here from the "Indian Daily News."

life was profound. He opened up new horizons before me, enlarging and vivifying my religious ideas and ideals, teaching me a broader understanding of truth. My soul will bear him eternal gratitude.

The extraordinary man was a Hindu monk of the order of the Vedantas. He was called the Swami Vivekananda, and was widely known in America for his religious teachings. He was lecturing in Chicago one year when I was there; and as I was at that time greatly depressed in mind and body, I decided to go to him, having seen how he had helped some of my friends.

An appointment was arranged for me and when I arrived at his house I was immediately ushered into his study. Before going I have been told not to speak until he addressed me. When I entered the room, therefore, I stood before him in silence for a moment. He was seated in a noble attitude of meditation, his robe of saffron yellow falling in straight lines to the floor, his head swathed in a turban bent forward, his eyes on the ground. After a brief pause he spoke without looking up.

“My child,” he said, “what a troubled atmosphere you have about you! Be calm! It is essential!”

Then in a quiet voice, untroubled and aloof, this man, who did not even know my name, talked to me of my secret problems and anxieties. He spoke of things that I thought were unknown even to my nearest friends. It seemed miraculous, supernatural!

“How do you know all this?” I asked at last. “Who has talked of me to you?”

He looked at me with his quiet smile as though I were a child who had asked a foolish question.

“No one has talked to me,” he answered gently. “Do you think that is necessary? I read in you as in an open book.”

Finally it was time for me to leave.

“You must forget,” he said as I rose. “Become gay and happy again. Build up your health. Do not dwell in silence upon your sorrows. Transmute your emotions into some

form of external expression. Your spiritual health requires it. Your art demands it."

I left him, deeply impressed by his words and his personality. He seemed to have emptied my brain of all its feverish complexities and placed there instead his clear and calming thoughts.

I became once again vivacious and cheerful, thanks to the effect of his powerful will. He did not use any of the ordinary hypnotic or mesmeric influences. It was the strength of his character, the purity and intensity of his purpose that carried conviction. It seemed to me, when I came to know him better, that he lulled one's chaotic thoughts into a state of peaceful acquiescence, so that one could give complete and undivided attention to his words.

He often spoke in parables, answering our questions or making his points clear by means of a poetic analogy. One day we were discussing immortality and the survival of individual characteristics. He was expounding his belief in reincarnation, which was a fundamental part of his teaching.

"I cannot bear the idea!" I exclaimed. "I cling to my individuality, unimportant as it may be! I don't want to be absorbed into an eternal unity. The mere thought is terrible to me."

"One day a drop of water fell into the vast ocean," the Swami answered. "When it found itself there it began to weep and complain just as you are doing. The great ocean laughed at the drop of water. 'Why do you weep?' it asked. 'I do not understand. When you join me you join all your brothers and sisters, the other drops of water of which I am made. You become the ocean itself. If you wish to leave me you have only to rise up on a sunbeam into the clouds. From there you can descend again, little drop of water, a blessing and a benediction to the thirsty earth.'"

With the swami and some of his friends and followers I went upon a most remarkable trip, through Turkey, Egypt and Greece. Our party included the swami; Father Hyacinthe Loyson; his wife, a Bostonian; Miss McL., of

Chicago, ardent swamist and charming, enthusiastic woman ; and myself, the song bird of the troupe.

What a pilgrimage it was ! Science, philosophy and history had no secrets from the swami. I listened with all my ears to the wise and learned discourse that went on around me. I did not attempt to join in their arguments, but I sang on all occasions, as is my custom. The swami would discuss all sorts of questions with Father Loyson, who was a scholar and a theologian of repute. It was interesting to see that the swami was able to give the exact text of a document, the date of a church council, when Father Loyson himself was not certain.

When we were in Greece we visited Eleusis. He explained its mysteries to us and led us from altar to altar, from temple to temple, describing the processions that were held in each place, intoning the ancient prayers, showing us the priestly rites.

Later, in Egypt, one unforgettable night, he led us again into the past, speaking to us in mystic, moving words, under the shadow of the silent Sphinx.

The swami was always absorbingly interesting, even under ordinary conditions. He fascinated his hearers with his magic tongue. Again and again we would miss our train, sitting calmly in a station waiting room, enthralled by his discourse and quite oblivious to the lapse of time. Even Miss McL., the most sensible among us, would forget the hour and we would in consequence find ourselves stranded far from our destination at the most inconvenient times and places.

One day we lost our way in Cairo. I suppose we had been talking too intently. At any rate, we found ourselves in a squalid, ill-smelling street, where half-clad women lolled from windows and sprawled on doorsteps.

The swami noticed nothing until a particularly noisy group of women on a bench in the shadow of a dilapidated building began laughing and calling to him. One of the ladies of our party tried to hurry us along, but the swami

detached himself gently from our group and approached the women on the bench.

“Poor children!” he said. “Poor creatures! They have put their divinity in their beauty. Look at them now!”

He began to weep. The women were silenced and abashed. One of them leaned forward and kissed the hem of the robe, murmuring brokenly in Spanish, “Hombre de Dios, hombre de Dios!” (Man of God!) Another, with a sudden gesture of modesty and fear, threw her arm in front of her face as though she would screen her shrinking soul from those pure eyes.

This marvelous journey proved to be almost the last occasion on which I was to see the swami. Shortly afterward he announced that he was to return to his own country. He felt that his end was approaching and he wished to go back to the community of which he was director and where he had spent his youth.

A year later we heard that he had died, after writing the book of his life, not one page of which was destroyed. He passed away in the state called samadhi, which means, in Sanskrit, to die voluntarily, from a will to die, without accident or sickness, saying to his disciples, “I will die on such a day.”*

Years later, when I was travelling in India, I wished to visit the convent where the swami had spent his last days.

* It is not known if Swamiji spoke to any of his disciples about the exact date of his passing away. He had, no doubt, a foreknowledge of his coming Mahasamadhi as many significant facts clearly indicated. He also mentioned about it in general terms on more than one occasion. In 1901 after finishing his public lectures he unexpectedly came one day to his group of disciples at Dacca, and said—“I shall at the most live about a year more.” “I am making ready for death,” he said to one who was with him on the Wednesday before he died. Other incidents of a similar nature may also be mentioned. The very last days of Swamiji’s life on earth were full of events which foreshadowed the approaching end, though they passed by unsuspected at the time they occurred.—Ed., P. B.

His mother took me there. I saw the beautiful marble tomb that one of his American friends, Mrs. Leggett, had erected over his grave. I noticed that there was no name upon it. I asked his brother,† who was a monk in the same order, the reason of this omission. He looked at me in astonishment, and with a noble gesture that I remember to this day. "He has passed on," he answered.

The Vedantas believe that they have preserved, in their original purity and simplicity, the teachings of Hinduism. They have no temples, saying their prayers in a simple oratory, with no symbolic figures or pictures to stimulate their piety. Their prayers are all addressed to the Unknown God.

"O, Thou who hast no name! O, Thou whom none dare name! O, Thou the Great Unknown!" they say in their supplications.

The swami taught me a sort of respiratory prayer. He used to say that the forces of the deity, being spread everywhere throughout the ether, could be received into the body through the indrawn breath.

The monks of the swami's brotherhood received us with simple, kindly hospitality. They offered us flowers and fruits, spreading a table for us on the lawn beneath a welcome shade.

At our feet the mighty Ganges flowed. Musicians played to us on strange instruments, weird, plaintive chants that touched the very heart. A poet improvised a melancholy recitative in praise of the departed swami. The afternoon passed in a peaceful, contemplative calm.

The hours that I spent with these gentle philosophers have remained in my memory as a time apart. These beings, pure, beautiful and remote, seemed to belong to another universe, a better and wiser world.

† Swamiji's brother referred to here is not a monk of the Order of Sri Ramakrishna.—Ed., P. B.



SUMMER CLASSES AT SHANTI ASHRAMA.

NOTWITHSTANDING the big Shriners' Convention and many attractive features in the City of San Francisco where the Hindu Temple is located, more than 20 students eagerly availed themselves of the summer meditation classes at the Shanti Ashrama during the month of June under the direct guidance of our Swami Prakashananda. We left San Francisco on June 1st and the classes begun on the third of June.

We had three meditations each day in the centre of the Ashrama compound under the cool shade of a spreading oak tree, which bore on its huge trunk the symbols of Om and Siva. This year a beautiful enlarged photograph of the Holy Mother was installed in the central meditation cabin. The services opened with Sanskrit chants in which all students were asked to join, and ended with separate Sankirtans by the men and women, who marched to their respective cabins and duties in procession. At the morning service a short discourse was given on the Crest Jewel of Discrimination. At the noon service the Swami took his theme mostly from the Upanishads, and in the evening service translations from the unpublished Gospel of Sri Ramakrishna were given.

Two meals were served each day at 8-30 a. m. and 4-30 p. m. The Swami introduced a question class which proved to be of great interest; men asked questions, and answers were given by the ladies and vice versa.

All night Dhooni service which came off on June 14th (Wednesday) was a great success. All those privileged to be present on the occasion were blessed with great inspiration and upliftment. Sanskrit names were given to many new members and all made offerings in the sacred fire. Then came sunrise, and the great, almost tangible bliss of a night spent in devotion fades to a memory, but a memory that will ever

remain in the hearts of most of us as a great event in our spiritual ongoing.

The Swami impressed upon our minds that the Yoga of loving service (Karma) was as great a path as any, and was most necessary, specially to the restless Western mind. The women were given charge of the cooking, and the men did the heavier work of felling trees for Dhooni and cutting wood etc.

The last Sunday of June the Swami invited all those who were living in the valley about the Ashrama to a Hindu dinner, and right gladly did they accept the invitation. Some forty people in all came and enjoyed the feast our Swami so kindly prepared for them.

DURGA DEVI

(Clara M Pettee).



SRI KRISHNA AND UDDHAVA.

(Continued from page 392.)

अन्तरायैरविहतो यदि धर्मः स्वनुष्ठितः ।

तेनापि निर्जितं स्थानं यथा गच्छति तच्छृणु ॥२२॥

22. If duty is properly performed and is unimpeded by obstacles, then one attains to heavenly spheres through it. Listen also how it happens.

इष्टेह देवता यज्ञैः स्वर्लोकं याति याज्ञिकः ।

भुञ्जीत देववसत्र भोगान्दिव्याग्निजर्जितान् ॥२३॥

23. The man of sacrifices goes to heaven, worshipping the gods through sacrifices here below. Like a god he enjoys there celestial pleasures which he has himself acquired.

[The fruits of good work done with selfish motive are described in verses 23—26.]

स्वपुण्योपचिते शुभ्रे विमान उपगीयते ।

गन्धर्वैर्विहरन्मध्ये देवीनां दृद्यवेषधृक् ॥२४॥

24. In the aerial car acquired by his own good actions, he enjoys, dressed in beautiful attire, in the company of nymphs, and is eulogised by Gandharvas.

स्त्रीभिः कामगयानेन किंकिणीजालमालिना ।

क्रीडन्न वेदात्मपातं सुराक्रीडेषु निर्वृतः ॥२५॥

25. Dallying with women, with a car decked with little bells, that goes to any place desired, he is happy in the gardens of the gods, and thinks not of his fall.¹

[¹ *Fall*—which is inevitable.]

तावत्प्रमोदते स्वर्गे यावत्पुण्यं समाप्यते ।

क्षीणपुण्यः पतत्यर्वागनिच्छन्कालचलितः ॥२६॥

26. He enjoys in heaven till the merits of his good deeds are exhausted. Then on the expiry of his merits he falls down, against his will, being propelled by time.

यद्यधर्भरतः सङ्गादसतां वाऽजितेन्द्रियः ।

कामात्मा कृपणो लुब्धः स्त्रैणो भूतविहिंसकः ॥२७॥

पशूनविधिनालक्ष्य प्रेतभूतगणान्यजन् ।

नरकानवशो जन्तुर्गत्वा यात्युल्बणां तमः ॥२८॥

27—28. Or if he, owing to the company of wicked people, is addicted to sin,—if he is not a master of his senses, is lustful, servile, avaricious, under the sway of women and causing injury to beings ; if he slaughters animals against the sanction of scriptures, and worships ghosts and

demons,—then he goes helpless to various hells, and enters dreadfully Tamāsika bodies.

[The fruits of evil work are set forth in Slokas 27–29.]

कर्माणि दुःखोदकाणि कुर्वन्देहेन तैः पुनः ।
देहमाभजते तत्र किं सुखं मर्त्यधर्मिणः ॥२६॥

29. Doing through those bodies deeds that but result in grief they again get new bodies. What happiness¹ comes to mortals in this process ?

[¹ *Happiness etc.*—so one should try for Realisation.]

लोकानां लोकपालानां मद्भयं कल्पजीविनाम् ।
ब्रह्मणोऽपि भयं मत्तो द्विपरार्धपरायुषः ॥३०॥

30. The heavenly spheres and the lords of those spheres who live up to a cycle, have apprehensions from Me.¹ Even Brahmā who has a longevity of two Parārdhas,² has to be afraid of Me.

[¹ *Me*—as the All-destroyer.]

² *Parārdha*—a fabulously large number equal to ten thousand billions. Brahmā also has to expire after so many human years.

Compare the Katha Upanishad II. iii. 3.]

गुणाः सृजन्ति कर्माणि गुणोऽनुसृजते गुणान् ।
जीवस्तु गुणसंयुक्तो भुङ्क्ते कर्मफलान्यसौ ॥३१॥

31. The organs create actions, and the Gunas¹ direct the organs. And this Jiva experiences the fruits of actions, being mixed up² with the organs etc.

[¹ *Gunas*—Sattva, Rajas and Tamas. So the Atman is inactive. It should be noted that the word Guna admits of several meanings.

Mixed up—through his false identification with them.]

(To be continued.)

REVIEWS AND NOTICES.

Introduction to the Bhagavad-Gita.—By Dewan Bahadur V. K. Ramānujacharya, B. A. Published by the Theosophical Publishing House, Adyar, Madras. Pp. x + 257. Cloth-bound. Price Rs. 3.

In the book under review the author has followed the commentary of Sri Ramanuja, and the notes of Sri Vedanta Desika, an eminent follower of the great Vaishnavite teacher. He departs in certain minor points from the traditional interpretation of the Vishishtadvaita school, and has strained, we fear, the import of the Gita at certain places. He has given copious quotations from "Light of the Path," a work held in high esteem by Theosophists, comparing them with the teachings of the Gita. The author's notes on the text of the Gita may be read with profit.

Aspects of Ahimsa.—Published by Narayan Krishna Gogte, B. A. 325 Shanwar Peth, Poona City. Pp. 76. Price 6 annas.

This pamphlet contains selections from the Gospel of Sri Ramakrishna, and from the writings of Swami Vivekananda, Lokamanya Tilak, Sri Arobindo Ghose, Mahatma Gandhi and others. "If the reader perceives," writes the publisher in the preface, "that like Non-violence, Violence also can proceed from universal love and a sense of justice and that like Violence, Non-violence too is based on superior strength, I would feel my labour amply rewarded."

We quote below Sri Ramakrishna's ideas on Non-violence:—"A person living in society, especially as a householder, should *make a show* of the spirit of resisting evil for purposes of self-defence. At the same time care should be taken to avoid paying back evil for evil.... Resist not evil by doing evil in return.... All that thou mayst do is to make a show of resistance with a view to self-defence."

A Pillar of Swaraj.—By N. A. Doraiswamy Iyengar. Published by Everyman's Publishers Ltd., 1 McLean street, Broadway, Madras. Pp. 43.

It is a collection of three short but instructive stories which are "all genuine though cast in fiction form." The stories represent the author's contribution towards one of "the four pillars of Swaraj"—the removal of the curse of untouchability. They expose the irrationality and iniquity of 'Don't-touchism,' and bring home to the reader that the so-called untouchables are "*men* first and anything else next," and are "moved by the same impulses and swayed by the same passions as rule their so-called betters in the social scale."

REPORTS AND APPEALS.

The Report of the Ramakrishna Mission Sevashrama, Brindaban, Dt. Muttra, U. P.

For the last sixteen years this Home of Service has been carrying on its noble work of alleviating the distress of the suffering Narayanas in the heart of the holy city of Brindaban. The utility of such a Sevashrama in an important place of pilgrimage hallowed by the sweet memory of Sri Krishna and Sri Chaitanya is perfectly clear. It is, therefore, a matter of no small regret that this charitable institution is at present greatly handicapped for want of sufficient funds, and has even run into debt by several hundred rupees for meeting its barest necessities.

In these hard days when the price of medicines, food-stuffs etc. have reached an abnormal height, the Sevashrama naturally finds it more and more difficult to meet the ever-increasing demand on its very poor resources. We earnestly hope that the generous public will come forward with their timely contributions, and thus help the charitable institution to continue its labour of love to the best of its capacity and power.

We give below an abstract of the report of the Sevashrama for the months of June—September, 1922.

Indoor patients—There were 8 old and 71 new cases, of which 58 were discharged cured, 3 left treatment, 1 was sent to Muttra Govt. Hospital, 5 died and 12 were still under treatment.

Outdoor patients—Of the total number 9253, 1767 were new and 7486 repeated cases.

		Rs.	as.	p.
Balance of the last month	125	2 3
Receipts	572	13 9
Total receipts	698	0 0
Total expenditure	698	0 0
Balance in hand	Nil	

Contributions, however small, will be thankfully received and acknowledged by the Hony. Secretary

The Twenty-first Annual Report of the Ramakrishna Mission Sevashrama, Kankhal, Hardwar.

This report for the year 1921 is an eloquent testimony to the splendid efforts made by the Sevashrama for the amelioration of the sufferings of the poor and the helpless whose number is very considerable in a most ancient and holy place like Hardwar. The total number of persons who obtained relief during the period under report was 13651 which included a large number of Sadhus and poor pilgrims coming from all classes and quarters of India. The total receipts during the year, together with the previous year's balance of Rs. 9493-12-0, amounted to Rs. 22,151-15-6, and the total expenditure came up to Rs. 16532-4-6, leaving a balance of Rs. 5,619-11-0 at the end of the year.

The Sevashrama is conducting a free night school with a view to spread primary education among the children of the so-called "untouchables" of the locality. The classes are being held at present in the Verandah of the Dispensary building, which is too small and inconvenient for the purpose, especially during the rainy season. The Sevashrama earnestly

appeals to the generous public to send in contributions for the erection of the much-needed school building, the total cost of which is estimated at Rs. 3000. Persons wishing to perpetuate the memory of their friends and relatives may also do so by constructing wards or supplying beds for the indoor patients.

Contributions, however small, may be sent to any of the following addresses :—

(1) Swami Kalyanananda, Secretary, Ramakrishna Mission Sevashrama, Kankhal, Dt. Saharanpur, (2) The Manager, Udbodhan Office, 1 Mukherjee lane, P. O. Baghbazar, Calcutta, (3) The President, Ramakrishna Mission, The Math, P. O. Belur, Dt. Howrah Bengal.

NEWS AND NOTES.

The Ramakrishna Mission Flood Relief Work

We have received the following report from Srimat Swami Saradananda, Secretary of the Ramakrishna Mission, in connection with the Mission's flood relief work in North Bengal. We earnestly hope that the generous public will give a hearty response to the appeal for help made in the name of the suffering humanity, and will contribute liberally considering the great extensity as well as the intensity of distress in the devastated areas :—

Our workers report from some of our relief centres that water is subsiding in these localities. The labourers are now getting jobs, and are also trying to erect their huts by themselves. The cultivators are again going out to their fields from which water has already subsided, and are working hard to raise the next crop. But the poor widows and professional beggars living in these affected areas are in a precarious condition. It would be better if money for buying paddy is given to the widows who will also try to maintain themselves by husking and other jobs. Some of the villagers are of

opinion that after a fortnight distribution of rice will no longer be required, but all persons are greatly urging on us the necessity of cloths and fodder.

At Hansaigari most of the villages are still under water. The cattle are extremely suffering owing to the scarcity of fodder, and men and women are in a great distress for want of cloths. As water is subsiding, help for rebuilding huts is the greatest need of the hour. The report from Balihar and Sailagachi is much the same, only at Sailagachi distribution of rice will have to be continued until the labourers and helpless widows get proper means of livelihood.

It is apprehended that in the middle of January there will be a great starvation among the people because at that time the labourers and indigent women will not be able to obtain any jobs, and also the cultivators who are not at present very eager for the free distribution of rice will also suffer greatly from want of food. To meet this future danger large funds will be necessary. We appeal to the liberal-minded public to send us immediately money, cloths and fodder, as also seeds of linseed and gingelly which will be distributed among the agriculturists. Contributions, both in coin and kind, will be thankfully received and acknowledged at the following addresses :—

- (1) The President, R. K. Mission, Belur P. O., Howrah Dt.
- (2) The Secretary, R. K. Mission, 1 Mukherji Lane, Bagh-bazar P. O., Calcutta.

Bernard Shaw on Religion

The Pearson's Magazine (New York) for July, 1922, publishes the interesting report of an interview with Mr. Bernard Shaw,

The following were among the questions put to Mr. Shaw :—

Do you believe (a) *That there must be "somebody behind the something?"*

(b) *In a First Cause?*

(c) *That the universe made itself—and that our world is a pure accident?*

Here are his answers :

(a) No : I believe that there is something behind the somebody. All bodies are products of the Life Force (whatever that may be); and to put the body behind the thing that made it is to reverse the order of Nature, and also to violate the first article of the Church of England, which expressly declares that God has neither body, parts nor passions.

(b) A First Cause is a contradiction in terms, because in Causation every cause must have a cause ; and, therefore, there can no more be a First Cause than a first inch in a circle. If you once admit a cause that is uncaused, you give up Causation altogether. And if you do that, you may as well say that everything makes itself. But it can only do that if it is alive ; so you are back again at your mystery, and may as well confess to your ignorance and limited faculty the universe is unaccountable. I daresay every black beetle thinks it must have a complete explanation of the world as one of the indispensable qualifications of a respectable cockroach ; but it will have to do without it for awhile yet.

(c) All life is a series of accidents ; but when you find most of them pointing all one way, you may guess that there is something behind them that is not accidental."

These remarkable pronouncements of Mr. Shaw indicate the general trend of modern science and thought. They echo, further, the conclusions of the Vedanta—"the Brahminical faith" which "more than all faiths of Europe," to quote the memorable words of M. Romain Rolland, "could harmonise with the great hypotheses of modern science." The Vedanta believes that behind all Souls and Nature there lies the One Substance, "the all-pervading supreme Atman—the Bodiless within the embodied, the Unchanging within the changing."

It further teaches that creation is without beginning or end, and the so-called First Cause is "the ever-active providence, by whose power systems after systems are being evolved out of chaos, made to run for a time and again destroyed," only to be evolved again like the creation of previous cycles. But in reality, says the Vedanta, the universe is inexplicable, as it is not possible for the limited human

mind, however subtle and powerful it may be, to fathom the depth of the mystery of the universe, of which it is itself a part.

The universe is a flux, always undergoing modifications, great or small; but this flux can not exist without a substratum that is unchangeable, and this is the Immutable Atman or Brahman—"the Eternal in the non-eternal, the Intelligence in the intelligent, the One in the many."

Disestablishment in India

"For what shall it profit a man if he shall gain the whole world and lose his own soul?" These remarkable words of the great Prophet of Nazareth are as true of individuals as of all religious organisations. The history of all religions, sects and denominations bear witness to the fact that the support and consequent domination of the State while solving the economic difficulties of the religious bodies curtail to no small extent their freedom of thought and action. And in course of time these organisations come to be mere appendages of the machinery of Governments, and help to feed their greed of material wealth and possessions. This was clearly demonstrated, especially in the case of the Christian Churches, during the Great War, when the shepherds of Christ, belonging to different belligerent nations were praying to the Almighty for the victory of themselves and their allies, and for the destruction of their enemies. Such a spirit is on the very face of it in direct opposition to the religion of Love as preached by the Prince of Peace nearly two thousand years back. The Church, therefore, in order to be a living force must be completely freed from the domination of the State.

Mr. C. F. Andrews has contributed a very thoughtful article on the Disestablishment of the Church of England in India to the Indian Review for September. He speaks of his discussions with the late Mr. G. K. Gokhale who studied the question in a most thorough and sympathetic manner. Says Mr. Andrews—"I noticed at once that it was the higher and deeper aspects of the problem which appealed to him most of all—the aspect, for instance, of the continual pressure of the dead weight of the State connexion on the episcopal and clerical mind. He sincerely and earnestly wished that weight to be withdrawn." "He could now see clearly," observes Mr. Andrews in another place, "that if the Church in India were set entirely free and were in a position on all occasions to express her own mind, then her influence would be far more often than before on the side of the Indian people in their sufferings and their oppressions."

The question of the Disestablishment of the Church in India should be handled with the utmost care and consideration so as to avoid any possible misunderstanding. Our Christian brethren must bear in mind that we fully appreciate

the philanthropic activities of Christian organisations in India. We further value highly the essential teachings of the religion of Christ which are so very akin to the true spirit of all other Asiatic religions. But we fail to understand why of all religions, Institutional Christianity, especially the Church of England, should be maintained by money paid out of the taxes of the poor in India, the vast majority of whom are non-Christians. In coming down to practical details there arise many difficulties, especially as regards the religious ministrations to Europeans, more than half of whom belong to the British Army in India. The Indian Government, it must be remembered, is bound by a covenant to supply such ministrations to all British soldiers sent out to India. After a careful study of the problem Mr. Andrews suggests a simple solution to this complicated question. He observes:—

“The grant-in-aid system would meet all cases of hardship and at the same time save the already overburdened Indian exchequer from any unnecessary and illogical expenses.”

Mr. Andrews pleads not only for Disestablishment but also for Disendowment, and says in conclusion:—“I believe that nearly all the Indian Christians will be one with me in desiring that these further steps of Disendowment should also be taken. For this will remove the last definite and positive charge which is brought against Indian Christians of belonging to a body which drew upon the meagre resources of India, in order to pay for its own foreign religion. When the ‘cash-nexus’ is dissolved.....Christianity in India will be relieved from an immense burden of misunderstanding.”

Miscellany

On account of the urgent call from North Bengal, the Ramakrishna Mission has withdrawn its workers from different centres in the Bankura and Midnapore Districts where they were rendering service to the flood-stricken people.

Special Puja was offered at the Belur Math on Sunday, the 15th October last, by the relatives and friends of the late Srijut Barendra Krishna Ghose, the worthy son of a worthy father—the late Srijut Kalipada Ghose who was one of the chief householder disciples of Sri Ramakrishna.

The new building of the Sister Nivedita Girls' School, Baghbazar, Calcutta, founded by the late Sister Nivedita, was opened on Sunday, the 29th October, the day of the Jagaddhatri Puja. The Divine Mother was worshipped in an image with elaborate rites and ceremonies as enjoined in the Shastras. Besides many prominent monastic and lay followers of Sri Ramakrishna, about five hundred lady devotees took part in the celebration.