

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत

Katha Upan. 1. iii. 4

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

—SWAMI VIVEKANANDA.

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THE ANCIENT SEMITIC RELIGIONS.*

BY SWAMI VIVEKANANDA.

(*Translated from Bengali*)

THE religion of all the Semitic races, with slight minor variations, was almost the same. The Babylonians, Jews, Phœnicians and Arabs of a later date, used the same form of worship. Almost every god was called Moloch—the word which persists to this day in the Bengali language as Malik (ruler), Mulluk (kingdom) and so forth—or Baal, but of course there were minor differences. According to some, the god called Alat afterwards turned into Allah of the Arabs.

The history of the Jewish race is much more

*Written *en route* to the West to a brother-disciple

recent than that of Babylon. According to scholars the scripture known as the Bible was composed from 500 B. C. to several years after the Christian era. Many portions of the Bible which are generally supposed to be of earlier origin belong to a much later date. The main topics of the Bible are concerning the Babylonians. The Babylonian cosmology and description of the Deluge have in many parts been incorporated wholesale into the Bible. Over and above this, during the rule of Persian Emperors in Asia Minor, many Persian doctrines found their way among the Jews. According to the Old Testament, this world is all; there is neither soul nor an after-life. In the New Testament there is mention of the Parsi doctrines of an after-life and resurrection of the dead, while the theory of Satan exclusively belongs to the Parsis.

The principal feature of the Jewish religion is the worship of Yave-Moloch. But this name does not belong to the Jewish language; according to some it is an Egyptian word. But nobody knows whence it came. There are descriptions in the Bible that the Israelites lived confined in Egypt for a long time, but all this is seldom accepted now, and the patriarchs such as Abraham, Isaac and Joseph are proved to be mere allegories. * *

In course of time there appeared among the Jews a class of men who used to invoke the presence of deities in their person by means of music or dancing. They were called Prophets. Many of these, through association with the Persians, set themselves against image-worship, sacrifice of sons, and immoral practices. And all these gradually disappeared. In course of time from among these Prophets Christianity had its rise.

OCCASIONAL NOTES.

WHETHER we study the evils of the present-day caste system in India and the deplorable condition of the so-called depressed classes living within the fold of Hinduism, or consider the far more momentous problem of colour-conflict and racial segregation which in the words of Mr. C. F. Andrews "is spreading like a virulent cancer in the body of humanity," our heart sinks in despair to think of what man has made of his brother man! The iniquities of the Hindu social system—the curse of untouchability and the inhuman oppression of the masses—are being fought with admirable zeal, and the results already achieved fill us with the hope that with the elevation of the lower classes India is destined to see the dawn of a new era of peace and harmony, which the union of the masses and the classes is sure to bring into being. But it is a matter of no small regret that the question of racial conflict, and the world conflagration it may lead to, has not been receiving the careful attention of all men of light and leading, which it undoubtedly deserves.

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Unity in diversity is the plan of creation, and the crowning glory of Hinduism lies in the realisation of this universal law, and in its application to all spheres of life, religious, social and political. While recognising the cultural distinction in men, the Varnashrama-dharma, or the ancient social system of the Hindus, never lost sight of the

fundamental unity behind the diversity in the phenomenal world. It is because of this synthetic view that the division into Varnas and Ashramas was never a factor of disunion and disruption, but on the other hand it tended to further the evolution of society, as it encouraged each individual member to march onwards by following the path best suited to his own Samskaras or innate tendencies and capacity. The various Varnas and Jatis, castes and subcastes, contributed their shares to make, like the different notes of music, a grand harmony.

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In course of time when Hindu Society instituted very hard and fast rules to protect its members from the influence of the proselytising religion of Buddha, and later on of the militant religion of Mohammed, it sowed the seed of future degeneration which complete isolation always brings about. The Hindu Society gradually forgot the essentials of religion and came to attach great importance to the non-essentials, and the result was that form gradually overpowered the spirit! Hinduism lost its great catholicity and power of assimilation. It forgot the doctrine of the potential divinity of man and the cultural basis of caste, and cleaved humanity into two—the touchable and the untouchable.

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Innumerable are the examples of the absorption of foreign races and tribes in the body of Hinduism. The Kolarian, the Dravidian, the Aryan, the Mongolian—the dark-skinned, the fair-skinned, the yellow-skinned—all became assimilated as time

rolled on, so that the Hindu Society came to be a veritable ethnological museum. And the problem before the followers of Hinduism, even in these days of decadence, is not one of colour-conflict but of intercaste quarrels which are unfortunately now prevalent in some parts of the country. Thanks to the far-seeing vision of the Aryan sages, the question of colour no longer stands in the way of the evolution of the Hindu Society. Whatever might have been the meaning of the term Varna during the first days of the peaceful penetration of the Indo-Aryan civilisation in different parts of India, it no longer signifies colour, but means one of the four classes or main castes into which the Hindu Society is at present divided. Although in actual practice caste has now become hereditary and hide-bound, it is in principle founded on culture and the division into the four Varnas is primarily based on Guna and Karma—on the differentiation of tendencies and occupations. The task before the Hindus at present is to apply the great principles of their religion to the life and activity of individuals and society. It is indeed gratifying to note that notwithstanding the opposition of the hopelessly conservative section of society, the Hindus are now again coming to realise the fundamental principles of the Hindu social system, and to recognise the spirit of their religion that lies covered under the incrustations of forms and non-essentials accumulating for centuries.

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The classification of human beings may be based on physical or psychological similarities and

differences. The Westerner's present division of mankind into the "white" and the "coloured," including persons having yellow, brown, black and various shades of colour, is purely physical, and it is unfortunate that this division by the colour test is gaining greater and greater hold upon the white races than the more rational and psychological classification founded on culture or religion. So much possessed have been the white Christian nations of the world by this fetish of colour-consciousness that in spite of their criticisms levelled against the caste system in India, and protestations of equality and equity, serving in most cases as a plea for self-aggrandisement and exploitation, they have raised an insurmountable barrier between themselves and even the "coloured" Christians, not to speak of the case of those who are devoted to a religion other than Christianity. It is no wonder that as the majority of the Occidental peoples have been drifted away from the moorings of religion by the wave of materialism, they in their dealings with the coloured races would generally be guided by a spirit which is an open revolt against the noble precepts of the great Asiatic teacher, Jesus of Nazareth.

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The white race policy which the people of the West have been relentlessly following for the past few centuries is the greatest danger threatening the peace and well-being of the entire world. The white people have been struggling hard for world-hegemony even by means of spoliation and slaughter, by pursuing the policy of racial segregation

and not infrequently that of the extermination of the aborigines in order to settle in ease and comfort on their lands. This has been the case in America, Africa and hosts of other places in both the hemispheres. With their awakening the coloured races of the world have come to call in question the superiority of the white race, to disbelieve in "the white man's burden," and to doubt that the Europeans are the trustees of the coloured races peopling the major portion of the globe. This has created a pronounced racial bitterness which, if not checked without any further loss of time, may go so far as to disintegrate the whole human society. We see already the beginning of a world-wide colour-conflict for which the Europeans are primarily responsible, for theirs has been the policy of aggression. And who knows which party would ultimately win? Is it the white races that maintain an artificial and high standard of living and do not possess the power of adaptability so much as does the "native"? Or is it the coloured races, such as the Chinese, the Hindus and the Negroes, that inspite of foreign conquest and keen competition, notwithstanding great adversity and poverty, have stood the test of time and possess greater 'survival value' than the colourless races?

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"The coloured races," to quote from Major B. D. Basu's learned article published in the Modern Review for January, 1922, "are not inferior to the colourless ones in numerical strength, in physical stamina, in intellectual capacity or in moral and spiritual qualities.....The coloured man stands a

hot climate well. If there be any race superiority it lies with those races who can adapt themselves to their environments and can adjust themselves to the circumstances of time and place." If the calculation of Dean Inge be correct then "under a regime of peace, free trade and unrestricted immigration, the coloured races would outwork, underlive and eventually exterminate the Whites." The white races urged by the instinct of self-preservation are sure to simplify their life and minimise their wants, as they did during the great War, in order to successfully compete with the coloured races, and thus they would no doubt avert the danger of extermination. But any way they would have to give up the unfair advantages which they have been enjoying at the cost of the weaker and coloured races of the world. They should now recognise the fundamental unity of mankind and treat the coloured races as essentially their equals, for with the spread of the light of education, the so-called inferior races are coming to the forefront of civilisation and progress. And the artificial line of demarcation between the so-called superior and inferior races, between the civilised and uncivilised nations is fast dwindling away. The basis of colour upon which the division of the human society has been attempted to be founded, is quickly disappearing and is making room for that of culture. In the coming age of world-synthesis and world-culture,—it gladdens our heart to think that it is fast approaching—every man, whatever may be the colour of his skin, would have to acknowledge in the words of Swami Vivekananda—
"I am grateful to my white-skinned Aryan ancestor,

I am far more so to my yellow-skinned Mongolian ancestor, and most so of all, to the black-skinned Negritoid." We are now to sacrifice the pride of race and the prejudice of colour at the altar of humanity. We are to cease to exist as members of particular races and nationalities in order to be born as members of a higher humanity which includes both. We are to lose our individuality so that we may live the infinite life of the Universal, and this is the goal of the evolution of the human society.



STRUGGLE FOR A MORAL LIFE.

HOW full of inconsistencies is life! How dissimilar are the means to the ends! What strange sophistries we betake ourselves to in our everyday life, without even stopping to think how we could ever think of them! We would like to pass first class, but we will not undergo the necessary trouble for preparation. We want to have a strong body, but we will not go through a regular course of exercises. We crave for fame in society, but we never care to cultivate the sterling qualities of head and heart which alone can give us the passport to it. That is, we are always on the look out for short cuts to attain our ends, thinking we can be-fool the world by this means, but the upshot of it all is that we befool ourselves!

Looking at the subject from another standpoint, we find curious instances of our misjudgment of the sequence of cause and effect. The boy loads his stomach with palatable foods and murmurs when

the stomach, being unable to digest them, is upset. The thoughtless youth is over head and ears in enjoyment, and fondly dreams that there will be no unpleasant reaction. The thief steals and wants to escape detection. The pilgrim feasts his eyes with the beauty of the snow-clad peaks of Kedarnath on a moon-lit night, and regrets he did not prove superior to the injuries of exposure. In short, we wilfully blind ourselves to the truth of the law that like results are produced by like actions, that good produces good and evil, evil.

This is a fact that holds good in all phases of human life. Either it is a case of misjudgment, or it is a compromise with our lower nature, or some such thing. And the consequences of this muddling up of issues is disastrous. All the poverty and misery of the world is in some shape or other due to this overlooking of the future in the immediate urge of the present. And if we seek to remedy this state of things we must be ready to readjust ourselves to our environments, for life means nothing short of this. You must pay for what you get, and be content to get what you have paid for. If on the contrary you expect figs out of thistles, you may well set the world laughing at you, but you will never achieve your object.

That is to say, we must be prepared to undergo a systematic course of practice. Whether in the material or in the spiritual domain, we must first of all map out in our minds what exactly we are to do, what steps we should follow, in order to reach the goal; and having done this, summon up energy, patience and perseverance to stick to the

path chosen, until the completion of the task. The reason why we like to continue in the old rut, in the face of the clear dictate of commonsense to turn over a new leaf, is the predominance of the Tamasika element in our nature, in other words, inertia. This spell has to be broken by a twofold process. First, by discerning the dire evil effects of the course we are pursuing; and secondly, by picturing to ourselves in glowing colours the beneficent results of the wiser course. By this constant reflection on the positive and negative aspects of the present mode of life, the mind, though now unruly, will be brought round gradually, and this happy change will be quicker in proportion to the intensity of the impression produced by this reflection. There is much in sincerity of purpose. And if we be patient enough and struggle on, there is bound to be a thorough transformation.

It will not do to be staggered at the immensity of the task, for in proportion to the value of the prize coveted, the sacrifice also must be tremendous. Every man or woman who has been successful in the world knows this, and every man of realisation will testify that this rule is applicable to the spiritual realm also. Yes, the sacrifice must be made, however great it may be, otherwise confess that you are wilfully weak, that you intentionally choose a lower ideal, not because you lack the power to embrace the higher ideal, but because you are not prepared to forego the little bit of sense-gratification which you must give up if you subject yourself to the necessary discipline. But be not dishonest; do not try to hide your moral cowardice by

denouncing the higher ideal your friend may be striving for, as Utopian or impracticable.

The spiritual aspirant must fix his attention on the moments of life, for he must not forget that it is the moments which added together make up the span of life. The great saint of Ghazipur, Pavhari Baba, used to advise that the means should be taken care of as much as the end itself. This method has a twofold effect. In the first place, it gives us a thorough proficiency in our subject; and secondly, it is an insurance against failure or disappointment. Each little victory of the moment serves as the stepping-stone to our future success. We add to our strength little by little, till at last even a gigantic task becomes quite easy of accomplishment for us. Practice, actual laboratory work, leads us on towards perfection, which no amount of theoretical knowledge could possibly do.

On the other hand, this systematic grappling with the present will remove a lot of useless moaning over 'what might have been.' We shall die with this comforting consciousness that we have struggled our best to attain our end—never mind what became the result. How few of us can say this when standing on the threshold of the next life we bid our last adieu to all that we loved and called our own! Let us not be running after pursuits beyond our purview, but discharge manfully the duty that lies next to us, consciously, deliberately. Like the tiny white-ant let us lay grain upon grain of good act to build our edifice of religious life. Having tapped the Mine of Bliss, let us help others also to have a taste of that. Being seers of Truth ourselves, let us help others also to be so. Let us carry out the glorious mandate of Swami Vivekananda: "Be and make, let this be our motto."

SWAMI MADHAVANANDA.

EPISTLES OF SWAMI VIVEKANANDA.

Almora.

The 23rd July, 1897.

My dear Miss Noble,*

Excuse these few lines. I shall write more fully as soon as I reach some place. I am on my way from the hills to the plains.

I do not understand what you mean by frankness without familiarity—I for one will give anything to get rid of the last lingering bit of Oriental formality in me and speak out like a child of nature. Oh to live even for a day in the full light of freedom, to breathe the free air of simplicity! Is not that the highest purity?

In this world we work through fear of others, we talk through fear, we think through fear, alas! we are born in a land of enemies. Who is there who has been able to get rid of this feeling of fear as if everyone is a spy set specially to watch him? And woe unto the man who pushes himself forward? Will it ever be a land of friends? Who knows? We can only try.

The work has already begun and at present famine relief is the thing next to hand. Several centres have been opened and the work goes on; famine relief, preaching and a little teaching. As yet of course it is very very insignificant, the boys in training are being taken out as opportunity is offering itself. The sphere of action at present is Madras and Calcutta. Mr. Goodwin is working in Madras. Also one has gone to Colombo. From the next week a monthly report of the whole work will be forwarded to you if it has not already reached you. I am away from the centre of work, so things

*Later on known as the Sister Nivedita.

go a little slow, you see, but the work is satisfactory on the whole.

You can do more work for us from England than by coming here. Lord bless you for your great self-sacrifice for the poor Indians.

I entirely agree with you that the work in England will look up when I am there. But all the same it is not proper to leave India before the machine is moving at some rate and I am sure that there are many to guide it in my absence. That will be done in a few months, "God willing" as the Mussalmans say. One of my best workers is now in England, the Raja of ——. I expect him soon in India and he will be of great service to me no doubt.

With everlasting love and blessings,

Yours,

Vivekananda.

(*Written to an American Lady-disciple*).

Perros Guirce.

Bretagne,

22nd September, 1900.

To——

The Mother's heart, the hero's will,
 The softest flowers' sweetest feel ;
 The charm and force that ever sway
 The altar-fire's flaming play ;
 The strength that leads, in love obeys,
 Far-reaching dreams and patient ways !
 Eternal Faith in Self, in all,
 The light divine in great, in small ;
 All these and more than I could see,
 To-day may "Mother" grant to thee !

Ever yours with love and blessings,

Vivekananda.

CONDITION OF A RELIGIOUS LIFE.

I—GITA AND ITS MESSAGE OF KARMA.

FEARLESSNESS (Abhayam), purity of soul, knowledge, tenacity in concentration, charity" &c., says Bhagavan Sri Krishna in the opening couplets of the 16th chapter of the Bhagavad Gita, "are the assets of beings born under divine auspices." It will be observed that in enumerating the godly attributes, the first name which arose in the lips of Sri Bhagavan was "fearlessness." The first question which ought to strike an intelligent reader is—why was fearlessness named first? Scholars versed in Sanskritic lore and bred in the atmosphere of reverence for the hoary sages of the Sanatana Dharma—the Eternal Religion—are accustomed to the thought that the Rishis do not generally utter anything which is unmeaning or superfluous.

It is a matter of common knowledge that the thought which is uppermost in the mind finds first utterance, and in a book where the thoughts and words are expected to be arranged according to a pre-conceived plan and order, it is but common sense to suppose that the respective position assigned to the words in a sentence follow a pre-thought arrangement. This expectation is all the greater in the case of the book of books, the Bhagavad Gita, which in a land surpassingly rich in the crop of religious systems and books, has held its head high and is read and re-read by the worshippers of all Hindu sects and creeds with any pretensions to culture—a book which has withstood the onslaughts of ages and still retains its pristine freshness and vigour with all sincere devotees of Hindu religion, with all its countless ramifications. In this book is embedded, by an apparently incomprehensible eclectic process, the quintessence of the highest ideals of all forms of Hindu religion, and mediately of all religions in the world which have ever dared to mount the giddy heights of speculation.

The question is why did Sri Bhagavan name "fearlessness" first among the divine attributes? The answer which irresistibly suggests itself to me is, because He considered this to be the primordial and residual virtue, the virtue of virtues, the granite foundation on which all other virtues and indirectly the possibility of all the virtues depend. Just as life is the condition *sine qua non* of an organism, as appetite and thirst are the primary characteristics of a Jiva and as the sweet notes of a cuckoo are its distinguishing features, so fearlessness constitutes the matrix, the primum mobile, the kinetic principle, and the absolute pre-condition of all the virtues that follow it. To prove the validity of this proposition it is necessary to digress a little into a discussion of the message of the Gita.

Each great book or system really propounds only a few cardinal principles or doctrines. It is the attempt to expound them and to show their bearing on the subsidiary principles and the different thought-complexes, to make them intelligible to humbler understandings or establish their validity with powerful arguments against the claims of the well-established militant schools of thought, that generally goes to swell its dimensions. As Paramahansa Sri Ramakrishna used to say: "A needle is sufficient to make an end of one's own life, but a sword is required to kill another man." So, the Gita really contains a few central doctrines which could be summed up in a few chosen sentences only. But these could be grasped by an exceptionally small band of selected souls with an incisive intellect and a thoroughly well-disciplined reason. Consequently it was necessary for the author of the Gita to elaborate them and present them in various shapes and colours so as to render its teaching all-embracing and all-pervasive. The vast panorama of the cosmic processes of life exhibits so many kaleidoscopic changes of view, so many warring passions, appetencies and thoughts alternately claiming mastery over the human soul, that the poor soul gets bewildered and in its mad desire to extricate itself from the plexus of these opposing tendencies, resorts sometimes to courses which

involve it in deeper and deeper complications, until the struggle leaves it thoroughly exhausted and incapable of further exertions. The result is either moral inaptitude or its opposite, moral turpitude.

Great minds are now and then sent to the world, to right this state of things, to bring harmony where there is discord, to define the goal of life and point out the wherewithal to reach it. They are called Avataras, prophets, seers and sometimes philosophers. The author of the Gita was one of them. He appears to have clearly perceived what seems to have been adumbrated in the brilliant French philosopher M. Bergson's attempt to define the function of the human intellect in his "Creative Evolution" that human organism was moulded pre-eminently on a practical basis. The greatest European philosopher, Kant, who thoroughly exposed the hollow pretensions of speculative reason to demonstrate the existence of God, Immortality and Freedom of the Will, was compelled to rely on what he called practical reason for proving the truth of these verities. Count Tolstoi, whose ideas were more Asiatic than European, cried himself hoarse on the necessity for human beings to work. The choleric sage of Chelsea, in his imperious fashion, tried with his powerful diatribes to beat this idea into the brains of the people. Even the military philosopher, Von Bernhardie has laid tremendous stress on the necessity of work for men and women. Sri Bhagavan clearly perceived the absolute necessity for men to work. "Without work life would be impossible" says Sri Bhagavan. So the first injunction laid down by Him is that will he or nill he, man must work.

The next point for consideration is what should be the nature of the work a man should be asked to do. Sri Bhagavan has very wisely refrained from descending into this particular, seeing apparently the impossibility of the task, He has left only general instructions on the point, obviously bearing in mind the thousand changes which it must undergo *pari passu* with the changes in the environments and modes of life

effected inevitably by age. He defines Karma as भूतभावोद्भव-
करो विसर्गः कर्मसंज्ञितः । “The sacrifice offered for the produc-
tion and gradual increase of beings is called Karma.” Philosophers are not of course wanting who read into the message of the Gita, their own meaning. Instead of fitting the shoes to the feet, they have tried to fit the feet to the shoes. It is not the place to prove the futility of such attempts. It will be sufficient to observe that the fact that each school of thought finds the solution of its problems in the Gita, only confirms the universal character of the message of the Gita which was so framed by its author who possessed a far deeper insight into human nature than all the philosophers put together, as to appeal to the highest and lowest understandings alike which take shelter under its shade.

The Lord, whose vision penetrated into the furthest recesses of thought, clearly saw that no work, however good, is free from the taint of evil. Swami Vivekananda, whose range of vision swept from one extreme to the other and who was himself an embodiment of active energy, also perceived the same inherent defect in the nature of work. His acute intellect which probed the depths of everything with which it came into contact, disclosed to him the drawbacks of every kind of work which he proposed to do himself. This knowledge was, perhaps, at the root of his advocacy of planlessness in life, the tendency to float with the tide of the spirit that ruled his destiny, leaving the consequences at the hands of the power at the back of us all, and of the frequent desire to merge in Samadhi.

Now what is the remedy for this state of things? Shall we cease from work? Or shall we join the chorus of the lackadaisical pietists who continually snivel for this innate defect in the nature of work without suggesting any practical remedy for it, but unable to stem the irresistible tide of Karma ordained by God since the creation of the world, allow themselves to be carried headlong with the current and pass their days in querulous complaints bungling into stupid courses of action and making things worse? An emphatic “No” is the

reply of the Gita to all these questions. “कर्म सदोषमपि न त्यजेत् ।” The mood of the verb is imperative. “Thou shalt not leave work even though it is tainted with evil.” A man must not desist from his duties on the ground that they are not altogether flawless. Sri Bhagavan knew the steady-ing effect of work too well to allow its extreme utility in keeping the cosmic process agoing, to be undervalued by so much as a jot. “नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः”—“Do thou work always, work is better than non-work.”

The work of the Brahmin, the work of the Kshatriya, the work of the Vaishya, the Sudra, the king and the scavenger, the judge and the executioner, the general and the private, the master and the disciple, the work, in one word, of all the different constituent members of the incorporate body known as society, is by the very fact of its being specialised, not free from the blemish attaching to speciality and particularity. The outlook of each is bound to be circumscribed by the sphere of his action. It is the innate character of action that in order to reach excellence it wants specialisation. The human organism has been so constituted that it generates a fondness for the work which one is accustomed to do. The proverb “Nothing like leather” is an illustration of this principle. This also explains how a particular kind of work which is loathed by one is not only endured but relished by another. This also explains the peculiar excellence of the workmanship of the Taj and the temples at Konark which excites the wonder of the present-day engineer. But this gain in individual efficiency means loss in individual comprehensiveness, and gain in individual depth means loss in individual breadth. The author of the Gita seemed to have seen all this, but the ken of his vision extended far beyond the limited range of the vision of an ordinary mortal. He seems to have focussed his supreme attention on the resultant effect of all the subservient forces acting in relations of reciprocal agreement and difference against the common background of a universal consciousness, for producing by their action and reaction a grand synthesis, each component part of which contributes to its symmetry

and beauty. From this immanental standpoint all work which is work proper, possesses, in spite of its ostensible defects, a native dignity and glory of its own which is concealed from the obscure vision of a limited mind. So much as regards the service rendered by the Gita in rescuing work from the bog of disrepute in which it seems to have fallen owing either to the unworkmanlike disposition of individuals, or to the subtle disquisition of hair-splitting philosophers, or to a loss of vitality of the motive forces of the dominant religion at any particular era.

SURENDRA NATH CHAKRAVARTY, M. A.



THE SHAMA-DANCE.*

Break, O break, thy lyre, thy flute, thy serenade,
 O lover, cast not glance, thy amours do forgo,
 The love the passions raise—all mummeries and show
 Which you must break through, all those charms that soul
 degrade.

And ever forward move, your chant let it be clear
 It ever must keep tune with ocean's rush and roar.
 And waters fast and hot that human eyes down pour,
 Your drink so it will be, tho' body perish here.

So wake up hero brave, thy dreams dispel and see
 How Death triumphant reigns and wields his sceptre dire,
 His bloody jaws of doom, his eyes of baleful ire,
 In face whereof no dread should ever more haunt thee.

The cross we meet on earth, this sphere of human care
 Is this world's mighty Lord, the king of creatures all,

*A rendering of the last few lines of an original Bengali poem by Swami Vivekananda.

A temple built of sighs, this earth his pleasure-hall,
A hideous place of skulls, where shades and spirits fare.

So fight you have to fight, unceasing, breakless, stark.
Defeat—that, you must take. eternal, endless shame;
These two—the votive gift, that she of you doth claim,
Which you, O priest of her, must never, never shirk.

So let your self lie still, and passion, fame, all burn,
The heart be cleft with pangs and sorrow-sabre-hewn,—
A charnel-vault so make, the fittest stage to tune
With Mother's steps and mien, dread, austere, and stern,
And 'Shama'—she will dance!

'Voo-Loo'

RABEYA.*

“OH my Lord! Give to Thy enemy what Thou hast apportioned for me in this world, and bless Thy admirer by that with which Thou wishest to reward me in after-life. Thou alone art sufficient for me. Nothing more do I want. If, O God, I worship Thee being afraid of eternal hell, then do Thou afflict me day and night by its red flame, and if I worship Thee to gain the pleasures of Heaven, do Thou, then, shut its gate before me. And if I do worship Thee for Thy sake, then do Thou not deprive me of Thy resplendent glory.” This was the constant prayer of the great Mussalman lady-saint, Rabeya. And truly her biographer painted her as a rare woman living in the innermost apartment of divine love burning behind the screen of stern renunciation.

* Adapted from the story recorded in the Bengali work *Tapasamala*.

She was the fourth daughter born of poor parents in the town of Bussora, in Turkey. Hence she was known as Rabeya, for 'Raba' in Arabic denotes 'four.' Both her father and mother died when she came of age and a deadly famine reduced the poor family to a state of utter destitution. She was separated from her sisters and fell into the hands of a wicked man who sold her as a slave for a few copper coins. Her new master whose chattel she now became was also inexorable, and he employed her in hard labour beyond her age or capacity. She could not always carry out his command and had to suffer for this. She bore everything till her cup of misery became full to the brim, and at last being unable to suffer insult and contempt any more she fled from the house of her master. A poor and helpless girl that she was, she was not accustomed to walk along unknown paths. She stumbled on the ground and one of her hands was fractured. Nothing but gloom and misery she saw around her, and the very earth seemed to slip away from off her feet. She laid her head on the ground, and fervently prayed, 'Oh Lord, I am a poor orphan, a slave of others. My limb is broken. But these misfortunes cannot bend me. I only want Thy satisfaction. Tell me if Thou art satisfied with me, Thy servant. And she heard a sweet voice, 'My beloved child, don't grieve. In no time thy glory will be enhanced and the angels in heaven shall love thee.'

Rabeya was consoled and she returned to her former place. Thenceforward she used to serve her master at daytime, and the night she spent in prayer and in studying religious books. One day her master awoke from his sleep at midnight and overheard Rabeya muttering something in her room. The poor girl was praying at the solemn hour of the night when whole nature was hushed into a sombre silence,—“ Oh my Beloved, Thou knowest that to obey Thy command is my constant desire. How do I wish to serve Thee in Thy temple day and night! But Thou hast ordained otherwise. Thou hast made me a slave of another. I am to oblige him, and thus I am always late to come to Thee, my

dear Lord." She was thus humbly speaking to God and the master of the house heard it from his room. When his eyes fell upon Rabeya, he saw her person encircled by a divine aureole and the whole room illumined by its resplendence. Her every word spoke of the steady flame of devotion that was burning in her heart. He was stunned and stood agape for a minute. The next moment the idea flashed in his mind—"It does not behove me to engage such a pious and devout lady in my service, rather I should serve her with all my might." The next day she was released and her master said to her with proper respect and courtesy, "It will be a great favour to me if you live here and I will serve you as a slave." But Rabeya left the place with his permission and engaged herself in stern asceticism.

She spent every minute of the day and night in constant prayer or study of the holy Quoran. Sometimes she would come to the place of the saint Hosein Bussorie and discourse with him on spiritual topics. Then she spent some time in a lonely forest engaged in exclusive prayer and meditation, and next lived in the holy precincts of a mosque. Lastly she made a pilgrimage to the holy Mecca and there the last days of her life were spent. She remained a virgin till the end of her life and offered herself, body and soul, in the service of God.

Rabeya was practically an illiterate woman, and yet people flocked to her from far and near to kiss the hem of her garment, or hear the sweet words of devotion that fell from her lips. The great seer Hosein once remarked that Rabeya had come to acquire superhuman and supersensuous wisdom by dint of her inner illumination, without leaning upon the secular knowledge of the time. He had a profound respect for her, and one day finding her absent in a religious congregation he remained silent. All pressed him to speak, and said it mattered little if an old woman was not present. But he retorted, "I cannot offer to an ant the sherbet which I have prepared for an elephant." One day asked about her marriage, Rabeya replied with humility, "Marriage is related

to the body. But where is my body, so that I may be bound in a nuptial tie? This body I have surrendered to God once for all, and now it belongs to Him alone. It is under His command and is engaged in carrying out His mandate." "How did you make" asked Hosein one day, "such advance in spirituality?" "I have lost all worldly things and then and then only I have been able to embrace God," she replied. "What do you know of God?" continued Hosein. She said, "You know Him to be like this or that, but I do not know Him as such, I find Him beyond all these. I would not have worshipped Him if I had not seen Him as clearly as I see you." One day some people came to Rabeya and sought her advice. She asked, "Why do you worship God?" One replied that he prayed to God so that he might not be tormented by the afflictions of hell, and another man said that he adored God to enjoy the beauty and happiness of heaven. "It is only the coward slaves," she said to them with sweet admonition, "who serve their master, being influenced by fear of punishment or prospect of reward. Would not God be worshipped if there existed neither heaven nor hell? One should really love and adore Him for His sake only."

Rabeya's faith in divine dispensation was constant and unwavering. Every turn of events she accepted as the Will of her Beloved. "The kind and gracious Providence not only rescues me from a shipwreck when everyone else is drowned, but He also takes away the last plank from off my feet leaving me alone amidst surging waves when everybody else is saved." Such was her faith and trust in God. Rabeya never accepted any presents from the rich or wealthy, but spent her days in bitter poverty. One day in her sick bed she said to a friend who wished her to pray for her recovery, "It is the divine will which has sent me the disease, and I cannot run counter to His gracious dispensation."

ANANDA

SRI KRISHNA AND UDDHAVA

(Continued from page 190.)

CHAPTER IV

ब्राह्मण उवाच ।

परिग्रहो हि दुःखाय यद्यत्प्रियतमं नृणाम् ।
अनन्तं सुखमाप्नोति तद्विद्वान्यस्त्वकिंचनः ॥१॥

The Brahmin said :

1. The acquisition¹ of anything whatsoever that men hold as dearest leads to misery. But he who knows this and gives up all possession attains to endless bliss.

[¹ *Acquisition etc.*—Slokas 1 and 2 set forth the lesson derived from the osprey—viz., that one must have no possession, that is, attachment for it.]

सामिषं कुररं जघ्नुर्बलिनो ये निरामिषाः ।
तदामिषं परित्यज्य स सुखं समविन्दत ॥२॥

2. An osprey with a piece of flesh was tormented by others, stronger than itself, that had no flesh. It gave that flesh up and became happy.

न मे मानावमानौ स्तौ न चिन्ता गेहपुत्रिणाम् ।
आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥३॥

3. I do not care for honour or dishonour nor have I any anxiety such as men with houses and children have. I sport with the Self,¹ take pleasure in the Self and roam on earth like a child

[Slokas 3 and 4 deal with the child.

¹ *With the Self*—realising himself as the Self.]

द्वावेव चिन्तया मुक्तौ परमानन्द आप्लुतौ ।
यो विमुग्धो जडो बालो यो गुणोभयः परं गतः ॥४॥

4. Two people only are free from anxiety and immersed in supreme bliss—the child that knows nothing and never works, and the man who has realised the Being above the *Guṇas*.¹

[¹ *Guṇas*—Sattva, Rajas and Tamas,—or balance, activity and inertia—which comprise the *Prakṛiti* or sentient and insentient Nature.]

कचिक्कुमारी त्वात्मानं वृणानान्धुहमागतान् ।
स्त्रयं तानर्हयामास कापि यातेषु बन्धुषु ॥५॥

5. Once upon a time a maiden, in the absence of her relatives elsewhere, herself had to receive a party who came to her house to ask her in marriage.

[Slokas 5 to 10 describe the lesson derived from the maiden.]

तेषामभ्यवहारार्थं शालीब्रह्मसि पार्थिव ।

भवन्नन्त्याः प्रकोष्ठस्थाश्चक्रुः शङ्खाः स्वनं महत् ॥६॥

6. As she was husking paddy for their meal in a retired corner, O king, the conch bracelets in her wrist made a terrible noise.

सा तज्जुगुप्सितं मत्वा महती व्रीडिता ततः ।

बभञ्जैकैकशः शङ्खान्द्वौ द्वौ पाणयोरशेषयत् ॥७॥

7. The intelligent girl, considering this as disgraceful,¹ was ashamed and broke² the bracelets one by one till only two were left in each arm.

[¹ *Disgraceful*—as betraying their poverty.

² *Broke*—The commentator takes it to mean ‘removed.’]

उभयोरप्यभूद्धोषो ह्यवन्नन्त्याः स्म शङ्खयोः ।

तत्राप्येकं निरभिददेकस्मान्नाभवद्ध्वनिः ॥८॥

8. As she went on husking, even those two bracelets produced a sound. So she removed one of these also. From the single bracelet there was no more sound.

अन्वशिक्षामिमं तस्या उपदेशमहिन्दम ।

लोकाननुचरन्नेताँल्लोकतत्त्वविवित्सया ॥६॥

9. Roaming over the world with a view to know the ways of men, I learnt this lesson from her, O queller of foes:

[¹ *Roaming etc.*—This explains how he met that girl.]

वासे बहूनां कलहो भवेद्रार्ता द्वयोरपि ।

एक एव चरेत्तस्मात्कुमार्या इव कङ्कणाः ॥१०॥

10 Where many dwell there is quarrel, and even between two people there is a chance for talk. Therefore one should live alone, like the bracelet of the maiden.

मन एकत्र संयुज्याजितश्वासो जितासनः ॥

वैराग्याभ्यासयोगेन ध्रियमाणमलन्द्रितः ॥११॥

11. Conquering posture and (through that) controlling the breath, one, ever alert, should collect the mind together, and hold it steady through renunciation¹ and systematic practice.

[Slokas 11-13 set forth the lesson of concentration derived from the arrow-maker

¹ *Renunciation, etc.*—Compare Gita VI. 35.]

यस्मिन्मनो लब्धपदै यदेतच्छनैः शनैर्मुञ्चति कर्मरेणुः ।

सत्त्वेन वृद्धेन रजस्तमश्च विधूय निर्वाणमुपैत्यनिन्धनम् ॥१२॥

12. Where,¹ being steady, this collected mind gradually gives up the impulses to work, and winnowing off Rajas (activity) and Tamas (inertia), through increased Sattva (balance), becomes pacified,² having no fuel (of sense-impressions) to feed it.

[¹ *Where*—i. e. in God.

² *Pacified*—lit. extinguished.]

तदेवमात्मन्यवरुद्धचित्तो न वेद किञ्चिद्ब्रह्मिन्तरं वा ।

यथेषुकारो नृपतिं ब्रजन्तमिषौ गतात्मा न ददर्श पार्श्वे ॥१३॥

13. Having the mind thus controlled within himself the man at that time, knows nothing external¹ or internal,² just as the arrow-maker, with his mind absorbed in (making) the arrow, did not notice the king passing by his side.

[¹ *External*—outside objects.

² *Internal*—his ideas and feelings.]

(To be continued.)

EIGHTEENTH ANNUAL REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

THE Mayavati Charitable Dispensary completed its eighteenth year in December, 1921. Ever since its inception, the Dispensary, with the kind assistance of the generous public, has been doing its humble bit of service in the alleviation of the sufferings of diseased Narayanas in this extremely backward area of the Himalayas, known as Kali Kumaon. Bereft of the amenities of life that education bestows, these hill-people, who are very poor, fall an easy prey to disease and pestilence, and as such the least service done to them is often opportune and effective. The following statistics will give an idea of the work done during the year 1921, as well as its financial position :—

(a) Outdoor Hospital Relief

Altogether 2660 cases were treated from the outdoor dispensary, of which 2575 were new cases, and 85 repetitions of the same.

(b) Indoor Hospital Relief.

The number of indoor patients admitted into the Hospital was 23 of whom 16 were cured, 6 were relieved and 1 died.

(c) Statement of Diseases treated from January to December 1921.

Names of diseases	Outdoor	Indoor	Total
Cholera	2		2
Dysentery	82		82
Leprosy	2		2
Malaria	260	9	269
Pyrexia of uncertain origin ...	242		242
Rheumatic fever & Rheumatism	96		96
Tubercle of the Lungs ...	0	1	1
Other infective diseases including Influenza ...	526		526
Anæmia	6		6
All other general diseases	216		216
Diseases of the nervous system	72		72
" Eye	144		144
" Ear	78		78
" Nose	5		5
" Respiratory system except Pneumonia and Tubercle of the Lungs... ..	58	4	62
Dyspepsia	30	2	32
Diarrhœa	42		42
Other liver complaints ...	70	3	73
Digestive system	180		180
Diseases of the Urinary system	30	1	31
Male diseases	66	1	67
Ulcers	42		42
Diseases of the Skin	138		138
Other local diseases	132		132
Operations	56	2	58
Total	2575	23	2598

(d) Statement of the Religion and Sex of Patients.

Hindus	2401	Men	2098	} Outdoor
Mahomedans	104	Women	335	
Christians	70	Children	142	
	<u>2575</u>		<u>2575</u>	
Hindus ...	23	Men	21	} Indoor
		Women	2	

**(e) Statement of Receipts and Disbursements
during 1921.**

Receipts

			Rs.	as.	p
Last year's balance	...	...	539	8	7
Subscriptions and donations previously acknowledged (P. B. Oct. '21)	...	...	207	14	0
Subscriptions and donations received from Sept.— Dec. 1921 :—					
D. K. Natu Esq.	...	...	10	3	0
V. B. Sahani Esq., Ratnagiri	...	...	5	0	0
Jadupati Chatterjee Esq.	...	...	12	0	0
Amulyadhan Dutta Esq., Delhi	...	...	2	0	0
R. N. Rage Esq., Aronda	...	...	2	0	0
Mother of Sj. Harikishen Sah	...	...	2	0	0
B. D. Bhatia Esq., Rohri...	...	...	2	8	0
By sale of Pamphlets	...	...	1	8	0
		Total	784	9	7

Disbursements

Allopathic medicines	...	...	127	2	0
Freight on Do.	...	...	13	0	3
Doctor's Maintenance	...	...	240	0	0
Doctor's travelling	...	...	25	15	6
Dispensary repairs	...	...	16	0	0
		Total	422	1	9
		Cash in hand	362	7	10

This year our doctor visited over fifteen villages in the neighbourhood and treated a number of cases which have been included in the outdoor list. The Homœopathic department also treated over a hundred cases.

It will be seen that the expenses of the year far exceeded the receipts, and that the balance at credit of the Dispensary at the end of the year is not in the least satisfactory. Besides meeting the general expenses, we have to thoroughly repair the roof of the Dispensary building, and, if possible, to overhaul it. We earnestly reiterate our appeal to the kind-hearted public for funds to maintain the Dispensary and enable it to

continue its service to suffering humanity. Our best thanks are due to the proprietors of the Bengal Chemical and Pharmaceutical Works, Calcutta, for their free gift of medicines worth about Rs. 20, and to Messers. B. K. Paul & Co., Chemists, Calcutta, for supplying us medicines at special rates. We sincerely hope that our appeal for funds will meet with a ready response from the benevolent public. Contributions, however small, will be thankfully received and acknowledged in the Prabuddha Bharata.

MADHAVANANDA.

President, Advaita Ashrama,

Mayavati, Dt. Almora.

REVIEWS AND NOTICES.

The Aryan Ideal.—By Prof. T. L. Vaswani. Published by Ganesh & Co., Madras. Pp. 100. Price Re. 1.

This is the first volume of the Motherland Series which aspires to help India's young men to recover the lost memory of India and the Indian Ideal. The author interprets in the book under review the spirit of India as reflected in her culture and civilisation, in her educational system based on self-control and self-discipline, in her social structure having as its foundation a socio-economic synthesis, and in her political system—the expression of Dharma which served as the bed-rock of kingdoms, republics and village self-governments.

“India's gift to the nation,” says the author, “is not big machines, not the paraphernalia of comfort-civilisation but the Vision of the One-in-all, the Vision that makes us sons of the Spirit.” The West, dominated by race-superiority sorely needs this Vision Universal to-day. The children of India who have lost faith in their own culture, must also place before them this noble Vision in working out their national salvation.

The Cultural Unity of Asia.—By James H. Cousins. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 133. Cloth-bound. Price Rs. 2.

Behind the apparent diversity of race and language, of tradition and religion, there exists an underlying unity in Asia: It is the unity of culture. Direct contact with the spirit of Asia and first-hand knowledge of the culture of India and Japan has qualified Mr. Cousins to interpret Asia's cultural unity in an admirable manner. Asia's civilisation, her art and literature, her society and government, have been the expression of her culture which is essentially religious in its nature. Very happily the author says—"The study of the geographical rise and historical development of Asian culture, with a view to realising its unity, must take into account the history of religion, since religion is both the shaper and carrier of Asian culture."

India is the mother of Aryan culture. The author has very clearly shown this fact by following the history of the great Buddhist cultural migration to China, Korea and Japan, Burma and Siam, Turkistan and Thibet, and to Ceylon and Java. He says, "In all process of exchange and unification between the main cultural groups with the grand unit of Asian Culture, the influence of India is felt. In Asia all roads lead to India—or, rather, all roads lead *from* India."

The grandeur of Oriental Civilisation consists in the "recognition of the spiritual unity of the human race, and its oneness with the Divine Life." This spirit of Asia and of India speaks through the teachings of Hinduism and Buddhism, of Christianity and Muhammedanism—all of which point to "the truth that there is one Divine Power energising the multitudinous activities of the universe, and arising out of that truth and attitude of kinship to all creatures irrespective of distinction."

The Oppression of the Poor.—By C. F. Andrews. Published by Ganesh & Co., Madras: Pp. xxxv + 136. Price Re. 1.

The central problem of India, says Mr. Andrews, is the oppression of the poor. The book under review is an illustration of this suffering of the poor. It is a collection of articles describing vividly the misery and destitution of coolies in some of the Assam tea gardens, which was the real cause of

their exodus, the deadlock at Chandpur, the Gurkha outrage and the strike on the Assam Bengal Railway. The misery caused by the sense of oppression, as Mr. Andrews clearly shows, is rapidly changing the passive nature of the masses in India and is driving them to a revolution which, they hope, would bring about their salvation.

Mr. Andrews speaks in glowing terms of the new awakening of the Indian people—of both the masses and the classes, —and of the new devotion of service to the poor. He says, “The oppression of the poor in India, which has been such a blot upon the past, shows signs of being overcome at last by this new spirit.” This spirit of service found admirable expression in manifold examples of self-sacrifice, and in the kindly deeds performed by the towns-people and by the national volunteers at Chandpur, Chittagong and other places.

Mr. Andrews criticises the heartless attitude of the government officials, that led directly to acts of cruelty and inhumanity. He further very rightly condemns not only the essential selfishness of a capitalist system which does not scruple to sacrifice human life in a cholera epidemic, for the sake of its business interests, but also the “essential selfishness underlying popular politics, when the poor are used as pawns in the game, and homes and families are wrecked.”

NEWS AND NOTES.

The Age of Consent

The Hindu Society has at present lost its power of initiative and original thinking. Its members are content to “tread the path their forefathers trod,” and follow the rules and injunctions whether sanctioned by Society or Scriptures, like mere automata, without taking the trouble of enquiring into their meaning. Any departure from the old tut, however beneficial it may be, is looked upon with dread and suspicion and is met with great opposition. A bill has been introduced

in the Indian Legislative Assembly, with a view to increase the age of consent of a married girl from the 12th to the 14th year. Meetings are being held and correspondences are pouring in into the Press, protesting against the proposed bill. If the opposition be due to the interference of the Legislative Assembly in a purely social matter, there may be some meaning in the protests. But instead of that we are told that Hinduism and Hindu Society would perish if the new amendment be passed into law. As if religious and social welfare can be insured by making a girl a mother at the age of twelve! Those who seem to be most solicitous about the morals of Society would do well to consider whether or not social morality can be better maintained and even improved by making our boys and girls live a life of self-control and self-discipline until they attain full majority, and are able to take up the responsibilities of the family life. Such a course would be in full conformity with the true spirit of the Hindu Scriptures, and will certainly improve both the health and morals of the would-be parents as well as those of the generations to come. Practice of Brahmacharya, which implies self-control, imparting of true education and Indian culture, will make our boys and girls more useful members of society, and will help them to bear the burdens of life more efficiently than at present. Emphasis on Brahmacharya and abolition of child-marriage will stop premature child-bearing which is greatly responsible for the physical degeneration of the Indian people and will check the high mortality of young mothers and their weak and undeveloped children. These will also check child-widowhood which is one of the greatest curses prevalent in the Hindu Society, and will conduce to increased social purity and greater well-being of Society in general.

The country at present needs strong men and women who are prepared to work for the re-establishment of the grand institution of Brahmacharya for boys as well as for girls, modified according to the needs and conditions of modern life. In this connection we commend the following words of Swami

Vivekananda spoken to a disciple in the year 1897, to those of our countrymen who are opposing the bill proposing to raise the age of consent, and are trying to organise meetings in different parts of the country to prevent it from being passed into law :—“Such educated men are not yet born in this country, who can keep their girls unmarried without fear of social punishment. Just see how before the girls exceed the age of twelve or thirteen, people hasten to give them away in marriage out of this fear of their social equals. Only the other day, when the Age of Consent Bill was being passed the leaders of society massed together millions of men to send up the cry, ‘We don’t want the Bill.’ Had this been in any other country, far from getting up meetings to send forth a cry like that, people would have hidden their heads under their roofs in shame, that such a calumny could yet stain their society.”

Adequate Conception of Education

Education to be true to its meaning should attempt to, unfold the human personality by manifesting the knowledge latent in man. It should take into full consideration the instinctive proclivity of the individual as well as the trend of his national culture. How the educational system of modern India fails to fulfil these essential conditions, Mr. Kanakarayan T. Paul has clearly shown in his article “Adequate Conception of Education” published in the “Young Men of India” for May, 1922. He says, “We drift on subjectively and mechanically, engrossed in educational methods and purposes hatched for other peoples in other lands.....Our education was devised by people who do not know our family or social life.” The function of the system of education in India consists in “presenting Western culture with preponderating weight and sorely neglecting to present Indian culture as it deserves to be. All the while the Indian child, for the very reason that it is essentially Indian, is struggling to express itself in Indian ways. No observation is made of these attempts. Such expression is repressed and the Western

equivalent all the time put forward. The result is that he is... disastrously handicapped in effective service or original self-expression."

The influence of the family, social and national life on the development of the child can never be overestimated. This factor the modern educational system in India sadly ignores. If its importance were adequately realised, "we would have seen light long ago," says Mr. Paul, "on such questions as the mother-tongue being the medium of instruction, vernacular literature as the medium of expression, folklore and folksong as endearing the home, the great heritage of India as indispensable to the evolution of India itself on modern lines."

The present-day educational system in India does not recognise the ultimate goal of human life, and is swayed by utilitarian considerations alone. But the Rishis who devised the scheme of education in ancient India did so with the ultimate end in view. "The Rishis," says the writer, "laid down *Brahmacharya* as one of *ashramas*, with a complete and self-contained *dharma* for itself. There was no mistake there. It is the commercial spirit of an age of false standards of life which is robbing our youth of their god-given rights. If we aim at perfect youth, manhood and womanhood will take care of themselves."

M. Romain Rolland on Higher Humanity

The Manchester Guardian published two striking letters of M. Rolland, giving his views on Communism and on force as a factor in revolution. In the first letter the great Idealist writes,—“I have written ‘It is not true that the end justifies the means. The means are more important to real progress than the end.’ Because the end, so rarely reached, and always incompletely, only modifies the exterior relations between men. But the means mould the spirit of man either in accordance with a rhythm of justice or in accordance with a rhythm of violence. And if it be the latter no form of government will ever prevent the oppression of the weak by the strong. That is why I consider it essential to defend

moral values, more perhaps in a revolution than at ordinary times."

Can violence be successfully checked by violence? And does such a step ultimately contribute to the well-being of mankind? M. Rolland speaks on this point in his second letter. "Our common enemy is the oppressive violence of human society as it exists now. But against this violence you are assuming a contrary violence. Such a method, in my opinion, leads to mutual destruction." What then should be the proper attitude? Says M. Rolland, "The attitude I recommend to my friends is not one of detachment or renunciation. On the contrary I say: Never rest! Never compromise! Make no company with injustice and falsehood! Destroy one by one the old Gods to make place for the new! Dare! Sacrifice yourself! And be certain that your efforts will not be in vain."

The great idealist possesses a vision of higher humanity which he holds dearer than anything else in the world. "There is something above and beyond the humanity of one day with its ephemeral faith, its bereavements, and its triumphs; and that is the humanity of all time." These noble words not only the Communists but also those who want to fight communism will do well to remember.

Industrial Development in India

The development of Industries in India has been following the Western line of evolution. Mills and factories are being started in different parts of the country. And small towns and even villages are being converted into big centres of industry, also into centres of immorality and drunkenness, of poverty and crime, of disease and mortality. The industrial system of sweated labour derives huge profits filling the coffers of the capitalist. But it denies at the same time even a living wage to the labourer who is forced to live in slums, being cut away from the beneficial influence of the family and society. In consequence there has been going on a rapid disintegration of society and a break-down of domestic life.

As the signs of the time clearly indicate, industrialism has come to stay in India. All that can be done is to keep it within reasonable bounds, and minimise its evils. Mr. M. A. Buch discussing this point in an article on cultural transition, in India published in the Indian Journal of Sociology, very truly said—"If India is to enter into an effective competition with the rest of the world she must to some extent accept the Western organisation.....All that we can hope to achieve is to moderate the excesses of the capitalistic regime, and to counteract its working by means of various expedients. India must steer a middle course and develop those industries for which she is fitted by nature and temperament; and vast and continental as she is, she can easily become self-sufficing by assuring to her manufacturers an unlimited supply of labour and raw materials, and to her agriculturists, a safe, sufficient, and stable home market."

Dyeing with Indian Dyestuff

Like her cloth, India manufactured her own dyestuffs in the past, and also exported these to foreign lands. But the old order has changed. And foreign dyestuffs worth lacs of rupees are now imported into India, and plenty of Indian money is being wasted on this score. In an article on Dyeing with Indian Dyestuff, contributed to the "Servant" of Calcutta, says Sir. P. C. Roy—"There was a time when Indians had amply demonstrated their æsthetic taste in the art of dyeing. The colours used for dyeing clothes or painting pictures were irreproachable alike in the matter of stability or blending. Our artists had definite notions about pleasant colour combinations. A few such indigenous colour combinations exist even to-day, which have apparently escaped the blighting consequences of our love for things foreign."

Even for fugitive colours India now depends on foreign stuffs. The dyes that can be easily made at home from a little turmeric, from turmeric and lime, and from various other indigenous dyestuffs, which cost practically nothing, are going out of fashion. Formerly writing ink was made with a

little burnt rice mixed in water with a little lamp-black. This ink was very lasting and its colour never faded. But it has now been replaced by foreign ink. If a card written with this ink gets drenched in the act of transmission it becomes illegible! And it is so dear at the same time. "Our inordinate love for things foreign," observes Dr. Roy, "only proves our vitiated taste.....The dye trade of India is no more. We have ceased to believe that there may be dyes other than those manufactured in the West." What an irony of fate!

Dr. Roy asked two of his pupils, who are closely connected with him, to revive the art of dyeing from indigenous materials. Within the last few months these gentlemen have made considerable progress in their investigation and research. We hope the book containing the fruits of their patriotic labour will help to revive the lost industries of manufacturing dyes in India.

Swami Brahmananda Memorial Meeting in Calcutta

The Vivekananda Society of Calcutta observed the Brahmananda Day, on Sunday, the 22nd April, at 6-30 P. M., in the hall of the Theosophical Society. The hall was packed up with men of light and leading, and with the monks of the Ramakrishna Order. Srijut Amrita Lal Bose was voted to the chair.

After the proceedings were opened with a prayer, Srijut Kiran Chandra Dutt, the Hon. Secretary of the Society, welcomed all those who gathered to honour the memory of the great Swami. He next explained the significance of holding such a meeting by the Society, to pay their respectful homage to their late president, Swami Brahmanandaji Maharaj who was one of the greatest disciples of Sri Ramakrishna Deva, and was the religious guide and preceptor for nearly 30 years of hundreds of weary souls in Bengal and other parts of India. Next followed Brahmachari Satkari of the Belur Math with his poem "In Memoriam," which was full of deep pathos.

Swami Vasudevananda read a short paper in which he

gave a faithful estimate of the great Swami. Srijut Kiran Chandra Dutt recited his lyrical verses which were much appreciated. Srimati Tara Sundari, the "Prima Donna" of the Bengali Stage; also sent a short paper expressing her grateful indebtedness to her spiritual father, the saintly Swami, whose all-embracing love had room for every one high or low, saint or sinner. This paper was read by one of the members of the Society, and its touching words moved many among the audience. Srijut Charu Chandra Bose offered his homage in a few well-chosen words. Prof. Gokul Das De, M. A. in a short paper outlined his reminiscences and mourned the loss of a universally loved saint. The president finally spoke on the necessity of bringing home to all people the great truth that religion is the only basis of all kinds of progress and that in this and this alone lies man's salvation. After a vote of thanks to the chair the proceedings came to a close with a religious song.

Miscellany

Srimat Swami Shivananda, the newly elected President of the Ramakrishna Mission, accompanied by some of his monastic followers; paid a short visit to the birth-place of Swami Brahmananda at Sikra on the 16th May last. The place is about 30 miles from Calcutta and is on the Barasat-Basirhat Light Railway. The visitors were received cordially by the gentlemen of the village, and were shown the various places including the exact spot on which the Swami was born, and a Bael tree under which he used to sit in meditation when he came over to the place many years back. It is proposed to establish at his birth-place a monastery and a Sevashrama in memory of the illustrious Swami.

A successful celebration was held on Sunday, the 28th May last, at the birth-place of Srimat Swami Brahmananda in Basirhat Sub-division. It was largely attended by the local people as well as by Bhaktas from Calcutta, including a number of monastic members of the Belur Math. In the afternoon a meeting was held, which was addressed by Swami Vasudevananda and Srijut Lalit Mohan Ghosal.

We are glad to learn that the Nambudri Yogakshema Sabha at its last annual session has approved the proposal to readmit into caste all such Hindus, including Nambudri Brahmins, who have been forcibly converted by the Moplahs during the recent disturbances in Malabar. The decision is in the right direction and reflects the time-spirit which is bringing about a new transformation in the Hindu Society.