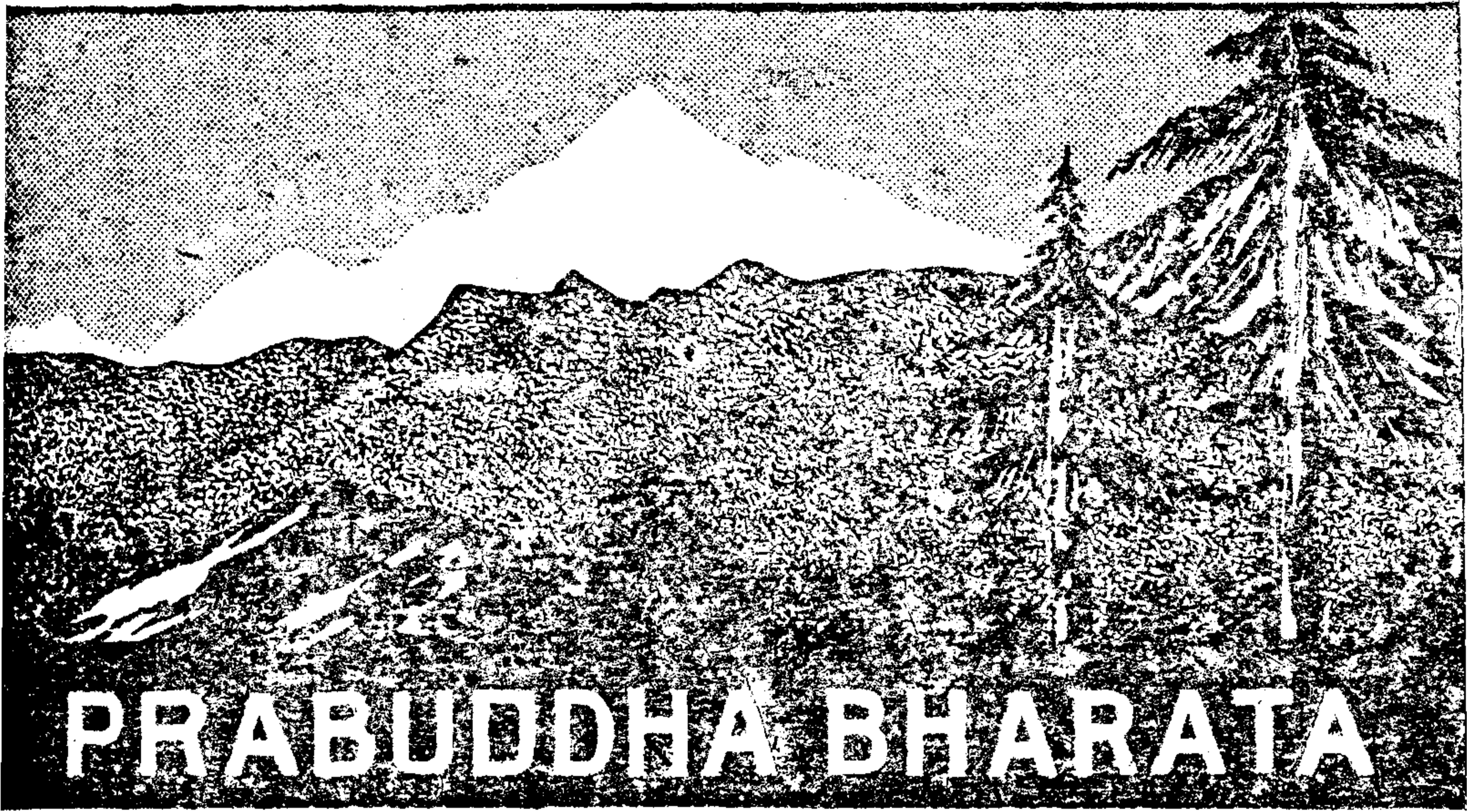


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उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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# समन्वय

धार्मिक मासिकपत्र ।

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

माघ मास से प्रकाशित ।

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

अग्रिम रुपया भेजकर माहक वनिये या वी. पी. भेजने की आज्ञा आज ही लिख भेजिये ।

मिलने का पता—व्यवस्थापक, “समन्वय” ।

नं० २८ कालिज स्ट्रीट मार्केट, कलकत्ता

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरमन्निबोधत

*Katha Upa. I. iii. ५*

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

—SWAMI VIVEKANANDA.

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## ANCIENT HISTORY AND HIGHER CRITICISM.\*

BY SWAMI VIVEKANANDA.

( *Translated from Bengali* )

**N**OW listen to a little of ancient history. Most wonderful are these annals of ancient days ; not fiction, but truth,—the true history of the human race. These ancient countries were almost buried in oblivion for eternity—the little that people knew of them consisted almost exclusively of the curiously fictitious compositions of the ancient Greek historians, or the miraculous descriptions of the Jewish mythology called the Bible. Now the inscriptions on ancient stones, buildings, rooms and

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



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tiles, and linguistic analysis are voluble in their narration of the history of those countries. This recounting has but just commenced, but even now it has unearthed most wonderful tales, and who knows what more it will do in future? Great scholars of all countries are puzzling their heads day and night over a bit of rock inscription, or a broken utensil, a building, or a tile, and discovering the tales of ancient days sunk in oblivion.

When the Mahomedan leader Osman occupied Constantinople, and the banner of Islam began to flutter triumphantly over the whole of eastern Europe, then those books and the learning and culture of the ancient Greeks which were kept hidden with their powerless descendants, spread over western Europe in the wake of the retreating Greeks. Though subjected for a long time to the Roman rule, the Greeks were the teachers of the Romans in point of learning and culture. So much so that owing to the Greeks embracing Christianity and the Christian Bible being written in the Greek tongue, Christianity got a hold over the whole Roman Empire. But the ancient Greeks, whom we call the Yavanas, and who were the first teachers of European civilisation, attained the zenith of their culture long before the Christians. Ever since they became Christians, all their learning and culture was extinguished; but as some part of the culture of their ancestors is still preserved in the Hindu homes, so it was with the Christian Greeks: these books found their way all over Europe. This it was that gave the first impetus to civilisation among the English, German, French and other nations. There

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was a craze for learning the Greek language and Greek arts. First of all, they swallowed everything that was in those books. Then, as their own intelligence began to brighten up, and science began to develop, they commenced researches as to the date, author, subject, and authenticity etc. of those books. There was no restriction whatever in passing free opinions on all books of the non-Christian Greeks, barring only the scriptures of the Christians, and consequently there cropped up a new science—that of external and internal criticism. \* \* \*

I have already said that this new science of research set the Bible or the New Testament books quite apart. Now there are no longer the tortures of the Inquisition, there is only the fear of social obloquy; disregarding that many scholars have subjected those books also to a stringent analysis. Let us hope that as they mercilessly hack the Hindu and other scriptures to pieces, they will in time show the same moral courage towards the Jewish and Christian scriptures also. Let me give an illustration to explain why I say this.—Maspero, a great savant and a highly reputed author on Egyptology, has written a voluminous history of the Egyptians and Babylonians entitled “*Histoire Ancienne Orientale*.” A few years ago I read an English translation of the book by an English archæologist. This time, on my asking a Librarian of the British Museum about certain books on Egypt and Babylon, Maspero’s book was mentioned. And when he learnt that I had with me an English translation of the book, he said that it would not do, for the translator was a rather bigoted Christian,



and wherever Maspero's researches hit Christianity in any way, he (the translator) had managed to twist and torture those passages ! He recommended me to read the book in original French. And on reading I found it was just as he had said,—a terrible problem indeed ! You know very well what a queer thing religious bigotry is,—it makes a mess of truth and untruth. Thenceforth my faith in the translations of those research works has been greatly shaken.

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#### OCCASIONAL NOTES.

**T**IME and again during his eventful stay in America the Swami Vivekananda was mistaken for a Negro, received with scant courtesy by many of the white settlers of America, and refused admittance into hotels, restaurants and hair-cutting saloons. But even in the most trying circumstances never did he give out his identity—that he belonged to Hindustan, that he was the illustrious Swami Vivekananda of Chicago fame, the 'Orator by Divine right,' who exercised a wonderful influence over thousands of his American audience wherever he went. Again there are instances when porters and others of the Negro race approached him and expressed the desire to have the privilege of shaking hands with one of their own brothers who had risen to great eminence. The Swami in every case clasped their hands with great warmth and earnestness, saying

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“Thank you! Thank you, Brother!” As he saw humanity as a whole and recognised in every man a brother, he could never resent to be considered even a member of a race which is an object of great contempt and insult to the white settlers in the American continent. Years after when a Western disciple speaking of these remarkable incidents in the life of the Swami, asked him the reason why he never cared to inform the people about himself, he gave the short but significant reply—“What! Rise at the expense of another! I did not come to earth for that!”

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But to rise at the expense of another has been the way of the world. Everywhere in the lower animal kingdom the strong lives upon the weak, and the less powerful are always vanquished in the relentless struggle for existence. In the domain of the higher animal—man, where we expect to find a better state of things, the condition of the weak is worse still. For endowed with intelligence and resourcefulness as he is, man invents thousands of means and contrivances for the gratification of his senses, for pandering to his illimitable desires by the oppression, spoliation and slaughter of members of even his own race—his brother man. The history of mankind, whether in the East or in the West, is an woeful tale of oppression and suffering of the poor and the weak, now and then lighted by the wonderful life of the Prophets of Love, the Saviours of humanity, who dedicate themselves to the uplift of the depressed and the down-trodden, whose infinite love encompasses in its sweep not



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only human beings but the entire world, both animate and inanimate.

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The oppression of the poor has been the world's greatest curse. And in this respect india is by no means less guilty than other countries. Since the very Vedic age up to the present times the common people have been denied equal chances and privileges, nay have been down-trodden without any scruple or compunction. Not only this, but a considerable portion of them have been spurned as low and vile, so much so that their very touch and even approach are contaminations to the members of the priestly and other so-called high classes in India. And the horrible punishments prescribed for transgressing these social rules are sufficient to make the blood of the boldest of men creep in their veins! It is so fortunate that many of these inhuman laws of Hindu society have become things of the past, and concern the antiquarians alone at present. The masses have ever been the foundation of the body-politic and social structure, and these are the people who have ever been chosen to be the object of oppression and exploitation by the priest, the royal power, and the trading class.

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Centuries of oppression and tyranny have kept the Indian proletarians sunk in terrible poverty and ignorance, have stood in the way of their advancement and progress, and have checked the expression of their powers and possibilities. Inhuman social tyranny—the outcome of caste-prejudice and race-hatred—is mostly responsible for the degraded



condition of the masses in India. Whether we consider the deplorable state of the proletarians living in the slums of big industrial cities and factory towns, in the barracks of tea-gardens and dungeons of collieries, or observe their miserable lot in even their own cottages—where they remain huddled up together with domesticated beasts sharing often the same rooms with them—amidst scenes of poverty and squalor, disease and death, we find that to them life is a useless burden, and a terrible mockery. Their hand to mouth existence, their living on a half-meal often consisting of things not fit for human consumption—and this after the sweated labour lasting all day long,—are facts most common to millions of poor lower class people in India. These have no parallel in the history of any other nation in the world. Yet the masses possess some sterling virtues—wonderful contentment in the midst of grinding poverty, boundless patience in hotbeds of oppression and tyranny, remarkable love for peace and order at times when the human soul revolts against man and society in other lands. Indeed our masses are ‘less vicious and less rude, more kind and considerate than the masses of Europe and America’—as has been the testimony of many foreigners who have taken the trouble to study the condition of the common people in India. And that they have remained so in the most trying and untoward circumstances is a fact which speaks in glowing terms of the greatness of the masses in India.

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India is a country of villages. In spite of the

rapid cropping up of modern cities and towns, the urban people form only a small percentage of the total population. The nation, therefore, lives practically in the cottage as ever. But of late the migration to towns of the middle class people pressed by economic necessities, and of the rich and well-to-do attracted by the charms and advantages of modern civilisation, is in fact depriving our villages of the influence of men of wealth and intellect. This is leading to a most pitiable deterioration of the village life in India. In the villages the classes and the masses lived in close touch with one another. The poorest of the poor dwelt in his humble cottage by the side of the splendid mansion of the rich. All persons, irrespective of social status or economic position, could get ample opportunity to enter into each other's thoughts and feelings. This developed mutual sympathy, friendship and love which to no small extent contributed to happiness and contentment, plenty and prosperity which were the special features of the village life in the past.

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The ever-increasing craze for town life is segregating the masses and the classes in India. The so-called higher class people—the educated and the rich—are daily being cut away from the life of the vast majority of the lower class people who form the backbone of the Indian nation. This isolation stands as a great stumbling block in the way to the realisation of the solidarity of the Indian people. There has always existed, no doubt, a chasm separating the classes from the masses. But in modern times



we have further widened this gulf by our defective system of education and high standard of living, so much so that the majority of us cannot realise the extent of the oppression and tyranny, of the misery and degradation of our poor and down-trodden brethren. Our isolation has made us ignorant of the needs and wants, of the hopes and aspirations of the masses to so great an extent that our social reform movements touched, until lately, only the educated few, and took little consideration of the existence of the masses at all. Our educational system concerned only the upper classes, and affected in no way the bulk of the population. Even our political movements neglected the masses altogether, and considered the educated community—an infinitesimally small part—to be the whole of the Indian nation! There has been introduced, no doubt, a change for the better, but even now we want to educate ourselves at the cost of the poor, keeping them sunk in poverty and ignorance. We are anxious to enrich ourselves by exploiting the common people, grudging to give them even a starvation wage. We still try to dominate over them to satisfy our insatiable thirst for power, taking care to keep the masses in servile dependence on us. Is there no God of Justice that such a state of things would go on for an indefinite time?

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Our masses have been wilfully kept steeped in ignorance and superstition. There are wiseacres, favoured by fortune and circumstances, who apotheosise struggle and competition, and point out that the degraded and down-trodden condition of

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the masses is the natural outcome of the laws of "evolution," which are said to justify the oppression of the poor and the weak by the wealthy and the powerful. There are others again who predict with all seriousness that social economy will be upset, and the world would surely come to its end in case the light of education opens the eyes of the masses, and makes them realise their true position and power in society. But the history of the common people in the West and even in some parts of the East, where education has spread to any appreciable extent, gives the lie to such thoughtless prophecies and baseless suppositions. For true education always equips men of all status, humble or otherwise, to perform their duty with greater intelligence and efficiency.

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After a thousand years of vegetating life the Indian masses are awakening. They have been actuated by a new consciousness, and new hopes and aspirations have been kindled in their hearts. The urgent need before them is a truly national education—an education that would inspire them with the ancient ideals and traditions of the Indian people, and at the same time would call forth and develop their lost individuality, and endow them with the power to solve in their own way the various complicated problems which have been brought into being by the great impact between the civilisations and cultures of India and the West. Before we can take up any work for the amelioration of the poor and down-trodden in India, we are to realise the fundamental unity of the Indian people, casting



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to the winds all the pet theories of the ethnologists, which tend to raise a great barrier of race between the different sections of our people, and justify the oppression of the masses on purely racial grounds. Even if the myth of the migration of the Aryan race into India from other lands be proved to be true, our civilisation is Indian in every sense of the term, for it is the product of a wonderful union of the cultures of the Aryan and the Dravidian, of the Kolarian and the Mongolian, and of other races that ever found a place of shelter in the loving bosom of Mother India. The solidarity of the Indian people we can realise only when we comprehend this cultural unity, and recognise the great meaning underlying the noble words that came from the very depth of the soul of the great patriot-saint of modern India, Swami Vivekananda—“Forget not—that the lower classes, the ignorant, the poor, the illiterate, the cobbler, the sweeper are thy flesh and blood, thy brothers. Thou brave one, be bold, take courage, be proud that thou art an Indian,—and proudly proclaim,—‘I am an Indian, every Indian is my brother.’ Say,—‘The ignorant Indian, the poor and destitute Indian, the Brahmin Indian, the Pariah Indian is my brother.’” Are we ready to undergo the sacrifice necessary for the realisation of the unity of the Indian people, and through it the solidarity of the entire human race? Time alone will answer this question.

# SRI RAMAKRISHNA, THE GREAT MESSENGER OF LIGHT.\*

BY SWAMI PRAKASHANANDA.

**I**T is our privilege to-day to think of one of the greatest messengers of light who came to make blessed this planet of ours. Mere words are not adequate to do justice to this unique and wonderful life. Our efforts and activities, how muchsoever sincere and earnest they may be, are not even the distant echoes of that life, but still it is our privilege to study this wonderful Divine manifestation. I will try my best to express the principles which were represented in that life for the enlightenment of the whole of humanity.

Many God-intoxicated souls, inebriated with the wine of Divine love, have blessed this planet of ours, but none in which all the Divine qualities were so fully expressed as in the life before us to-day. This life reveals so many higher characteristics, such heavenly harmony, so many phases of varied existence, that if we give our best effort to study it, we cannot help giving our heart's worship to it. Although this life was lived in India, it cannot be claimed by any sect or race or country. It is greater than and rises high above all races and creeds. Such a life is meant for humanity, and it comes when it is necessary to give to the world a great spiritual adjustment.

Humanity lives on two planes, the physical and the spiritual. As adjustments are often necessary on the physical plane, how much more so on the spiritual? The time comes when an adjustment of Spiritual Truth becomes vitally necessary in the world. As one of the greatest of God-men, Sri Krishna, said :

“Whenever religion declines and irreligion prevails, for the

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\* A lecture delivered on the 87th Birthday Anniversary of Sri Ramakrishna at the Hindu Temple, San Francisco, California.



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destruction of evil and for the restoration of true spirituality, I manifest Myself from age to age."

And that voice of Sri Krishna is verified again and again in the lives of these great personalities that come through the ages.

We find two types in history. First, the Greek type, of which the present European civilisation is but a faint echo. Nature in all its varied forms was the summum bonum of Greek worship; the radiant morn, the mountain peak, the mists on the hills, the rushing torrent, the forest glade, aroused in them thrills of ecstasy, and their heart and soul went out in a common worship of Nature. But all of this was only external and on the surface. Their gods and goddesses and exquisite statuary were only human. The second type is the Aryan type which we find in India. Imagine, if you will, range on range of mighty snow-capped mountains touching the canopy of heaven's blue, interminable forests filled with the lords of the animal kingdom, so dense that the sky is lost to view, so deep and trackless that you will surely be lost in them, gigantic rivers rushing down from the mountains through wonderful scenery, illimitable deserts where not a blade of grass will grow, where solitude is absolute and oceans of sands reflect the burning rays of the tropic sun. In the midst of these overwhelming scenes of natural grandeur another type was born, the Aryan, the spiritual type. Here, inspired by all that was grand and beautiful in Nature, the Aryan mind would not rest on the surface but must go deeper to find That which was the root of Nature. They found It and became the spiritual instructors of the world. There you see the two types, the one material and the other spiritual. Both have their plan and both have their value.

In the West we see great monuments of scientific achievements, and hand in hand with them is the desire for material expansion. The grandeur of these achievements is offset by vicious defects. The world clutches at materialism and selfish aggrandisement, and the inevitable result was seen in the Great War. It has been shown again and again that life problems cannot be solved on the plane of material self-seeking.

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At the other extreme we find the renunciation of all this. This extreme is necessary for final liberation, but for humanity as a whole the two types are necessary. What is needed is to harmonise them.

Before the advent of this great messenger of light of whom we are speaking to-day, what was happening in India? A great straining after Western ideals was beginning to sweep the country—a conviction was growing that material culture was after all the real foundation on which to build success and prosperity. The spiritual life was laughed at. All the various religions, Christianity, Buddhism, Mohamedanism, Hinduism, and others had lost the spirit, were drying up. The flower of young manhood coming out of colleges and universities were becoming cynical and sceptical of everything religious. When, lo, out of such conditions a great tidal wave flooded the world, and on its shining crest was seen a great messenger of light.

The apparently great activities of material civilisation are but engines of destruction to lead humanity into the deepest depths of ignorance and spiritual death. In its dark despair humanity by itself was lost and out of its night of darkness a cry for enlightenment arose. When this reached the throne of Eternal Love it awakened a flood of heavenly mercy. Out of that great mercy a great personality had to come to show mankind the way up and out, to show many personalities, many sides, and without being sectarian, to give new life to many sects, to show that all were equally necessary, that the same Truth was the foundation of all, and that there was a way to the Truth according to the needs and desire of every human soul.

Out of a wayside village of Bengal came a life which from its very birth began to show marvellous characteristics. You are privileged to take this wonderful life in any way you like. We, being imbued with the so-called learning of modern times, may not grasp the wisdom and message which it tried to inculcate. It cannot be comprehended by merely human understanding. We are blessed if we have even the faintest perception. If we could but realise how small and



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insignificant is our boasted knowledge and civilisation, we would fall in utter self-abasement and selfless worship at the feet of this great one.

It is for our own good that we have to think of this life, to-day. Some say it is idolatry and talk glibly of man-worship, because they are not conscious of what this life represents, of the Omnipotent Spirit which is at the back of it. If we stop to consider that it is the Divine which lies behind this apparent idolatry, we shall understand that not only is there no harm attached but that for the vast majority it is a vital necessity.

When we take the help of an object which expresses an idea, it is idealising a principle, and, therefore, when done in that spirit it cannot be called idolatry. Thousands who look at the statue of Liberty as they enter the harbour of New York feel the thrill which comes from the hope of liberty, the principle which the statue represents. Why does the cross thrill the Christian devotee and the crescent all Islam? Because of what they represent, the great truths that lie behind them. The picture of a friend arouses the memories of past associations and all the inherent love we feel toward him. We do not find it sufficient simply to think of our friends, that is why we cherish their picture.

Can we visualise the Spirit that we have never seen—God the Absolute? We cannot! So through the life of these God-men we try to grasp the Spirit they represent. That is why we go to church and temple—to worship them, to learn why they came and what is the meaning of their life. Of course God is not to be limited by four walls or by a little altar, but when we look at the altar covered with beautiful flowers, we are reminded of the spirit of worship and the Divine Ideal. So when we look at the life of such a great soul as Sri Ramakrishna who contained within himself the very fullness of Divine glory, we are filled with a new idea of Divinity.

He was so great, yet he would not allow you to call him master or even teacher. He gave all these titles to God and would never accept them for himself. We are filled with

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vanity and the spirit of self-aggrandisement, and hungrily devour every shred of praise for ourselves and grasp at every form of name and fame. But this great life lived as spirit, not as body.

When I say this unique life lived for humanity you must understand that all peoples and all religions can receive new life from the study of such wonderful self-abnegation and complete Self-illumination. He came to infuse new life into the lifeless veins of dying religions, and everywhere, on all sides, the awakening was manifest, and we, whether we are religious or not, profit by this new life to-day.

Such lives are products of the times and we must study them to realise their significance as applied to our lives. They really act like soothing balm in the midst of the greatest gloom and misery. Sri Ramakrishna came to show that man is not just mind and body, but part and parcel of the Divine, that this material existence is not all, and that all may realise their Absolute nature even as he did. He showed that material progress should be combined with the spiritual. Each one is a child of God and will manifest his or her real nature sometime or other. Why not begin to-day? We need bodily culture. Take it up but make it subservient to higher spiritual culture. This is the teaching of all spiritual teachers.

Indian teachers were called sages. Later the lesser messengers of light were called perfected souls; but some lives were so unique and towered so high above all others that they were called Incarnations of God. Some may call them perfected souls, some may call them Divine Incarnations, but on one point all agree—that they manifest the Divine life. Never fail to study this one important point. Such lives show that God is not a conjecture, that the Divine life is not a theory.

Between the vegetable and animal kingdom, the difference is sometimes so small that it requires intensive study to perceive it, so the difference between Divinity and humanity is hard to understand unless we study the lives of these great ones. When we study their lives and see them



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lived before us, we are filled with new hope and courage.

There are many sketches of the life and teachings of Sri Ramakrishna. Read them but remember one point. You may be a Christian, Buddhist, Jew or the follower of any other faith, but above all else, you are *man*. To unfold your manhood and womanhood, study that life.

One outstanding fact which you will find in no other country in the world is a unique position occupied by women in India. Here in the West there is the admiration for women's beauty and charms, of which poets have sung, and the glorification of woman as a human mother. In India, in spite of stories from Christian missionaries of our ill treatment of women, woman has been glorified with Deification. This great principle rises from the depths of the soul of India, and all the teachings of Sri Ramakrishna were imbued with that idea of Divine Motherhood. We worship woman as the Divine Mother in truth, and any lower ideal is sacrilege and desecration. This is true civilisation—to regard woman as an object of worship, not as a means of selfish indulgence. Deification is a help to self-mastery. That will come easiest to the man who regards woman as the Divine Mother. Sex is in the mind—not in the soul, and in the unsullied mind of Sri Ramakrishna all sex was gone. That mind could only regard woman as Mother. Those lips never cursed anyone, never blamed anyone.

These lives, so pure, so selfless, come to us as a blessing, and we shall be ungrateful if we do not study them at least a little. If, as I say, you try to rise above all limitations of dogmas and creeds and worship, you have done that which is most pleasing to them.

The lives of these God-men reveal to us one aim—dedication to the unfoldment of the Divine in humanity. Although from birth they know their mission, they live their life as an example, and invariably after they have realised the highest Truth they devote their lives to the spread of their teachings. As the Master said, "When the flower opens the bees come of themselves from no one knows where." So when your life

opens up, people will come to be influenced by it to live the higher life.

The way to open your life is to study a life like that of Sri Ramakrishna, and let its wonderful example and teachings sink deep into your mind and heart. Live to develop character. Character lifts us into that realm where the great mission of life is fulfilled—raising humanity to that state of wisdom and enlightenment which is Divinity itself, and at the same time radiating that ideal to all around us.

Well has it been sung by Sankaracharya, "As spring brings new life into dead vegetation, so these great souls wander from place to place, infusing new life into the dry and dead hearts of humanity." They themselves have crossed this ocean of life and straightway gladly sacrificed themselves on the altar of humanity, and they call us, those voices from the Scriptures, eternally to follow them. "Come all ye that labour and are heavy laden." "Oh, ye that are athirst come and take of the water of life freely."

They are calling us to ever-rising heights of wonderful glory and Divine bliss. Shall we be deaf? No. Let us listen to those majestic voices until we can say victoriously with the Rishis, "I have discovered that Ancient One who is beyond darkness. Knowing Him alone we can be free and illumined, and conquer birth and death," and become blessed even in this life.

## LETTERS OF SWAMI TURIYANANDA.

( *Translated from Bengali.* )

Almora.

3rd May, 1916.

Dear—

Very glad to receive your post-card. I was already aware of your coming to Benares, and of my own accord prayed to the Lord that your noble object might succeed. The



highest object of human life is the realisation of God, and human life is the highest life, since this realisation is possible in it alone. Sense-pleasures and whatever else there is, can be had in other lives also, but God-realisation is not to be attained in any other life except the human. To put it in philosophical language, the goal of human life is the cessation of all misery and the attainment of supreme bliss. But though the methods of expression may be different, yet there is no difference in the reality. What is connoted by the word God in the devotee's parlance, the Yogi indicates by the term Supreme Self, and the Jnani describes it by the word Brahman. So God-realisation, or illumination, or Mukti means the same thing, and this is undoubtedly the supreme goal of every being, that is to say, every man. You are all learned and intelligent, so it is quite natural and becoming that you will have the desire to realise this state. Well, it is a law of nature that one gets the object one wishes for. Whenever there is sincere desire or yearning, the desired object is surely attained. Directly there is longing in the heart, such longing that but for Him life would be impossible,—one obtains a Vision of Him. You have heard of these things, I am sure. Now you have but to realise this state, and there you attain the end of your life. You must have your whole mind absorbed in the Lord. As Sri Ramakrishna used to say, "Be diluted in Him."

मत्कर्मकृन्मत्परमो मद्भक्तः सद्भवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥—भगवद्गीता ।

—"He who does My work, who is wholly absorbed in Me, who is My devotee and without attachment, who bears enmity to no creature,—such a man attains to Me, O Arjuna." (Gita.)

There is no doubt that the practice of Japa and meditation is necessary, but there is no guarantee that these will suffice to realise Him. His grace is the only means of realising Him—there is no other way. Swamiji used to say, "Well, is God fish and vegetables that you pay so much and get Him in exchange! Has God any fixed quotation that you go through so much Japa and such and such austerities

and realise Him!" You realise Him when you obtain His grace. And this grace comes to one who can surrender himself to Him whole-heartedly. I do not say these things to damp your spirit. Have as much of religious practice as you like, but all this will fructify only when you can whole-heartedly surrender yourself to Him. This is what I mean to say. Give up everything to Him and be at peace—this is my idea. Go on towards Him as far as you can, and then He Himself will get the rest done. I shall be glad to hear from you now and then.

Yours, with love and best wishes,

Turiyananda.

Sasi Niketan, Puri.

7th September, 1917.

Dear—

I am duly in receipt of your letter of the 28th ult. \* \* There is an arrangement for our going to Bhubaneswar early in Aswin. You will know when it comes about. At first one has to apprehend Truth through discrimination (Vichara) and afterwards, when the discrimination is firm and free from doubt, realisation forthwith takes place. Whenever there is a cessation of doubt, misgiving and contrary notions with regard to Truth, the mind gets a steady hold on the reality, and this is called the realisation of Truth. Through the grace of the Lord one attains this in himself in due course—  
“कालेनात्मनि विन्दति ।”

\* \* To-day I received a post-card from M——. Tell him that one does not get rid of egoism simply by desisting from work. The way to do this lies through work. For the crude oil to get boiled it must be put on fire. To refine sugar one has to remove a lot of scum by boiling it. Then it becomes pure. In a like manner, to purify the mind one has to carry it through work, when it gradually becomes unselfish and hence pure. It is useless merely to give up work mechanically. The idea that I won't work because it produces egoism, comes of intense selfishness. It bespeaks



a dreadfully Tamāsika (inert) temperament. One must convert it into Rajas (activity) through work, and then by gradually attaining to Sattva (balance), one is really freed from egoism. “यस्यान्तः स्यादहङ्कारो न करोति करोति सः”—“One who has egoism in his heart, may not work, but is full of egoism withal.” While he who is free from egoism and well-balanced, is really free from work, even though he does everything.

With love and best wishes to you all,

Yours affectionately,

Turiyananda.



## UNITY.

( ACCORDING TO SUFISM BASED ON AL-QURAN. )

**T**HE secret of unity is, that there is no other being except the Absolute and that It will be revealed to one with the light of the Beloved's face, as it is said—“If the eye of thy heart be illuminated by that light, the secret of the Beloved will not remain veiled.”

The One and the Unity ( *Vahid and Vahidat* ) are one and the same as a king and the kingdom are one. Just as God (Khuda) and Godhead (Khudae) are one, so the divine in the Universe is in reality the Divinity in all its fulness. Thus there is no multiplicity. The Universe is one vast unity (Vahidat), that includes multiplicity (Kasrat), as noumenon includes phenomenon, and spirit includes matter. This means that there is but ‘One.’

Shah Latif, the Sind Sufi poet has said :

“From Unity (is) multiplicity: Multiplicity and unity (are) all one.” “Unity in variety or oneness in spirit is the Eternal Law of nature.”

Al-Quran substantiates what is said above—that the true lovers see the Beloved in everything or see everything in the Beloved, by saying,

“Everything is that Allah” : “God is present in everything.”

Thus God is everywhere and for ever, and none and nothing besides Him exists. The world is one living organism—one coherent and uniform nature—in the eye of Wisdom or in the pure vision of prophets as in the Quran—“There is no other thing but God in both the Worlds.” Thus there is Godhead or Divinity in its fulness.

There is nothing else outside Godhead as God says in the Quran—“In My existence there is no other thing but God.” So when the ‘Whole’ i. e. (Soul) is infused in the ‘part’ i. e. (Body), the part is full of the Whole.

True lovers (Ashiks) who have realised God or Godhead in them, being one with Him have said :—

“In my heart except God nothing else has remained.”

“I saw God alone in me.” “I live with God for ever and can never be separated from Him.”

Again God says in Al-Quran that God is inherent in each thing as essence in existence, as substance in form, as gold in ornament.

It is said therein that “We saw no other thing but God in it.” When the thing is full of God, the thing itself has no separate existence. Hence all are full of God. On all sides He is, and ‘facing’ everywhere, so that “God is in everything or every being is in God: I am with thee and Thou art with me.” It means that a drop of false individuality disappears, but the ocean of true individuality remains as it is. Thus a lover who has realised his true being in his illusive one has said, “Am I not your Lord? At that time (they) said ‘Yes.’” (Al-Quran VII-171).

Thus by mutual love or remembrance the lover and the Beloved are blended together and become one as it is said in Al-Quran—“If you remember Me, I will remember you”: “If you love God. God will love you.” God is so gracious that He makes a royal boon to a beggar. He gives a boon to him no less than Himself.

Thus the entire negation of the “other” self which is a mere shadow or form of the First Self (Light) clears the way for understanding the great Truth that there is no existence



save God, as is said in Al-Quran too. "No God but God" i. e. no existence save the Existence, or that there is only God, and all else is really non-existent like a shadow or a mirage. "Lord, there is no other save the Eternal." (Al-Quran II-256).

Allah is all-pervading as He comprises the exterior and the interior and all existences sentient as well as insentient, i. e. beings and not-beings, as is said in Al-Quran—"He comprises all things." When Allah, one's True Self, is realised, false individuality disappears, just as a wave disappears into an Ocean, a ray is merged in the Sun, a shadow vanishes in the light, a body in the soul, form in the substance, false existence in true Existence. The Quran has also said, "Lost in God, living ever with God."

NAMELESS.



## SRI KRISHNA AND UDDHAVA.

(Continued from page 271.)

यत्र यत्र मनो देही धारयेत्सकलं धिया ।

स्नेहादूद्वेषान्नयाद्वापि याति तत्तत्सरूपताम् ॥२२॥

22. On whatever object a corporeal being may concentrate his whole mind with his intellect, either through love or through hate or through fear, he attains the form of that very object.

[ Slokas 22 and 23 give out the lesson derived from the Bhramara-kita. ]

कीटः पेशस्कृतं ध्यायन्कुड्यां तेन प्रवेशितः ।

याति तत्सात्मतां राजन्पूर्वरूपमसंत्यजन् ॥२३॥

23. O king, the cockroach being confined by a Bhramara-kita within a wall, thinks and thinks of that till it attains a form<sup>1</sup> partly resembling that of the insect, without discarding<sup>2</sup> its own.

[ 1 *Form etc.*—such is the popular notion.

2 *Without discarding etc.*—The case is therefore stronger for those who die with a settled impression upon their mind. ]

एवं गुरुभ्य एतेभ्य एषा मे शिक्षिता मतिः ।

स्वात्मोपशिक्षितां बुद्धिं शृणु मे वदतः प्रभो ॥२४॥

24. Thus have I learnt these things from all these teachers. Now listen, O king, to what I have learnt from my own body, as I relate it to you.

देहो गुरुर्मम विरक्तिविवेकहेतु-

विभ्रत्स्म सत्त्वंनिधनं सततार्त्युद्वेकम् ।

तत्त्वान्यनेन विमृशामि यथा तथापि

पारक्यमित्यवसितो विचराम्यसङ्गः ॥२५॥

25. The body is a teacher of mine, being the cause of dispassion and discrimination, and being subject<sup>1</sup> to birth and death which always bring pain in their wake. With its help<sup>2</sup> I adequately reflect on the ultimate principles,<sup>3</sup> yet I have known for a certainty that it belongs to others,<sup>4</sup> and hence I wander without attachment.

[ The lesson which the body teaches is set forth in Slokas 25-27.

1 *Subject etc.*—this is the cause of 'dispassion.'

2 *With its help etc.*—The body and the mind help us to realisation, by rousing our 'discrimination.'

3 *Ultimate principles*—i. e. Truth and its phases.

4 *Others*—e. g. the animals that devour it after death. ]

जायात्मजार्थपशुभृत्यगृहाप्तधर्मान्

पुष्णाति यत्प्रियच्चिकीर्षया वितन्वन् ।

स्वान्ते सकृच्छ्रमवरुद्धधनः स देहः

सृष्ट्वास्य बीजमवसीदति वृक्षधर्मा ॥२६॥

26. That very body for the sake of whose welfare a man adds unto himself and maintains a wife,



children, sense-objects, domestic animals, servants, home, and relatives, and painfully amasses wealth, withers at the end of its term like a tree, creating the seed<sup>1</sup> of a fresh body for the man.

[ <sup>1</sup> *Seed etc.*—viz. fresh Karma which prolongs the chain of transmigration. ]

जिह्वकतोऽमुमपकर्षति कर्हि तेषां

शिश्रोऽन्यतस्त्वगुदरं श्रवणं कुतश्चित् ।

घ्राणोऽन्यतश्चपलहक् क्व च कर्मशक्ति-

र्बह्वचः सपत्न्य इव गेहपतिं लुनन्ति ॥२७॥

27. The tongue<sup>1</sup> attracts the man to one direction and thirst to another; the sex-impulse draws somewhere and skin, stomach and ears to other quarters; the nose attracts in one direction, the restive eyes elsewhere, while the tendency for work draws to something else;—all these undermine the man like so many wives of a householder.

[ <sup>1</sup> *Tongue etc.*—The Sloka gives a graphic warning to a man attached to the senses. He must utilise the body for the sole purpose of realisation. ]

सृष्ट्वा पुराणि विविधान्यजयाऽऽत्मशक्त्या

वृक्षान्सरीसृपपशून्खगदेशमत्स्यान् ।

तैस्तैरतुष्टहृदयः पुरुषं विधाय

ब्रह्मावलोकधिषणं मुदमाप देवः ॥२८॥

28. The Lord through His eternal Power created various abodes<sup>1</sup> such as trees, reptiles and beasts, birds, insects and fish, but was not satisfied in His heart with these. Then He made the human body which is endowed with the desire to realise Brahman, and He was delighted.

[ <sup>1</sup> *Abodes etc.*—the various bodies are meant. Compare Aitareya Upanishad I. ii. 2-3. See also note on Sloka 21, Ch. II. ante. ]

लब्ध्वा सुदुर्लभमिदं बहुसंभवान्ते

मानुष्यमर्थदमनित्यमपीह धीरः ।

तूर्णं यतेत न पतेदनुमृत्यु याव-

न्निःश्रेयसाय विषयः खलु सर्वतः स्यात् ॥२६॥

29. The wise man having after many births obtained this extremely rare human body, which though frail is yet conducive to man's supreme welfare,<sup>1</sup> should quickly strive for Liberation, before the body, which is always subject to death, chances to fall ; for sense-enjoyment is obtainable in any body.<sup>2</sup>

[ <sup>1</sup> *Welfare*—Moksha.

<sup>2</sup> *Any body*—but not realisation.]

एवं संजातवैराग्यो विज्ञानालोक आत्मनि ।

विचरामि महीमेतां मुक्तसङ्गोऽनहंकृतिः ॥३०॥

30. With my dispassion roused thus and with Illumination as my light, I roam over this world, established in myself, free from attachment and egoism.

नह्येकस्माद्गुरोर्ज्ञानं सुस्थिरं स्यात्सुपुष्कलम् ।

ब्रह्मैतद्वितीयं वै गीयते बहुधर्षिभिः ॥३१॥

31. Verily knowledge from a single teacher<sup>1</sup> is neither very steady nor very ample. Well, Brahman, though One without a second, is nevertheless sung of variously by sages.

[ <sup>1</sup> *Single teacher etc.* : The teacher who imparts the ultimate truth is one, but there may be various teachers to help the student to assimilate that truth. Compare Sloka 5, Ch. V. ]

श्रीभगवानुवाच ।

इत्युक्त्वा स यदुं विप्रस्तमामन्त्र्य गभीरधीः ।

वन्दितोऽभ्यर्षितो राज्ञा ययौ प्रीतो यथागतम् ॥३२॥



The Lord said :

32 Saying this to Yadu the highly gifted Brahmana begged his leave, and being saluted and duly worshipped by the king joyously went his way, just as he had come.

अवधूतवचः श्रुत्वा पूर्वेषां नः स पूर्वजः ।

सर्वसङ्गविनिर्मुक्तः समचित्तो बभूव ह ॥३३॥

33. Hearing the words of the Avadhuta that progenitor of our forefathers was rid of all attachment and became of an even mind.

(To be continued.)

## REVIEWS AND NOTICES.

*The Wheel of Fortune*.—By Mahatma Gandhi. With an appreciation by Srijut Dwijendranath Tagore. Published by Ganesh & Co., Madras. Double Crown size. Pp. 160. Price Re. 1.

This is mostly a collection of articles on Swadeshi and Spinning contributed from time to time by the Mahatma to the "Young India." The spinning wheel or Charka has been called by him the "wheel of fortune" of the nation because its introduction is the surest means of improving the condition of the masses of India, who though representing not less than 80 p. c. of its population, have to live a half-starving and half-naked existence throughout the year for want of any suitable and sufficient employment to earn their livelihood. There are persons who believe that in these days of science and machinery it is idle to think of solving the great national economic problems by going back to the primitive stage, and introducing the Charka in every home. This is because they ignore the fact that mills and factories, though capable of

producing a far greater output than cottage industry, only fill the coffers of a handful of capitalists at the cost of the poor labourers, without in any way improving the condition of the latter. Whereas the Charka, though yielding an output far less in quantity and quality, puts direct into the pocket of the starving and half-naked millions at least two annas every day. This is in fact a sure security against the chronic famines and its attendant diseases to which Indian masses are a prey now-a-days. The book under review clearly brings home to the reader all these facts, and we hope it will be highly appreciated by the public.

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*The Buddhist Annual of Ceylon.* Edited by S. W. Wijayatilake. Published by W. E. Bastian & Co., Colombo. Price Re. 1-50.

Like the copies of the last two years this third issue is also profusely illustrated, and contains a number of learned articles, stories, poems etc. interpreting admirably the tenets of Buddhism. But in vain we searched for an article devoted to the study of comparative religion, which aims at taking note of the harmony existing among Buddhism, Hinduism—the mother of Buddhism—and other great religions of the world on many essential points. On the other hand we find that enthusiasts are not wanting who dream of Buddhism becoming the World Religion of the future, and seem to wait anxiously for the day that would see the triumph of the religion of Buddha at the cost of all other religions owning followers in different parts of the globe. Love for our own religion should on no account make us blind to the greatness and special merits of others' religions. We hope to see in the future issues of the Buddhist Annual articles tending to bring about a better understanding and a true union among the followers of all the religions of the world.

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*In the Sikh Sanctuary.*—By Prof. T. L. Vaswani. Published by Messrs. Ganesh & Co., Madras. Pp. 95. Price Re. 1-8. Prof. Vaswani remarks in the introduction; "Great has



been the contribution of the Sikhs to Indian life. And great, I believe, is the value of the Sikh history and the Sikh scripture for those who would help India to be a free nation in the coming days." Every word of this statement is literally true. A leaf from the Sikh history is undoubtedly an inspiration at the present period of India's national evolution. The book under review touches some fundamental features of the Sikh ideals, and is a timely publication.

*Spiritual Communism.*—Published by the Prabartak Publishing House, Chandernagore. Pp. 80. Price 12 Annas.

The booklet contains a series of articles reprinted from "The Standard Bearer." It "aims at the evolution of a new human society founded upon spirituality,.....on the firm foundation of harmony and unity of being."

#### ACKNOWLEDGMENTS.

*The Great Trial of Mahatma Gandhi and Mr. Banker.\**—Pp. 71. Price 6 annas.

*India Arisen.\**—By Prof. T. L. Vaswani. Pp. 114. Price Re. 1-8.

*The Future of Indian Politics.*—By Mrs. Annie Besant. Published by the Theosophical Publishing House, Adyar, Madras. Pp. vi + 351. Price Rs. 3-8.

*Apostles of Freedom.\**—By Prof. T. L. Vaswani. Pp. 114. Price Re. 1.

*The Menace from the West.†*—By Bernard Houghton, I. C. S. (Retired). Pp. 24.

*The Gospel of Swadeshi.†*—By Prof. D. B. Kalelker. Pp. 26.

*Agitate.†*—By Bernard Houghton, I. C. S. (Retd.) Pp. 22.

*The Foreign Policy of India.†*—By Bernhard Houghton, I. C. S. (Retired). Pp. 24.

*The Second Bhil Tragedy in Sirohi State.*—Published by Rajasthan Sevasangha, Ajmere. Pp. 25. Price 1 anna.

\* Published by Ganesh & Co, Madras.

† Published by S. Ganesan, Publishers, Triplicane, Madras.

## REPORTS AND APPEALS.

*The First Annual Report of the Sri Ramakrishna Sevashrama, Rangoon.*

The report for the year 1921 speaks in glowing terms of the achievement of the Charitable Hospital and Dispensary during the very first year of its existence, and reflects great credit on all associated with the noble institution. The total number of indoor patients came up to 656, and outdoor patients to 20,244. The receipts during the year amounted to Rs. 19,236-5-6, and the expenditure to Rs. 18,766-13-0, leaving a balance of Rs. 469-8-6.

The doctors who are instrumental in giving relief to the poor are fully qualified, and the most up to date methods of treatment are used. It is to be regretted that the Sevashrama is not in a position to take women and children as in-patients. At present one qualified lady doctor with a female servant attends the female out-door dispensary regularly in the mornings and evenings.

The activities of the Sevashrama are increasing rapidly. Any voluntary contribution, however small, will be thankfully received and acknowledged by Swami Shyamananda, Monk-in-charge.

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*The Annual Report of the Ramakrishna Mission Branch Centre, Koalpara, Bankura, for 1921.*

The total number of persons treated in the Charitable Dispensary came up to 2177, of which 2 were indoor and the rest outdoor patients. In the technical department 3 students were taught the art of weaving and 3 others the art of making Cotton Varnish Healds. Vegetables of various kinds were grown with the help of the students in the agricultural test-field by following the improved methods of farming, and some cultivators of the locality were given instructions on scientific agriculture. We note with pleasure that a number of labourers



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and cultivators of the village utilised the library where they used to come to read religious books at night.

The total collection during the year together with the previous year's balance amounted to Rs. 156-13-3, and the total expenses to Rs. 154-9-3, the balance at the end of the year being Rs. 2-4 only. The financial condition of the institution is not in the least satisfactory. We hope the philanthropic public will extend to it a helping hand which it undoubtedly deserves. Subscriptions may be sent to Swami Keshavananda, Sri Ramakrishna Mission Branch, Village Koalpara, P. O. Kotalpur, Dt. Bankura, Bengal.

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*The Seventh Annual Report of the Ramakrishna Sevashrama,  
Lucknow.*

We are glad to receive the report of the year 1921, and notice the activities of the Sevashrama in various fields of service. The Outdoor Dispensary, Free Night School, Technical Class and Library ministered to the physical, intellectual and spiritual needs of a large number of men and women. Monthly help in cash or kind was rendered to indigent widows, orphans, students and other deserving persons. The total number of persons who obtained medical relief from the Outdoor Dispensary was 10,422, including Hindus, Mahommedans and Christians.

A new class has been started for students of the "untouchable" communities, whose admission is either difficult or impossible in the ordinary schools. The boys are supplied with books and other requisites.

The total receipts during the year, including the previous year's balance, amounted to Rs. 3482-8-6, and the expenditure to Rs. 2,478-3-3, leaving a balance of Rs. 1,004-5-3. The Sevashrama is housed in a rented building with insufficient accommodation. It is highly desirable that this philanthropic institution should possess a building of its own to cope with its expanding field of activity. Any contribution, however small, will be thankfully received by the Hony. Secretary.

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## MAHASAMADHI.

**L**ITTLE did we think that we would have to lose another of our most beloved teachers within so short a time of the passing away of the revered President of our Mission. But the unexpected has come to pass. Srimat Swami Turiyananda entered Mahasamadhi in the holy city of Benares on Friday, the 21st July last, at 6-45 p. m. No more shall we see with our mortal eyes the noble figure of the "Yogi of the type described in the Gita" as his Master said of him on the very first day of their memorable meeting,—of the ideal Sannyasin who lived the life of deep meditation and austere monastic discipline even in the American continent where he worked as a religious teacher with no small amount of success. His whole life represented a unique harmony of head and heart, a remarkable union of Jnana and Bhakti, Yoga and Karma, and a grand synthesis of the highest ideals of the past as well as of the present. The austere life of Brahmacharya that he led from his very boyhood, his burning renunciation that thought lightly of even the existence of the world around him, not to speak of its joys and pleasures, his indomitable will that kept full mastery over his strong body and powerful mind, his noble heart that was "harder than adamant, yet softer than a flower," and above all his intense love for his beloved Motherland, which kindled in him a noble fire and enthusiasm, influencing all who came in close personal contact with him, whenever he used to talk of her—her present troubles and tribulations, her past achievements and glories,—all these will ever be a mighty source of inspiration and strength to those whom he has left behind.

Great were the sufferings which his body passed through during the last few years of his life on earth. But these could never leave any impress on his ever blissful countenance, so that casual visitors could rarely know that he was suffering from any disease at all. His infinite patience and



forbearance, his untiring efforts and strivings for the welfare of those who sought his help and guidance—and all these in the midst of terrible physical ailment,—used to fill the hearts of all with deep admiration and wonder. He was a typical Jivanmukta, and to him, therefore, the whole world-process, with its pleasures and happiness, miseries and sufferings, was a play of the Divine Mother. His whole life, to put it in a nutshell, was indeed a glorious triumph of the Spirit over matter, over the body and mind.

The Swami had been suffering from diabetes and its attendant maladies for the past few years. This year his general health was decidedly better than in previous years. It was during the latter part of June that a carbuncle was formed on his spine. After some days it was opened. But in spite of the best available medical aid the sore showed no sign of healing up. Neither did the fever which had been accompanying it all these days seem to subside. But about a couple of days previous to the Mahasamadhi the temperature of the Swami's body came down, and his condition brought fresh hopes to the mind of those around him. But alas! like the lull before a tempest, this apparent improvement was but the forerunner of the approaching end.

Swami Turiyananda has passed into the life eternal, but his spirit shall live with us for ever. The noble ideal which his wonderful life so faithfully represented, his soul-stirring teachings—the outcome of his high realisation, vast learning and deep penetration into the spirit of the scriptures—that found so lucid an expression in his remarkable letters and conversations will always continue to help us in our strivings for the higher life and conduct. For the edification of our readers we propose to publish serially in the pages of the Prabuddha Bharata his inspiring Letters and some notes of his Conversations.

The following extracts of a letter received from Benares describe vividly the glorious finale of this wonderful personality:—

On the night of the 20th July, just a little before day-break,

the Swami said all of a sudden, both in Bengali and English, "To-morrow is the last day. To-morrow is the last day." But none could realise the meaning of the words just then. Next morning when his brother-disciple, the Swami Akhandananda, came to see him, he accosted him with the rather unusual greeting of "Good morning. Good morning." And after some time he said to him, "We belong to the Mother and the Mother is ours. We belong to the Mother and the Mother is ours. Repeat. Repeat." This he himself repeated a number of times, He, then, made obeisance to the Divine Mother reciting the well-known Mantram beginning with सर्वमंगलमंगल्ये (Salutations to the Divine Mother—the source of all beneficence and bliss). This he repeated at noon and also in the afternoon. After a little while he said, "I feel a great pain," and then spoke to himself—"The Lord's will be done! His will is being fulfilled. Only men cannot understand this."

On this day his voice at times became marked by extraordinary sweetness and love. In the afternoon he in a tender voice spoke to his chief Sannyasin attendant who had been serving him with the utmost care and exemplary devotion for the last several years, "Release me from the bondage. Release me from the bondage. What is all this!" On the bandage being removed, he said, "You have removed the bandage. Well done. Just pass your hand on the body." After sometime addressing the same person he spoke in a rather appealing tone, "Permit me to part with you all. Permit me to part with you all. I may then rest in peace." The attendant said, "We have already freed you from the ties. Do rest in peace." After a short pause the Swami said again, "Have you absolved me wholly?" "Oh, yes," was the reply. "Then I go. Then I go," said the Swami. And the attendant remained silent.

In the afternoon when the dressing was over, the Swami was heard speaking to himself in English, and repeating the names of some of his brother-disciples and devotees. Finding him talking in that way, Swami Akhandananda said,



“Please sleep a little.” “Yes, I want that,” Swami Turiyanda replied in English. After some time he said to one sitting at his bed-side, “Can you make me get up?” “You will find it difficult to bear the strain, Maharaj,” he was told in reply. “That’s a mistake on your part. Who else is here?”—said the Swami. The name of his chief attendant being mentioned the Swami called him in a grave (his natural) tone, and said “Help me to sit up.” He was raised to this posture. But not being able to keep the head erect, he said in English, “Can you not give me strength? Can you not give me strength?” Then he said, “Support me. Support me,” and tried to sit erect by himself. On seeing that his eyes were upturned, and the breath became deep, he was helped to lie down in bed, much against his wish. For a moment the Swami seemed to lose all outward consciousness. But he immediately came out of this state an entirely new man, and uttered, like one highly inspired—“Lord! Lord! Om Ramakrishna, Om Ramakrishna. Ramakrishna is my soul. हरेर्नामैव केवलम्, हरेर्नामैव केवलम्, हरेर्नामैव केवलम्. (The name of Hari alone is true). Then he said, “Help me to sit up.” The doctor came, advised the attendants not to make the Swami sit, and asked them to give to the patient a little brandy. But this the Swami refused to take. The doctor then offered it to him saying, “I give it. Please take it.” “And who are you?” retorted the Swami with evident annoyance. Grasping the situation, those who were close by offered him the Charanámrita or holy water consecrated to Sri Ramakrishna, and this he took without a word. He then expressed a great eagerness to be helped to sit up. It seemed that he was very anxious to leave the body in a sitting posture. But when he found that those near him did not carry out his wish he said, “The body is falling off—the Pranas are departing. Make the legs straight; and raise my hands.” The hands being raised, he folded them and made repeated salutations saying—“Jay Gurudeva, Jay Gurudeva. Jay Ramakrishna, Jay Ramakrishna.” And then he suddenly spoke out, as if realising Brahman in everything,—“This creation is Truth (सत्य). This world is Truth.

All is Truth. Prana is established in Truth. Say सत्यस्वरूप (Brahman is Truth itself).” All those present repeated this. “Say, ज्ञानस्वरूप (Brahman is Knowledge)” spoke the Swami. Everybody present in the room repeated this also. Just then Swami Akhandananda suddenly recited—सत्यं ज्ञान-  
सन्तं ब्रह्म (Brahman is Truth, Knowledge and Infinitude). Swami Turiyananda was highly pleased to hear this and repeated it. He asked it to be repeated. And Swami Akhandananda recited—सत्यं ज्ञानं अनन्तं ब्रह्म। प्रज्ञानमावन्दं ब्रह्म (Brahman is Supreme Knowledge and Bliss). Hearing this ultimate truth of the Upanishads, the Swami said—“That’s enough,” and entered into Mahasamadhi! It seemed as though he quietly passed into sleep. Not a sign of pain or distortion was visible on his person. His face became aglow with a divine beauty and an unspeakable blessedness.

After the Mahasamadhi the Sadhus assembled sang the name of the Lord for a long time. When it was certain that the Swami had left for his eternal abode, his holy person was decorated with garlands and flowers. The whole night was passed in singing Bhajans and chanting hymns and texts from the holy scriptures. Next morning at 8-30 after worship and Arati the body was taken in a procession to the banks of the Ganges. Then it was taken by boat to the Manikarnika Ghat, and the usual ceremonies being over, the blessed body was consecrated at 10-30 a. m. to the sacred waters of the Ganges.  
Om Shantih! Shantih!! Shantih!!!

## NEWS AND NOTES.

### Sri Ramakrishna Mission Flood Relief Work

Swami Saradananda, Secy. of the Ramakrishna Mission writes:—

In the month of June several villages in the Bishnupur and Arambag Thanas were greatly flooded and devastated by the inundation of the river Dwarakeswar. Men and women finding no other shelter are living under trees at the mercy of rain



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and wind. The Mission has already opened a centre for relief in the Bishnupur Thana and has distributed Rs. 639 among 221 families as aid for building huts. It has, besides, distributed 10 mds.  $11\frac{1}{2}$  seers of rice in the aforesaid area. The Mission also sent its workers to the Arambag Thana. But we are informed by the Asst. Secretary of the Hoogly District Congress Committee that they are working there and they will manage the relief work of the whole of the afflicted area. So the Mission has called back its workers from the Arambag quarter. We hope that the generous public will lend their helping hand to our Seva work as before. Contributions will be thankfully received in the following addresses: (1) The President, R. K. Mission, Belur Math, Howrah. (2) Secy., R. K. Mission, 1 Mukherji Lane, Baghbazar, Calcutta.

### **Patriotism and Humanity**

Patriotism in the highest sense of the term is in perfect unison with the higher ideal of humanity. But the form of collective selfishness which passes under the name of patriotism at the present times apotheosises political nationalism, and breeds racial hatred and prejudices. It serves as a sinister plea for the exploitation and domination of the weaker nations and peoples by the strong and powerful. In one of his "Letters from Abroad," published in the Modern Review for July, 1922, Dr. Rabindranath Tagore very ably exposes the hollowness and disastrous effect of this so-called patriotism. Writes the Poet, "In small minds, patriotism dissociates itself from the higher ideal of humanity. It becomes the magnification of self, on a stupendous scale,—magnifying our vulgarity, cruelty, greed; dethrowing God, to put up this bloated self in its place."

The whole world is suffering more or less from this curse of narrow nationalism—'this cult of Devil worship.' But the West is the hot-bed of this disease. "Everywhere," observes Dr. Rabindranath, "there is an antipathy against Asia ventilated by a widespread campaign of calumny. Negroes are burnt alive sometimes merely because they tried to exercise

their right to vote, given to them by law. Germans are reviled. Conditions in Russia are deliberately misrepresented. They are furiously busy building their towers of political civilisation upon the quagmire of mob psychology spreading over it a crust of deliberate lies. These people have to subsist upon a continual supply of hatred, contempt, jealousy and lies, and lies and lies !”

Rightly as he understands the mission of his Motherland, the Poet fully believes that the message of salvation is to come from India. He says, “It is for India to keep her breast supplied with the true *amrita* of wisdom, with which to feed the new-born age and nourish it into a mighty future.”

### Aryan and Tamilian Cultures

Of late there has been going on a sort of culture conflict in South India. Students of South Indian History, possessing a decided bias for Sanskrit Culture, evinced in the past a deplorable tendency to belittle the influence of Dravidian civilisation and literature. Dravidian scholars in their turn are now attempting to take a similar attitude and undervalue or even discredit Sanskrit influence on Tamilian civilisation. It is highly injudicious to try to effect a racial and cultural cleavage in a synthetic civilisation—the product of two mighty streams of culture, Aryan and Tamilian.

Prof. A. Chakravarti, M. A., I.E.S. deprecates this tendency in an article—‘The Ideals of Indian Research’—published in The Jaina Gazette for May, 1922. He further observes :—“As is always the case, when two cultures come in contact there is mutual interaction. This was evidently the case with the Aryans and Dravidians, with Sanskrit and Tamil. The Dravidians must have borrowed a good deal from the Aryan Culture and in turn must have contributed equally a good share to the general Indian thought.....That India owes a good deal to the South Indian Jaina Rishis, to the Saiva Nayanars and Vaishnavite Alwars, to Sankara and Ramanuja is a fact which cannot be denied by any serious student of Indian History. What is the significance of this? That the very contact of the



Dravidian genius with Sanskrit influence called forth the best in it and this led to enriching the intellectual wealth of both."

### Life after Death

"I believe in making the most out of this world, in squeezing the orange dry, because this world is all we are sure of." These words of Mr. Robert Ingersoll, the renowned atheistic orator of America, spoken to Swami Vivekananda, represent the attitude of an ever-increasing number of people in the West. But fortunately researches in psychic phenomena taken up by eminent scientific and literary men are tending to stem the tide of disbelief in man's future existence. Sir Arthur Conan Doyle, the distinguished English author, is a renowned psychic investigator. His earnest enquiry along scientific lines into the life beyond has enabled him to unravel a little of its mystery. "This evidence," says 'the Progressive Thinker,' "based upon communications received through various psychics, indicates that whatever is sown in this life is reaped to the uttermost limit on the other side. For this reason, Sir Arthur asserts, the evidence should be a great aid to religion."

Psychic researches in so far as they help mankind to believe in a post-mortem existence are no doubt good. But the majority of psychic investigators engage themselves with spirit-communication, spirit-photography, and things of this sort, to the neglect of true religion or spirituality. They forget that life beyond, like life in this world, is but a phenomenal existence, and is by no means the ultimate reality. This indeed is very lamentable. We are to renounce "all life, both here and there" to attain to our real Being—the State Absolute that is untouched by the passing illusions and shadows, by the fleeting pleasures and sorrows ever associated with all relative existences.

### An Appreciation

Our friends, fellow-workers and sympathisers will be glad to know that the Vedanta Society of New York has a permanent home at 34 West 71st Street.

This property is a gift by Miss Mary Morton, a member of the Vedanta Society and its most generous supporter for the past six years.

Miss Morton did not like the idea of the Vedanta Society having rented quarters and moving from place to place every few years. Last summer she expressed the wish to donate to the Vedanta Society a permanent home which was most gratefully accepted by the Society and promptly carried out by her attorney.

Coming, as it has, most spontaneously, reverently and lovingly from Miss Morton this gift is all the more deeply and heartily appreciated by the members and friends of the Vedanta Society.

Miss Morton is a daughter of the Ex-governor and Ex-vice-President, the late Hon. Levi P. Morton of New York.

May the blessings of the Divine Mother shower upon her devoted soul, and may she have more abundant knowledge and love to serve Her and Her children!

### Miscellany

The 87th birthday anniversary of Bhagavan Sri Ramakrishna was celebrated at the Ramakrishna Math, Swami Vivekananda Sangam, High Road, Pudur, Vaniyambadi, on Sunday, the 2nd July, 1922. Swami Vishuddhanandaji Maharaj presided on the occasion. Puja, Bhajana, procession, feeding poor brothers and sisters of all castes, an address by the president, Arati and distribution of Prasad formed the main features of the celebration.

The birthday of Bhagavan Sri Ramakrishna was celebrated with great enthusiasm at Baghdad. Indians, Beluchis and Arabs—Hindus, Muhammedans, Parsis and Christians—all joined heartily in the celebration. Puja, Arati and Kirtan were conducted with admirable zeal and devotion. Two Christian gentlemen delivered impressive lectures suited to the occasion. A Bengali gentleman gave a lucid discourse on the life and teachings of Sri Ramakrishna. A large number of poor Narayanas were sumptuously fed. In all nine hundred to thousand persons attended this unique celebration at Baghdad. We sincerely congratulate the organisers on the success that attended their laudable efforts.

In connection with the Mahasamadhi of Srimat Swami Turiyananda, special Puja and feeding of Sadhus, Bhaktas and poor Narayanas were performed on a grand scale on Wednesday, the 2nd August at the Sri Ramakrishna Advaita Ashrama, Laksha, Benares City.