

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत

Katha Upa. 1. iii. 4

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

—SWAMI VIVEKANANDA.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

2nd July, 1920 (continued).

Gradually the topic was raised of Magniram Baba who for nearly forty years had been steadily practising Brahmacharya, and was highly erudite in the Shastras. He had recently taken Sannyasa and was living in a garden near the Durga temple. He was a man of great renunciation, and was very reticent of speech.

Talking of steadiness of devotion (Nishthá) the Swami said, "It is impossible to reach the goal without great steadfastness of devotion."

The talk drifted on to another young Sadhu who was a great ascetic and had visited Benares sometime ago. He was then observing a vow of silence.

The Swami—He used to come here very often, but was under a vow of silence. I said to him, "Well, you have now gone through these stages of silence and so on. Haven't you? So what is the use of continuing them any longer? Why don't you speak now? Well, do you wish to acquire supernatural powers?" He used to smile at this. He had great steadfastness and was very sincere.

(Pointing to the young visitor) He appears to be a lad who is practising Sadhanas. (To those present) Don't you detect this? I see it quite clear. One test of the steadiness of mind is the steadiness of look. As soon as the mind is steady the look also is steady. No more is there any restiveness in one's looks and movements.

(To the youth, smiling) What do you want? You don't want powers, I hope?

(To the others) All's well that ends well. It is very difficult to hold on to the last. Powers sometimes come of themselves to the spiritual aspirant, but the moment one pays attention to them he is gone—his further progress is stopped. These powers, again, do not last. Not to speak of using them for selfish purposes, even using them for other ends one loses them. A man set out from his home in search of gems of the sea. When he came to the sea-shore he found various coloured pebbles and shells lying there and set himself to fill his pockets with these—he no more thought about the gems in the sea. The Divine Mother deludes all so as to make them forget their ideal. In the Kathopanishad Yama is addressing Nachiketa—

इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः ।

आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राप्तीः ॥

“These damsels, with chariots and musical instruments, are never accessible to men. I give them to you. Have them attend on you, but don't ask me about what comes after death, O Nachiketa.”

And see what Nachiketa replies—

श्रुभावा मर्त्यस्य यदन्तकैतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।

अपि सर्वं जीवितमल्पमेव तत्रैव वाहास्तव नृत्यगीते ॥

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्षमचेत्वा ।

जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥

“O Death, all these are but transient and they weaken the vigour of the senses of mortals. Even the biggest span of life is but short. So let these chariots and music and all remain with thee.”

“A man is not to be satisfied with riches, and when we have met thee, we shall have riches enough, and live too, as long as thou wilt rule. So I crave that very boon and nothing else.”

Just as Death is trying to delude Nachiketa so the Divine Mother is deluding all. You know that incident about Sri Ramakrishna. One day Hriday* said to Sri Ramakrishna, “Why don't you ask for some powers from the Mother?” Now, he was of a childlike nature; so he approached the Divine Mother and asked for the boon, whereupon She revealed to his spiritual vision a most shocking sight, and said, “Powers are like these; would you like to have them?” Sri Ramakrishna came back in disgust and sharply rebuked Hriday. In point of fact, are they not most detestable things?

* Sri Ramakrishna's nephew.

What is there in these powers? Sri Ramakrishna used to say, "It is priding oneself upon others' things, as the washerman does." What matter these to you? They all belong to the Lord, only He is making them pass through you, that's all. The case is analogous to Sri Ramakrishna's parable* of the elephant killed and brought back to life. (To the young man) No, no, one must not have leanings that way. We want Bhakti. If one but has Bhakti, what else is needed? Narada was once undergoing great austerities when he heard a voice from heaven—

अन्तर्बहिर्यदि हरिस्तपसा ततः किम् ।

नान्तर्बहिर्यदि हरिस्तपसा ततः किम् ॥ &c.

"If the Lord is ever present inside and outside, then for what object should you undergo austerities, subjecting the body to various hardships? And if He be not inside and outside, of what avail will these austerities be?" In other words, we must go through them, betaking ourselves to God. In our country, however, there is now a sad dearth of austerities. One no more hears now-a-days of

* A spiritual aspirant acquired some supernatural powers which made him proud. But he was a sincere man. So the Lord came to him in the form of a Brahmana and praising his powers wanted to see some test. An elephant was passing by. The man, gratified by the request, took some dust and uttering some Mantrams threw it on the elephant, which immediately fell down dead. Then the Brahmana wished to see if it could be made to revive. This also the aspirant did in a similar way. After witnessing all these the Brahmana said, "Well, Sir, the elephant died and it revived. But what spiritual advancement did this bring to you?" Saying this he disappeared, and the aspirant was brought to his senses.

rigid austerities as of old. Well, this is the result of undigested Vedanta. Is it possible to understand the truths of the Vedanta without undergoing austerities? *Vichar-sagar** is a misnomer now. Pseudo-Vedantism has spoilt the country. They simply talk big—"He only exists," "The universe is non-existent, in the past, present as well as future," and so on. Nonsense! Do they mean anything by uttering those things! Vedanta cannot be understood except through austerities.

It was time for the Swami to take his bath. He said to the young man, "You should come now and then."

OCCASIONAL NOTES.

IN all our so-called national movements we have been practically forgetting that the Indian nation lives in the cottage. This is the reason why our religious, social and political activities, instead of being all-embracing and hence truly national, have ended in becoming typically middle class and aristocracy movements in which the problem of the toiling masses has more often than not been entirely lost sight of. But whenever we have thought of the labouring classes we have done so with a view to exploit them in some form or other, or to have their active support behind our so-called upper class movements. It is this neglect of

* A celebrated Hindi metrical treatise on Advaita Vedanta by Nischaldas, extensively read by up-country Sadhus, many of whom make a travesty of its teachings in their everyday life.

the masses that accounts for our lamentable failure in regenerating the country. For its progress depends directly upon the advancement of the masses—upon their prosperity, education, self-help and self-assertion. Unfortunately none of these conditions are fulfilled at the present times in India.

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Grinding poverty, appalling ignorance, deplorable loss of individuality—these and many others stand as great stumbling blocks in the path of the advancement of the masses in India. And it is profitable for the rich and the middle class people to keep the poor sunk “in the hell of want and abysmal depth of ignorance,” for otherwise society will be upset and the world will certainly come to its end! It is to protest against this oppression and tyranny of the poor that Swami Vivekananda asked with righteous anger:—“Those who say if the ignorant and the poor be given liberty i. e. full right to their body, wealth etc., do they say this for the good of society, or blinded by their selfishness? Who constitute society? The millions, or you, I and a few others of the upper classes?”

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India has ever been a country of villages. It is only the present age that is witnessing the foundation and development of a large number of big towns and cities—centres of industry and commerce, education and litigation—attracting an ever-increasing number of people of both the upper and the lower classes of society. But in spite of all

this the nation still lives in the villages, however insanitary and unhealthy, unenlightened and poverty-stricken they might have become in recent times. The great work of national reconstruction lies, therefore, primarily in the villages and among the masses. But all our organisations have till now been working mainly for the urban population, especially for the uplift of the middle classes from which the organisers themselves are exclusively drawn, to the lamentable neglect of the labouring masses. This national sin is one of the chief causes of our degeneration.

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In the old village self-governing communities based on the mutual co-operation of the classes and the masses, even the poorest of the poor had a place allotted to him. This was a guarantee for his not being crushed in the relentless struggle for animal existence which is growing keener and keener with the introduction of the complex factors of modern civilisation. The village communities were by no means perfect. But in spite of their limitations they had their blessings which our new systems moulded after the Western pattern can never yield. It is time for us now to rehabilitate the old community life which has existed in India from times immemorial. Only we are to modify them according to the changed circumstances and conditions, utilising in full the advantages of modern civilisation—the increased facility of communication, improved methods of farming, scientific means and methods of industry and commerce and up-to-date experiences of the Co-operative

Movement in the West, which "connects with living links the home to the nation." This, if we can accomplish it, would be a true evolution of the old village Panchayat system which may be rightly called in the language of the Irish idealist, George Russel, India's "traditional and natural *communism in work.*"

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India is primarily an agricultural country. But the condition of the cultivating and labouring classes is far from being prosperous, nay precarious in the extreme. Poverty and disease, famine and pestilence, faction and litigation are sapping the vitality of these half-starving and semi-naked people. These helpless and poor villagers are generally left to the mercy of the corrupt agents of absentee land-lords, and are exploited by the unscrupulous traders, middlemen and money-lenders. Litigation fomented by village cliques and encouraged by legal practitioners has been the cause of the ruin of thousands of families and hundreds of villages in India. People resort to law courts often with a view of feed their hatred and revenge, but always to court ruin both of themselves and their enemies. So great has been the rush to law courts, and so disastrous its effect that it made a most sympathetic and celebrated judge of the Calcutta High Court, Sir John Woodroffe, remark with a sorrowful heart—"The people are becoming poorer by litigation. The hard won money of the cultivator and others finds its way into lawyers' pockets. It is better that the poor should have enough to eat and marry their daughters than that

lawyers should raise their "standard of living" through superfluous wealth."

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Appalling ignorance of the fundamental principles of agriculture and farming, and of sanitation and hygiene, not only among the illiterate but also among the so-called educated, are responsible to no small extent for the poverty and disease which are taking a heavy toll of life in every village year after year. Violation of the elements of economy, and false economy for the matter of that; indiscriminate destruction of jungles for the purpose of extending cultivation, as we find especially in hilly tracts, to the great national and individual loss in timber, lac and other valuable products of the forest; neglect in storing superfluous rainwater that may be utilised for irrigation purposes during the days of drought;—these are some of the main causes retarding the economic salvation of the masses and the country. To these are to be added also the lack of initiative to tap fresh but easy sources of substantial income at a very small outlay, want of concerted action owing to cliques and factions, and above all a lamentable indolence passing under the high sounding name of resignation to the Divine Will, which tends to make the people depend more on chance than on their individual and communal endeavours for the betterment of their economic condition.

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To diagnose the root cause of the present malady and find out a satisfactory solution to the economic problem of the country we are to study the social history of the people. It is not enough

to simply lay the whole blame at the door of the people, and hold them responsible for their degeneration and the consequent downfall of the country. The burden of responsibility lies elsewhere. It is centuries of oppression and tyranny of the poor labouring classes by ourselves—the so-called higher classes enjoying an unfair advantage over them—that has reduced the masses to their present helpless and miserable condition, and has killed their individuality and with it all spirit of self-reliance and initiative. Indeed “we have for all ages been sucking their blood and trampling them under foot,” to quote the apt words of Swami Vivekananda. ...“We hated and hated them till they have lost faith in themselves.” Denial of the light of education, relentless exploitation, inhuman social tyranny, enslavement of the body and soul—all these forms of oppression have been perpetrated by us under the cover of scriptural and social sanctions. It is our bounden duty now to undo what our forefathers have done, and what we ourselves in our selfishness are still continuing with impunity.

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The great task before us then is village reconstruction. Practically very little has been done in this direction by our philanthropic organisations. Many of our charitable bodies have been maintaining some Homes of Service and educational institutions for certain classes and sections of the people. Some of them also carry on temporary relief works in times of wide-spread disasters such as floods, famines and the like, in the form of free distribution of

food and other necessities of life. But the main work has as yet been left untouched. Says Swami Vivekananda by way of suggestive criticism of temporary relief measures undertaken by some workers of his Order :—“It seems they are frittering away their energies in one little village and that in only doling out rice. I do not hear that any preaching has been done along with this helping. All the wealth of the world cannot help one little Indian village if the people are not taught to help themselves. Our work should be mainly *educational*, both moral and intellectual....., And then so far it seems to have been ineffectual, for they have not succeeded in rousing the people, so that they may learn to be self-reliant, frugal and not given to marrying, and thus save themselves from future famine.’”

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A hungry people can never to expected to care for education or religion. Our first task then is to solve the economic problem of the people. By adopting improved means of agriculture and scientific farming, introducing cottage arts and industries, starting irrigation works such as can be easily taken up by the village folk, and organising co-operative societies we can solve the problem of food, and at the same time save the people from the clutches of the blood-sucking capitalist. Next comes the question of education suited to the requirement of the masses. Besides starting schools for general and vocational education, we are to revive our old Kirtanas and Kathakatas, our Jatras and Melas. These are to be supplemented

by lectures with the aid of cameras, globes, maps, magic lanterns etc., with the object of imparting to the masses an elementary knowledge of hygiene and sanitation, scientific agriculture and farming, geography and astronomy and other instructive and useful subjects which are calculated to broaden their vision and general outlook. All these acts of service to the masses we are to take up with a view "to develop their lost individuality," to help them to solve their problems in their own way, that is to say, to help themselves.

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There lies a great danger before us. All mass movements in the West have a tendency to divorce religion and even morality from life. It would be the height of indiscretion on our part to imitate this Western spirit, forgetting the great fact that religion is the soul of the Indian people, whether they belong to the classes or to the masses. We are to assimilate all the best ideas and ideals of the West in our own way, keeping intact the spirit of our distinctive culture and civilisation. We must not forget that every social and political organisation in India to be a living force in the regeneration of the Indian people must be based on the secure foundation of spiritual ideals. To hold this central theme of Aryan civilisation before their vision Swami Vivekananda asked all persons working for the uplift of the masses :—"Can you give them their lost individuality without making them lose their innate spiritual nature? Keep the motto before you: 'Elevation of the masses without injuring their religion.' " Let us not lose sight of this fundamental ideal of the Indian people, and bring ruin and disaster to our beloved Motherland.

RELIGION UNIVERSAL.*

BY SWAMI PRAKASHANANDA.

“From the unreal lead us into the Real.
From darkness lead us into Light.
From death lead us into Immortality.
Reach us through and through ourselves
And forevermore protect us by Thy compassionate face.”

Om Peace, Peace, Peace.

IT is impossible, within the short compass of a single lecture, to do justice to such a vast subject. So I will try to place before you some of the salient points of the broad and universal teachings I have learned at the feet of the great master-minds, ancient and modern, the great messengers of light who have blessed our planet at different periods of the world's history.

Though religion is the most vital and important phase of our life, yet in many we note the tendency to keep aloof from religious culture. Religion is often confused with superstition and priestcraft. It is true that the sledge-hammer blows of modern scientific research have crumbled into atoms many so-called doctrines and dogmas. But we must remember that the essentials of religion remain intact. There is superstition in science as well as in religion. Still there is a general tendency to accept everything that comes from Huxley or Tyndall or Dr. Thompson, while truths taught by St. Paul, or St. Francis of Assisi, or Sankaracharya are disregarded.

In reality religion does not consist in believing in dogmas and doctrines, but in realisation or direct perception. As in science and art we must first study and practise to become efficient, so in religious culture we should study and practise to gain spiritual experiences.

* A lecture delivered on board the S. S. China on the Pacific ocean on Nov. 4th, 1922.

The question may come to our minds "Which religion shall we follow?" There are so many opinions, so many bewildering ideas about God and the soul that we do not know what course to take. That is why I want to present before you the ideal of a universal religion which will enable you to grasp the fundamental and basic truths underlying all religions. I shall divide the subject into two phases. First I will give you the synthesis of the broad and universal aspects of religion, and then I will speak about the harmony of religions based on the recognition of the law of unity in variety.

Religion in order to be universal must be as broad as the heavens above and as deep as the ocean beneath. In its catholicity it must embrace all beliefs and faiths and it must be able to satisfy divers types of mind of all lands and races. It must give opportunity to all to reach the real aim of life which is the realisation of the Divine within.

No particular religion can claim to be a universal religion. A religion built around a particular personality may satisfy some, but cannot satisfy all. For instance, the personality of Christ around which Christianity is built may appeal to many, but not to all humanity. Similarly the personality of Buddha, or Krishna, or Mohammed may satisfy many but not all temperaments. So religion to be universal must be based on impersonal or eternal verities of life and creation, and at the same time must recognise the importance and necessity of varied personal ideals suited to different temperaments and natures.

In studying religion we study not only the life of the great founders of religion, but also the scriptures on which religions are based. The Christians have the Bible, the Mohammedans the Koran, the Jews the Talmud, the Hindus the Vedas, the Buddhists the Tripitakas, etc. Now, if each religion declares its own scripture to be revealed and wants you to believe in that scripture alone and to reject all others, then quarrels and difficulties begin. So a universal religion must accept all scriptures, and it must also lead one to the plane "where scripture becomes no-scripture," that is, to

the plane of spiritual enlightenment where all scriptures are left behind as no longer necessary, when the soul enters into the realm of Divine experience.

Religion to be universal must include all the different aspects of God. As long as we are human and live in the realm of personality, our God is personal. We approach Him through different human relations. God is our Father, God is our Mother, our Friend or Beloved. We try to direct all our affections and sentiments towards the ocean of Divine Love.

When we rise above the anthropomorphic conception of God, we evolve into a broader aspect of understanding. God is then no longer a person. He is then the Divine Spirit immanent in all. In the heaving, swirling ocean waves, in the charming cadence of waterfalls, in the glorious beauty of the rising sun, in the soft glow of the moon, in the sweet trill of the birds, in short, in all the varied manifestations of Nature, we realise the presence of the all-pervading Spirit of which we are parts and parcels. We can now no longer limit God's presence to a little altar or place of worship. Now the whole universe is His altar on which as so many candles are burning the sun and moon and stars. A garden of fragrant flowers is like a bouquet placed in worship before the *Virat*, the Universal Being.

We still grow, and finally discover that the kingdom of heaven is within us. In the innermost chamber of our soul, in the deepest sanctuary of our very being we commune with God, and we realise with the Great One of Galilee that "I and my Father are One," or with Krishna that "I am the Soul of all beings."

A universal religion must include all stages of spiritual evolution from image-worship to absolutism. Whenever a concrete object is taken as a symbol or *pratika*, to grasp a higher ideal, it cannot be called idolatry. In taking care of our body, if we forget the indwelling Spirit, we perform a kind of idolatry. In this sense we are all idolators. We are so constituted that we travel from lower to higher spiritual

states. By doing so we at last reach the highest.

All the religions which are fed by the eternal fountain-head of life and light exist for the good of humanity. Those who try to destroy other religions and uphold their own particular faith as a universal religion are acting in ignorance. It has been tried again and again. And as the result the world has suffered from persecution and fanaticism and bigotry.

Harmony of religions can be established only when we realise that back of variety of methods and paths there is unity of goal and purpose. Though our goal may be to reach the same mountain peak, we can travel by different roads. A circle has only one centre but there are many radii which all converge to that centre.

Persons of similar minds naturally group together and thus different sects or faiths are established. But this is no reason that there should be sectarianism. We may be devoted to our particular path without being fanatical or bigoted. Let us follow our own particular path, be devoted to our own chosen ideal, have faith in our own scriptures and at the same time give liberty to others to follow their own ways. Let us bid adieu to all uncharitable and inharmonious feelings, realising that we are all travelling towards the same goal by different avenues of study and spiritual culture. It reminds me of a well-known hymn that we Hindus are supposed to repeat from our childhood, "As rivers taking their rise from different sources all mingle their water into the sea, so all the different paths, crooked or straight, that men take through different tendencies, lead ultimately unto Thee, O Lord."

May He who is Ahura Mazda of the Zoroastrians, Jehova of the Jews, Father in heaven of the Christians, Allah of the Mohammedans, and Brahma or the Divine Spirit of the Hindus, the God of all nations and peoples, give us true understanding and strength to carry this idea of harmony into our daily lives.



THOUGHTS FROM VEDANTA.

By H. W. B. MORENO, B. A., PH. D., M. R. A. S.

Thy thirst, deluded one, for wealth avoid,
Make mind and soul and all, of that devoid ;
The fruit of thine own labours is thy lot,
Seek but for this, why seek for what is not?

Who is thy wife, or who thy son ? Indeed,
Strange is this world to such as do pay heed ;
Dost know to whom, O, brother, thou belongest ?
Reflect on It,² from whence thou know'st thou comest.

Why seek for earthly wealth, or worldly fame,
Both have their baffling ills, their woes the same ?
Know that the bee that doth the honey bring
Hides in its sheath the sharp and painful sting.

With pride of wealth old age and youth do play,
Fleeth all this as doth the light of day ;
Knowing thou this, illusive pomp³ forsake,
To the goal of Brahman⁴ now thyself betake.

Unsteady as the water on the leaf
Of budding lotus, so is transient, brief

1. Vedanta.—The system of Hindu philosophy found in the Vedas and expounded by Sankaracharya.

2. It—God as impersonal, unknown and unknowable.

3. Illusive pomp.—The illusion of this universe, Maya.

4. Brahman.—“That from which all animate and inanimate objects have come into existence, in which they live and play like waves in the sea, and into which they return ultimately at the time of dissolution, know that to be Brahman, or the Infinite Substance, or God.”—Vedanta.

All worldly joy ; eschew this false domain,
Penance thy raft, thou'lt cross the Samsar-main.⁵

For birth and death they follow one another,
Like twins they issue from the womb of Mother,⁶
Such is the Wheel of Karma⁷ circling round,
Now up thou art and now thou seek'st the ground.

Day follows night and winter ushers spring,
Each has its joys and both their sorrows bring ;
Time hastens on and if Life's span decrease,
Hope ever rises and man's aims increase.

Hoary with age and poised on trembling joints
Man wends his way, while Hope to distance points,
The bright mirage defeats his longing will,
Now it is near and now 'tis distant still.

Life is but death and death the gate of life,
This in thy bosom face all earthly strife ;
For yet the death of deaths⁸ shall set thee free
To enjoy the sweets of immortality.

Away from tumult, far from voice or sound,
Couched on thy deer-hide,⁹ seek the tranquil ground.
There let thy soul in contemplation rise,
To realms above the earth, beyond the skies.

5. Samsara-main.—This material universe and all that it entails.

6. Mother.—The Universal Mother, Aditi of the Vedas, Sakti of the Tantras ; see Rig Veda x. Hymn 125.

7. Karma —The law of causation and of action and reaction ; an endless cycle of births and rebirths due to our actions which have to be atoned for in other lives.

8. Death of deaths.—The final death which merges the seeming Finite Ego into the Infinite Ego.

9. Deer hide.—The common carpet on which all Yogis i. e., religious devotees, sit in contemplation.

For friend and foe and kith and kin must cease,
 When thou hast reached the bounds of perfect peace ;
 There from those heights empyrean thou shalt see,
 Alone thou wast, and is, and e'er shall be.¹⁰

The earth and sea below, the sky above,
 Shall merge into the ocean of pure love,
 Beyond those bournes thy Self ¹¹ in joy serene,
 Shall view what shall be, is, and what has been.

Set free from all desire, from lust and greed,
 Made free from bond of caste or earthly creed,
 Ask : " Who am I ? " ¹² Then let the inward eye
 Of contemplation answer to that cry.

For birth and death must cease and thou and I,
 And God and man, for vain such notions lie,
 The All is I and I the All, thou'lt say,
 Lo, " Aum " ¹³ reveals this as the light of day !

Borne by the current of supernal bliss,¹⁴
 All thoughts shall vanish, all shall pass but this :
 " The One Unknown that broods upon the deep,
 Embosoms all in one eternal sleep. " ¹⁵

10. Alone.....shall be.—A reference to the monistic theory, that the Soul of man expanded is the World-Soul or God and is, therefore, the only Entity in the universe.

11. Self.—The Higher Self, or Atman.

12. Who am I.—The Vedantists hold that in the answering of this question lies the solving of the Riddle of the Universe.

13. Aum—The mystic emblem of the Deity. It is a syllable formed of three letters, a, u, m, the first letter stands for the Creator, the second for the Preserver and the third for the Destroyer.

14. Supernal bliss.—Samadhi.

15. Eternal sleep.—Ananda, the Buddhist Nirvana.

INDIA'S CONTRIBUTION TO WORLD-PEACE.

“WORLD-PEACE” has become the table talk of to-day; and there is a frenzied and spasmodical attempt amongst the renowned political experts of the world to find out the broken string in the great instrument of Harmony. The huge Armageddon of 1914, into which, moth-like, all the nations plunged themselves heedless of consequences, is over to-day, but the deep and sombre rumblings of the passing distant thunder are even now deafening our unwilling ears and arousing disgust and apathy in the minds of the real peace-seekers of the world. In the evolutionary march of human life, many sophists and casuists weaving around them impenetrable chrysalides of sophistical perplexities, flourished in the past and are still rising and melting away like the morning-dew evaporating at the approach of dawn. But the days of casuists and sophists have gone by. It is neither the age of Machiavelli nor of Metternich, of crookedness or insincerity. But it is an age of seers and prophets, or reformers and true philosophers having enlarged visions, wider sympathies and expanded hearts radiant with the glow of love, sincerity and toleration.

The nations of the West have not as yet recovered from the terrible shock of the last great world-war; jaded and exhausted as they are, they are trying on the one hand to recoil back on the peaceful avocations of their commercial and industrial life so as to replenish the exsiccated financial river and on the other hand to evolve a universal balm to soothe the lacerated heart of Europe and thereby to ensure the future equilibrium in the disturbed mentality of the West. The deadly poison churned out of the ocean of materialism has been vitiating the very life-blood of humanity at large. The East is none the less a sufferer for that. The Oriental young minds so long immune from the siren clutches of

materialistic culture have now become so much fascinated by its ephemeral products, that they have not only spelt the ruin of their own society but also of their indigenous culture.

But has the world really grown sick of the orgy of horrible bloodshed of the last few years? Or the frantic efforts of the so-called peace-makers round the political table are but blinds to hoodwink the expectant world and to forge new and stronger fetters for the coming generations? The one question that naturally suggests itself to the mind at the outset is that until a true panacea for all corrosive evils which have diseased mankind is evolved, any number of political shibboleths or machinations to cloud the real issue, will fail to tranquillise the agitated heart of the world; and the filamented structure of so-called peace will vanish into nothingness at the least concussion of injured interests. Remove the curtain that hangs over the past and look to the congregated historical phenomena that adorn the spectrum of history as object-lessons to humanity. Similar wars were fought with no less ferocity amongst the different nations of antiquity. The Pharaonic imperialism built by Thutmosis III on the bones of the weak nations, the Assyrian militarism under its long roll of bloody kings, the meteoric but splendid victories of Hannibal and the cataclysmic wars of Cæsar whose very name was a terror to the then known world, now crowd into the mind in quick succession and remind us of the fruitlessness of the evanescent strength of the sword against the true culture of humanity, of matter against spirit. What to speak of the so-called "Dark Ages" of old, even the history of the modern age which boasts of so many conquests in the domains of Science, Art and Philosophy is replete with the incidents of sanguinary warfare. The military activities of Napoleon, which seemed to have stopped the very beating of the pulse of the nations only a century back, are still fresh in the memory of men and the Second Peace of Paris is regarded by the saner sections of historians as an insult to humanity. The last war of 1914 has topsyturvied and destroyed the nicely-polished temple of peace erected on the embers of deep-seated discontent of

mankind suffering from manifold disabilities. The human genius was never more tasked to evolve a means to establish peace in the world as it is now. But nothing definite has as yet been launched to cry halt to injustice and anarchy which are running rampant in the world.

What, after all, is the synthetic value of this unfettered play of Titanic human energies? Will this state of things persist even in times to come? The teachings of the saints and prophets have so long been trampled under foot. The sublime teachings of Christianity have almost lost their spiritual significance with the children of Jesus, who are pursuing the phantasmagoria of "World-peace on the basis of the military and territorial readjustment of the few great powers" to the total denial of the legitimate rights and aspirations of the so-called inferior races of the world! Even the lessons of history, what to speak of the unerring voice of the Gospel, have utterly failed to silence the political controversies. But the peace-makers or rather the "peace-breakers" of the world are still oblivious of what an uncertain ground they are treading in the sacred name of peace; and none knows when the smoulding crater would burst!

But time has come when the West so long unresponsive to the call of the Age must look to India for a true solution of these tangled and knotty problems. The voice of the East is not the 'clarion strain' that summons the warring combatants "to march to the heat of the fray," but it is the unmistakable voice of the Vedanta which calls all the warring races to sink their differences and to annihilate the un-Christian-like narrowness of views for the common good of humanity. The message of India cannot go unheard and its deep penetrative voice has already created a stir and commotion in the thought-world of Europe and is finding echoes across the Atlantic amidst the din and bustle of materialism. The stentorian voice of Lucian Hosmer is heard to-day:—

"Hear, hear, O ye nations, and hearing obey
The cry from the past and the call of to-day!
Earth wearies and wastes with her fresh life outpoured,
The glut of the cannon, the spoil of the sword."

“Lo, dawns a new era, transcending the old,
 The poet's rapt vision, by prophet foretold!
 From war's grim tradition it maketh appeal
 To service of all in a world's commonwealth!”

India stands in the forefront of the nations with the message of toleration, love and renunciation which the West wants most seriously to-day. “It is in India that the Hindus have built and are still building churches for the Christians and mosques for the Mohammedans. In spite of their tyranny and in spite of the vile languages they are given to uttering, we will and must go on building churches for the Christians and mosques for the Mohammedans until we conquer through love, until we have demonstrated to the world that love alone is the fittest thing to survive and not hatred, that it is gentleness that has the strength to live on and fructify and not mere brutality or physical force!” This grand idea of toleration which is the groundwork of peace and amity is totally lacking amongst the peoples of the West; but India holds out to them not only the eternal grand idea of toleration but also of the spiritual oneness of the whole universe; and when this idea of oneness is understood, it will change the whole aspect of things. The world would no longer be a battlefield of nations but a play-ground of humanity living in spiritual brotherhood under the spiritual fatherhood of God. This spirit of oneness is the cardinal principle of the Hindu philosophy; and as a matter of fact, until this principle is recognised, unless the teachings of the Upanishads and the Holy Gospel crystallise in the European minds into a transcendent idealism dominating the mental and spiritual pulsations of the Western peoples, the world would have no chance of enjoying any permanent respite from this orgy of bloodshed and quarrels. It is India which must supply the world with this life-giving water to quench the burning fire of materialism which has been eating into the very hearts of the millions. Hence have proceeded the tidal waves of philosophy that have covered the earth and it is again “India wherfrom must start the wave which is going to spiritualise the material civilisation of the West,” and to supply the world with the lost string in the instrument of Universal Harmony for which the political giants are exerting themselves so much.

SANKARA VEDANTA AND PRACTICAL LIFE.

BY PROF. SURENDRA NATH BHATTACHARYA, M. A.

(*Concluded from page 20.*)

SANKARA defines अविद्या (Avidya), wrong knowledge, error, Nescience thus :—

“ Superimposition is the apparent presentation of the attributes of one thing in another thing. And therewith agrees also the popular view which is exemplified by expressions such as the following :—‘ mother of pearl appears like silver,’ ‘ the moon although one only appears as if she were double.’ ”

“ अध्यासो नाम अतस्मिन् तद्बुद्धिः ”—“ Superimposition is that which makes one thing appear as another.” And according to Sankara, Brahman is the ultimate reality and upon it the whole world is superimposed. I do not here like to discuss the question by whom it is superimposed. It will be sufficient for my purpose to say that Sankara admits that a true definition of this अविद्या (Avidya) or अध्यास (Adhyasa) is impossible and yet there is no denying of it, as it is found to be inherent in man’s nature. We generally regard this body of ours to be identical with our self, sometimes we identify our self with the aggregate of the states of consciousness and so on. But a little introspection brings the falsity of such identification to the surface and we are convinced that the self is neither the one nor the other. This is, however, by the way.

Now suppose a man takes a cord in darkness for a snake. He will at once run away from it with trembling legs and do all that would follow as a true consequence of a true sight of a cobra. The apparent and unreal snake is as true and real to him as any one in flesh and blood. As long as he labours under the delusion he is not at all cognisant of the fact that there is in reality no snake, and to him the apparent snake

has a reality of its own. A similar reality Sankara assigns to this world of ours. He says that as long as we take this world to be the world and nothing more, i. e. as long as we do not know that it is really a superimposition, we cannot but regard it as real. Such a reality the world certainly possesses, but this reality is not ultimate.

“The entire complex of phenomenal existence is considered as true as long as the knowledge of Brahman being the Self of all has not arisen; just as the phantoms of a dream are considered to be true until the sleeper wakes. For as long as a person has not reached the true knowledge of the unity of the Self, so long as it does not enter into his mind that the world of effects with its means and objects of valid knowledge and its results of actions is untrue; he rather in consequence of his ignorance, looks on mere effects (such as body, offspring, wealth etc.) as forming part of and belonging to his Self, forgetful of Brahman being in reality the Self of all. Hence as long as true knowledge does not present itself, there is no reason why the ordinary course of secular and religious activity should not hold on undisturbed. The case is analogous to that of a dreaming man who in his dream sees manifold things, and, up to the moment of waking, is convinced that his ideas are produced by real perception without suspecting the perception to be a merely apparent one.”

“Before the knowledge of the unity of the Self has been reached the whole true and false course of ordinary life, secular as well as religious, goes on unimpeded.” Vedanta Sutra Bhashya, II-i-14.

“For the phenomenal world, on the other hand, we may admit the relation of sufferer and suffering just as it is observed, and need neither object to it nor refute it.” Ibid. II-ii-10.

“Hence there is room for the scriptural passages which set forth the distinction of knower and objects of knowledge, for perception and other means of knowledge, for the intuitive knowledge of the apparent world and for the part of the

scripture which contains injunctions and prohibitions. Accordingly the scriptural passage—‘when there appears a duality one man sees another as different from him’—admits all the ordinary course of life as long as there is ignorance; while the passage—‘when everything becomes nothing but the Self, who sees whom?’—denies all practices when true knowledge arises.” Ibid. I-ii-20.

“On the other hand we must remember that the so-called real creation with its ether, air, etc. is not also ultimately real, for as we have proved above (Brahma Sutra, II. i. 14) the entire expanse of things is mere illusion. The world consisting of ether etc., however, remains fixed and distinct up to the moment when the soul cognises that the Brahman is the Self of all.” Ibid. III-ii-4.

“देहात्मप्रत्ययो यद्वत् प्रमाणत्वेन कल्पितः ।

लौकिकं तद्वदेवेदं प्रमाणं त्वात्मनिश्चयात् ॥ ”

“As the knowledge of the Self as body is regarded as true, so also is this phenomenal world before the realisation of the true Self.”

“व्यवहारविषयमापेक्षिकं सत्यम्”—“The objects of ordinary life have a relative reality.” Taittiriya Bhashya, II-3,

From the above quotations it will be clear that Sankara is ever ready to assign a relative reality to the phenomenal world. And it will not be out of place here to notice that he makes a clear distinction between what he terms as अलीक (impossible) and what he terms मिथ्या (unreal). This visible world is not as unreal as the horns of a man, flowers in the sky, the son of a barren woman. Though this world and the son of a barren woman are both unreal, yet there is certainly a difference in kind between their unrealities. When Sankara declares the world to be unreal he is cautious to remind us that it is not as unreal as the above sets of impossibilities.

He also makes a clear cut distinction in nature between the two sets of ideas, namely the ideas of the dreaming state and those of the waking state.

“न स्वप्नादिप्रत्ययवज्जागरितप्रत्ययो भक्तिमुर्हति ; कस्मात् ?—वैधर्म्यात् । ”

—“The two sets of ideas cannot be treated on the same footing on account of the differences in their character.” Hence the unreality of the world is different both from that of the son of a barren woman and from the phantoms of a dream.

Sankara understands reality from various points of view. He attributes **पारमार्थिक सत्यत्व** (real reality, reality as such, reality in itself—here I intentionally avoid the term ‘absolute,’ which seems to be very treacherous and misleading) to Brahman only, **व्यवहारिक सत्यत्व** (practical reality, reality as is sufficient for all our practical purposes) to this phenomenal world, and **प्रातिभासिक सत्यत्व** (apparent reality) to **शुक्तिरजत** (silver superimposed on mother of pearl) etc. And he distinguishes those from what is **अलीक** (impossible), such as the son of a barren woman. The word real is, indeed, very elastic and has undergone many violent changes of meanings. “Thus to the great majority of mankind, what we call the phenomenal world is thoroughly real, they know nothing more real. But the time comes when it is perceived that the phenomenal world is but phenomenal and that behind these appearances there must be something real that appears.”

I now propose to quote a few passages from Sankara where he refutes the views of those who deny the world, and from these, I hope, the reader will be able to see in what clear terms he admits the reality of the world. Nowhere is he so clear in his views of the world as in his refutations of some of the Buddhist doctrines of the world.

Of the various sects of the Buddhists the Yogacharas, otherwise known as Vijnanavadins (idealists), maintain that the external objects are unreal. Sankara strongly criticises their doctrine and herein we clearly mark his exact ideas of the external world. According to the Yogacharas the Ego (**अहम्**) alone is perfect (**परिनिष्ठित**). Non-ego or the external world is false (**परिकल्पित**) and conditional (**परतन्त्र**). So far Sankara does not differ from the above view. He only insists that the external world as it is cannot be denied altogether. Call it **परिकल्पित** and **परतन्त्र** or whatever you like, still it is there.

The main argument he sets forth in its support is *simple perception*.

“The non-existence of external things cannot be maintained because we are conscious of them. In every act of perception we are conscious of some external thing corresponding to the idea whether it be a post or a wall, or a jar, or a piece of cloth, and that of which we are conscious cannot but exist. Why should we pay attention to the words of a man who while conscious of an outward thing through its approximation to his senses affirms that he is conscious of no outward thing, and that no such thing exists, any more than we listen to a man who while he is eating and experiencing the feeling of satisfaction avows that he does not eat and does not feel satisfied !” Vedanta Sutra Bhashya, II-ii-29.

Here the table is turned upon the opponent who charges Sankara with nihilism.

Then again, “The Yogacharas in support of their doctrine ‘that the external world does not exist,’ hold that apart from all other reasons the existence of the outward world is not possible at all.” To this Sankara answers :—“Possible is whatever is apprehended by perception or some other means of proof ; impossible is what is not so apprehended. Now the external things are, according to their nature, apprehended by all the instruments of knowledge ; how then can you maintain that they are not possible ?” Vedanta Sutra Bhashya, II-ii-28.

“As thus the distinction between the two states (dreaming and waking) is evident to everyone, it is impossible to formulate the inference that waking consciousness is false because it is mere consciousness, such as dreaming consciousness ; for we certainly cannot allow would-be philosophers to deny the truth of what is directly evident to themselves.” Ibid. II-ii-29.

“For this apparent world, whose existence is guaranteed by all the means of knowledge, cannot be denied, *unless some one should find out some new truth* (based on which he could impugn its existence).” Ibid. II-ii-31.

From the above it is clear that Sankara does not deny the

world, on the contrary he repudiates with all the command in his possession the nihilistic doctrine of the world; although in his writings we notice one point namely when he declares this world to be मिथ्या (unreal) he does so only with reference to the Supreme Soul. So long as we are creatures of this world and labour under the influence of Nescience it is as real as anything. Only when the Self gets out of the meshes of ignorance and realises its true nature this apparent world would no longer appear before it as such. So long as that Self-knowledge does not dawn all pursuits of life, secular or religious, must be followed.

“Again, if you think that works lead to bondage and hence they must be avoided, that is also wrong.” Gita-III-9.

“All works are means to knowledge. Hence one must exert himself more vigourously for these means and not so much for the end.” Taittiriya Bhashya, I. 11.

Here Sankara gives special stress on work.

From what has been said above it will be clear that Sankara nowhere regards this apparent diversity of things as untrue and non-existing as the son of a barren woman. He says this much only that reality in its absolute aspect belongs to Brahman only, and the world, though it has no such reality, yet has a practical reality. The perceptions of the dreaming state are regarded as true as long as the dream lasts, similarly the world continues to have all its practical value and is regarded as real so long as Self-knowledge does not arise. To regard the body as the soul is, no doubt, false, but to one who has not as yet realised the truth that the Self is apart from the body, it is all right. Similar is the case with this apparent world as well.

The phenomenal world, which is called forth, like the mirage in a desert, has its reality in Brahman alone. Only it must be remembered that what we perceive can never be the absolute Brahman, but a perverted picture only, just as the moon which we see manifold and tremulous in its ever changing reflections on the waving surface of the ocean, is not the real moon, though deriving its phenomenal

character from the real moon which remains unaffected in its unapproachable remoteness. Whatever we may think of such a view of the cosmos it is clear that our name of nihilism would be by no means applicable to it."—Max Muller.

For all practical purposes Sankara would hold that the entire phenomenal world, both in its objective and subjective character, should be accepted as real. It is as real as anything could be to the ordinary mind. It is not here emptiness or void as the Buddhists maintain. And thus Sankara Vedanta leaves to every man a wide sphere of real usefulness. The world as it is in all its variety has, according to Sankara, a reality as real as anything can be to the ordinary mind. But what seems ridiculous is that those who speak in the name of common sense should first deny that there can be any reality beyond what we ordinarily perceive, and then posit that higher reality, in which they themselves do not believe, is denied to the objects of their senses. You say that this world has a reality of its own and that nothing can be more real than this, well and good,—यथेच्छं पिवतां द्वैतं, तत्त्वं त्वद्वैतमेव हि, "Enjoy duality to your heart's content, but non-duality alone is the highest truth," and no body will object to it. But with what good sense can you fall foul upon us if we are not ready to impart any higher reality i. e. the reality of Brahman to it? If you don't believe in any higher reality than this every day world you will of your own accord go on with the ordinary course of life, and the world to you is as practical as anything; again if you are a little sceptic and doubt the reality of the world, you cannot, even if you like, escape from it. You must make your way through this very world in order to arrive at any higher reality you may have any idea of.

Thus we see that the notion that the versatile world is an entire illusion, that all that passes into the apprehension of the individual is but a phantasy, nay that every seeming thing is unreal and all is visionary is not the teaching of Sankara.

SRI KRISHNA AND UDDHAVA.

(Continued from page 34.)

वैशारद्येक्षयाऽसङ्गशितया छिन्नसंशयः ।

प्रतिबुद्ध इव स्वप्नान्नात्वाद्धिनिवर्तते ॥१३॥

13. With his doubts dispelled by a clear vision sharpened by non-attachment, he turns away¹ from multiplicity, like an awakened man from his dreams.

[¹ *Turns away &c.*—sees the one Brahman amid the unreality of the universe.]

यस्य स्युर्वीतसंकल्पाः प्राणोन्द्रियमनोधियाम् ।

वृत्तयः स विनिर्मुक्तो देहस्थोऽपि हि तद्गुणैः ॥१४॥

14. He, the functions of whose Pranas, organs, Manas and intellect are free from plans, is indeed free from the attributes of the body even though he may be in it.

यस्यात्मा हिंस्यते हिंस्रैरेन किञ्चिद्यदच्छया ।

अचर्यते वा क्वचित्तत्र न व्यतिक्रियते शुभः ॥१५॥

15. He, who is not affected when his body, without any ostensible cause, is tortured by the cruel, or at another time somewhat worshipped by anybody, is a wise man.

न स्तुवीत न निन्देत कुर्वतः साध्वसाधु वा ।

वदतो गुणदोषाभ्यां वर्जितः समहङ् मुनिः ॥१६॥

16. The saint, with an even eye to all, and free from merits or demerits, should not praise or blame anybody who may do or say anything good or evil.

नकुर्यान्न वदेत्किञ्चिन्न ध्यायेत्साध्वसाधु वा ।

आत्मारामोऽनया वृत्त्या विचरेज्जडवन्मुनिः ॥१७॥

17. The saint should not do, or say, or think of, anything good or evil ; taking pleasure in the Self he should wander in this manner,¹ like an idiot.

[¹ *In this manner*—indifferent to all bodily functions.

All these are preparations for one seeking Liberation.]

शब्दब्रह्मणि निष्णातो न निष्णायात्परे यदि ।

श्रमस्तस्य श्रमफलो ह्यधेनुमिव रक्षतः ॥१८॥

18. If one versed in the Vedas be not versed¹ also in Brahman, his labour,² is the only result of his exertions, as in the case of one who maintains a cow that no more calves.

[¹ *Versed &c.*—i e. a man of realisation.

² *Labour &c.*—i. e. it is in vain.]

गां दुग्धदोहामसतीं च भार्यां देहं पराधीनमसत्प्रजां च ।

वित्तं त्वतीर्थीकृतमङ्ग वाचं हीनां मया रक्षति दुःखदुःखी ॥

19. My friend, he who maintains a cow that no more gives milk, an unchaste wife, a body under the control of another, a wicked child, wealth not bestowed on deserving people, and speech devoid of references to Me, is one who suffers misery after misery.

यस्यां न मे पावनमङ्गकर्म स्थित्युद्भवप्राणनिरोधमस्य ।

खीलावतारेऽसितजन्म वा स्याद्बन्ध्यां गिरं तां विभृयान्न धीरः ॥

20. The wise man, my dear, should not entertain that futile speech in which there is no mention of My sanctifying deeds comprising the origin, maintenance and dissolution of this universe, or of My births—dear¹ to the world—when I incarnate Myself at will.

[¹ *Dear &c.*—which people so much like.]

एवं जिज्ञासयापोह्य नानात्वभ्रममात्मनि ।
उपारमेत विरजं मनो मय्यर्प्य सर्वमे ॥२१॥

21. Removing the delusion of manifoldness in the Atman through such discrimination one should cease from activities, holding the purified mind on Me, the Omnipresent One.

यद्यनीशो धारयितुं मनो ब्रह्मणि निश्चलम् ।
मयि सर्वाणि कर्माणि निरपेक्षः समाचर ॥२२॥

22. If thou art unable to hold the mind steady on the Brahman, then perform all actions without caring for results, giving them up unto Me.

[Finishing the topic of Jnanam, the Lord proceeds to inculcate Bhakti which is an easier and surer path.]

श्रद्धालुर्मे कथाः शृण्वन्सुभद्रा लोकपावनीः ।
गायन्ननुस्मरन्कर्म जन्म चाभिनयन्सुहुः ॥२३॥
मदर्थे धर्मकामार्थानाचरन्मदपाश्रयः ।
लभते निश्चलां भक्तिं मय्युद्धव सनातने ॥२४॥

23-24. O Uddhava, listening to, singing and reflecting on tales about Me that are highly conducive to the well-being and purity of the worlds, repeatedly imitating¹ my deeds and lives, having Me as their refuge, and pursuing duty, desire and wealth for My sake, the man of faith attains steadfast devotion for Me, the Eternal One.

[¹ *Imitating &c.*—playing these wonderful dramas.]

सत्सङ्गलब्धया भक्त्या मयि मां स उपासिता ।
स वै मे दर्शितं सद्भिरञ्जसा विन्दते पदम् ॥२५॥

25. He worships me attaining devotion for Me through association with sages. He indeed easily realises¹ My states inculcated by the sages.

[¹ *Realises &c.*—realises his Brahmanhood.]

(To be continued.)

REVIEWS AND NOTICES.

Gospel of Sri Ramakrishna, Vol. II.—According to M. Published by Sri Ramakrishna Math, Mylapore, Madras. Pp. 386. Price Rs. 2-4.

The English-reading public, we are sure, will hail with joy the appearance of this second volume of the soul-stirring conversations of Sri Ramakrishna, expounding the highest spiritual truths with homely illustrations. This book of 28 chapters contains a series of luminous conversations carefully recorded by an earnest and faithful householder disciple of the Master, and originally published in Bengali.

Each chapter portrays vividly the intensely spiritual, yet perfectly human, life of Sri Ramakrishna. The words of the Master, surcharged as they are with spiritual potency, touch the very soul of the reader, and open up to him the vision of Life Eternal and Love Universal.

Faith and the Future.—By Joseph Mazzini. Published by S. Ganesan, Publisher, Triplicane, Madras. Pp. 74. Price 12 As.

This valuable booklet reflects the high idealism which underlies the great Italian prophet's conception of democracy as also the whole of his political philosophy.

Religion, Part I; Religion, Part II; Social Service and Practices.—Lectures by A Sadhu. Published by the Sangha Publishing House, Tanjore. Price 4 as. each.

The Sadhu, who prefers to remain anonymous, presents religion from a very broad stand-point and lays great stress on its universal aspect.

He also takes a comprehensive view of social service, and very rightly observes that true service to society implies the physical as well as moral purification of society. The greatest service we can render to society is to revive our ancient ideals, and apply these to the everyday life of both the individual and the community.

Welfare.—An English monthly. Edited by Srijuts Ramnanda Chatterjee and Ashoke Chatterjee. Annual subscription—Inland Rs. 6. Foreign Rs. 7-8.

We heartily welcome this valuable addition to our monthly Journals. It promises to be “a journal of *national* weal and efficiency” and to promote the “welfare of women and children and of all those who work with their bodies and their brains.” The first number contains interesting and instructive articles from the pen of eminent writers and thinkers as Dr. Rabindranath Tagore, Prof. Jadunath Sarkar Dr. Brajendranath Seal, Mrs. Margaret E. Cousins, Sir N. G. Chandravarkar and Mr. St. Nihal Singh, on moral, social, educational, industrial and other problems facing the country. We shall be glad if the stories selected for publication in this journal are only those having a highly educative value. We wish the “Welfare” a long career of usefulness. The get-up, printing and paper leave nothing to be desired.

Swaraj Cyclopædia.—Compiled and Edited by D. K. Bhardvaj Vidyabhushan. Published by S. B. Bhide, B.A., B. L., Bhide Co. Weaving Works, Mangalore, S. I. R. Pp. 164 + 380. Price Re. 1.

This handy diary with a page for each day is bound in Khaddar. Besides miscellaneous informations, it contains a short but comprehensive digest of political, industrial and educational progress in India, achieved during the British rule of a century and a half.

REPORTS AND APPEALS.

The Report of the Vivekananda Society, 78-1, Cornwallis St., Calcutta, for the year 1921.

We are glad to receive this annual report which speaks eloquently of the valuable service rendered by the Society. Besides monthly conversazione and weekly services, it arranged 42 public religious lectures by distinguished scholars and religious

teachers. Twenty students were also helped with monthly and occasional donations to the amount of Rs. 184. We hope the generous public will come forward with their financial support to this really deserving and philanthropic institution.

The Twentieth Annual Report of the Vivekananda Society, Colombo.

The report testifies to the usefulness of the Society, and also shows a marked increase in the number of its members. The religious classes held and the public lectures delivered under the auspices of the Society helped the dissemination of Hindu Religion as also the promotion of the study of Tamil literature.

Kalma Ramakrishna Seva Samiti.—For the last nine years this Samiti has been doing various works of public good. It has established two free primary schools, one charitable dispensary and one weaving and spinning school in rural areas. The Samity is handicapped for want of sufficient funds and accommodation, and appeals to the generous public for immediate help. Any contributions, however small, will be thankfully received and acknowledged by the Secretary of the Samity, P. O. Kalma, Dt. Dacca, Bengal.

NEWS AND NOTES.

Swami Abhedananda in Tibet, the land of the Lamas

A correspondent writes :

Srimat Swami Abhedananda has just returned from Leh in Tibet. Accompanied by a Brahmacharin he walked along the Sindh Valley from Ganderbal in Kashmere with two pack-ponies over Zozi la Pass, 11,500 ft. above sea level and reached the plateau of Tibet, stage by stage climbing up the mountain-ranges surrounded by snow-capped peaks of the Himalayas. Crossing the Himalayas he entered into the barren, sandy and treeless desert of Tibet, went along the highway to Yarkand and reached Dras and Kargil. The distance is

104 miles from Srinagar to Kargil. Twenty-three miles beyond Kargil is Maulba Chamba, a picturesque village of the Buddhist Lamas clustering at the foot of a spire-like rock on which is perched a Lamasery or a Buddhist monastery. Here, on an isolated rock which stands like a huge pillar, is carved a beautiful figure of standing Vishnu with four arms, which is called "Chamba" by the Lamas. The villagers are all Buddhists wearing Tibetan Chogas, pigtails, caps and felt-boots and putties on their feet and legs. The Lamas wear red chogas and red caps. The walls around the village are known as "Mani" walls, because every stone on the walls is inscribed with the sacred Buddhist Mantram "Om Mani Padme Hum" both in Sanskrit and Tibetan alphabets. In every village there are "Chortens" (imitations of Buddhist stupas) and Tri Ratnas (symbols of Buddha, Dharma and Sangha) made of stones plastered with clay and then whitewashed. Ten miles beyond Maulba Chamba is Namikha la Pass, 13000 ft. high, over which the road goes to another cluster of Buddhist villages called Bodh Kharbu. Here one finds the ridges covered with the ruins of old castles. This was the scene of some fighting in King Deldan's time (1620-1640 A.D.)

Ten miles beyond this stage is a still higher pass called Fotu la, 13,400 ft. above sea level. The view from the summit of this pass is grand. Descending 2000 ft. in 5 miles one reaches the large Lamasery of the village "Lamayuru." This Gumphā (the Tibetan word for monastery) is noted for the fine image of "Chunrezig," the Tibetan God.

Three more stages beyond is the celebrated Spitok Gumphā built 500 years ago by Gyalpo Bumldē. It is perched on the top of an isolated hill on the bank of the river Indus. From here Leh, the capital of Ladakh, is nearly five miles—surrounded by barren snow-capped mountains. The town of Leh stands on the Indus which here spreads out considerably and branches off into different streams. Close to the broad bazar of Leh rises a spur on which stands the old palace and the monastery of the Lamas.

The Swami with his party was received by the Tahsildar of Ladakh, who entertained him and arranged for his stay in the guest house of the Wazir Wazarat, the Governor of Ladakh.

The party went from here to visit the great Hemis Monastery, about 24 miles beyond Leh. The Lama in charge most cordially received the Swami and treated him as a guest of the monastery. The Swami spent two nights in the guest-house and saw everything of interest there. The Lama presented a fur cap which the "Kushak" or head Lama wears.

In this Hemis Monastery the Russian traveller Mr. Notovitch claimed to have found a manuscript which describes that Jesus the Christ came to India and Tibet* during the unknown period of his life between the twelfth and thirtieth years of his age and studied the fundamental principles of Buddha's teachings. Mr. Notovitch translated this manuscript and published it in English under the title of "The Unknown Life of Jesus."

After his return from Leh over the same route to Srinagar the Swamiji went to see the tomb of Jesus Christ near Hari Parbat in the village of Khanayar. Two Mohammedan Moulavis of the village went with him and explained that it was the tomb of Jesus Christ, and that it was historically true as it was mentioned in the "Tarikhi Azami." All the Mohammedans of the neighbourhood believe that this was the tomb of the Paigambar Jesus or "Yujasof" in Hebrew. They say that Jesus lived after his crucifixion, came to Kashmere, died there and was afterwards buried in that spot by his followers.

Literary drain from India to England

Few Indian authors and publishers have any idea of the immensity of the literary drain from India to England. So very apathetic we are to the true interest of the country that we do not at all care to know about the fate of the books which persons desirous of copyrighting their works are compelled by law to deposit at the copyright offices in India. Not a single copy of these books is kept in any library in this country. But both the copies of each work registered, which are sent to the copyright office as required by law, are exported to England, one to be kept in the India office and the other in the British Museum.

Mr. St. Nihal Singh draws the attention of the Indian public to this literary exploitation in a well-informed article contributed to the "Amrita Bazar Patrika" of December 26, 1922. He writes:—

"Why this literary drain from India?"

I put that question to the Librarian of the "Imperial" Library (Calcutta)—Mr. J. A. Chapman. If I had expected him to make out a case for the drain, I soon discovered my mistake. I must, indeed, confess that I was utterly unprepared for the language in which he denounced the practice. He declared that it was the "worst scandal he knew of"—a "bare-faced robbery, for which no excuse whatever exists."

* The Swami Vivekananda discredited the story.—Ed. P. B.

“May I quote you?” I asked Mr. Chapman.

“Certainly. Do what you like,” the Librarian, with righteous wrath, rejoined. “You cannot express my feelings too strongly. I think that it is atrocious that there should not be a single ‘Copyright’ Library in the whole of India, and that both copies of each work registered in this country should be exported to Britain, simply because the people of India have not the power to stop such exploitation.”

Indian public, particularly Indian authors and publishers, should strain every nerve to put a stop to this literary drain which is impoverishing the country to no small extent.

Miscellany

A splendid reception was accorded to Srimat Swami Prakashananda of the Ramakrishna Mission in the University Institute Hall, Calcutta on Saturday, the 6th January, 1923. Sir Ashutosh Chaudhuri presided. The hall was packed to the full, the majority of the audience consisting of students and youngmen. The leading gentry of the town was also fairly represented. After the singing of the welcome songs specially composed for the occasion, an address of welcome in Bengali and a translation of the same in English were read. Two more addresses of welcome in Sanskrit were also presented. The Swami in reply thanked the public in a nice speech in English, which was much appreciated by the audience. He laid great stress on the revival of Vedantic culture in India to-day, as also on the value of toleration and harmony in religious matters.

Swami Prakashananda, Swami Sankarananda and Swami Vasudevananda of the Ramakrishna Mission went to Krishnagar on Monday, the 15th January last. A very largely attended public meeting was held in the Town Hall compound at about 6 p. m. Swami Prakashananda delivered a lecture on “Religious Federation of the world with special reference to the contribution of India.” The lucid speech of the Swami left a lasting impression on the minds of the audience.

On the 13th November last Swami Paramananda, Head of the Vedanta Centre, Boston, U. S. A., spoke by invitation before the Brooklyn Teachers’ Association, at the Brooklyn Public Library. His subject was “The Value of Relaxation and Concentration.” The lecture was highly appreciated by the unusually large audience.

The 88th birthday (tithi) of Sri Rānakrishna falls on Saturday, the 17th February, 1923. We request all Maths, Ashramas and Societies observing the birthday to send us the reports of their celebrations at an early date.

THE MAYAVATI CHARITABLE DISPENSARY.

The undersigned begs to acknowledge with hearty thanks the following subscriptions and donations to the above fund received during January to December, 1922 :—

D. K. Natu Esq., Wardhan, Rs. 24; A. R. Kumaraguru Esq., Bangalore, Rs. 3; Miss J. E. Wagner, Los Angeles, Calif., Rs. 20-15; H. F. Page Esq., San Francisco, Rs. 3-4; "Mother," Rs. 20; C. F. Lakhia Esq., Rs. 5; A. Shama Rao Esq., Alampur, Raichur, Rs. 10; Miss Jean Dow, N. Z., Rs. 11-4; Mrs. Wills, N. Z., Rs. 3-12; Jai Dutt Tarkina Esq., Champawat, Rs. 2; Gangaram Puneta Esq., Foorti, Rs. 17; Krishna Esq., Rs. 2; K. S. Deopa Esq., Jolaghat, Rs. 5; Miss Bethsam, Rs. 2; Mrs. J. M. Kandar, Bombay, Rs. 25; Pandit Dharmananda, Khetikhan, Re. 1; Pt. Sambhu Dutt, Khetikhan, Re. 1; Pt. Ghanshyam, Khetikhan, Re. 1; Mahant of Bageshwar, Re. 1; Purnananda Esq., Re. 1; A friend, Almora, As. 8; A patient, Rs. 4; Fateh Singh Esq., Melkot, Rs. 5; Govind Ram Kala Esq., Tahsildar, Champawat, Rs. 5; Kanahia Lal Bansal Esq., Delhi, Rs. 25.—Total Rs. 198-11-0.

Last year altogether 2720 persons were treated from the outdoor dispensary of which 2615 were new and 105 repeated cases. The number of patients admitted into the indoor hospital was 25, of which 20 were cured, 3 were relieved and 2 left treatment. The patients consisted of Hindus, Moham-medans and Christians alike.

For want of funds we could not undertake the much needed overhauling of the roof of the Dispensary. On behalf of the sick and diseased Narayanas of this Himalayan region we most earnestly appeal to all generous hearts to help us with sufficient funds to carry out the indispensable repairs as also to maintain efficiently the general upkeep of the Dispensary.

Contributions, however small, in aid of the Dispensary will be gratefully received and acknowledged by the undersigned.

SWAMI MADHAVANANDA,

President, Advaita Ashrama,

Mayavati, Dt. Almora.