

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राण्य 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.

(Continued from page 166.)

The mind and the lips should harmonise. It won't do to let the lips utter something which the mind does not corroborate. What the mind would say, the lips too should express, and vice versa. What has once come out of the lips must be carried out at all cost. One who acts thus finds everything getting favourable to him. What you were saying yesterday about predestination has no meaning. In that case nothing can be done on earth. Even virtue and vice become non-existent. The only case in which it holds good is the resignation of the perfect devotee. He works automatically. There is no difference whatever between

his will and the Divine will. But that too has its test—no wicked action can be done by him. He never takes a false step.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥

“One should elevate the soul with the help of the mind and never depress the mind. The mind verily is one’s friend and it is also one’s enemy.”

“One whose mind is satisfied with Knowledge and Realisation, who is unchanged in all circumstances, who has controlled his senses, and looks alike upon a clod of earth, a stone or a piece of gold, is a called Yogi.” (Gita.)

Sri Ramakrishna used to give no other blessing except this, “Mother, let them have illumination—let them be conscious of their real nature.” Rakhhal Maharaj then used to live with him. It was his relatives who brought him to the Master. But when they found that he was about to give up the world, they no more liked it. First of all they spoke to Sri Ramakrishna. He did not pay much attention to it. Suresh Mitter then used to spend something on the comforts of the devotees about Sri Ramakrishna. One day Manmohan said, “Suresh Babu does not like that Rakhhal lives here.” Immediately Sri Ramakrishna called out, “What! who is Suresh? What has Suresh got to do here? Hallo, throw all that (some bedding etc.) away—remove them at once. (When the Master was excited everybody would be terribly afraid. None would dare to come near.) Seeing that these boys have good characteristics that tend to spirituality,

I keep them with me. And I pray to Mother to bless them so that they may realise their Self. My idea is that they should first attain Realisation and then they may live anywhere they like." Hearing this Suresh fell at his feet and with tears in his eyes said that he had never said such a thing—that they were all false.

Now you are going down and down, because you do not know the real nature of the world. Know the reality about the world and be in it, then you won't become bound. Is the world really an evil? The root of all trouble is this that you don't know its nature. Where do you try to flee? By doing so you will be placed between two stools. You will have neither God nor the world. In the *Yogavasistha* we read that when Viswamitra came to king Dasaratha and asked for Rama, the king said to him, "Rama is getting reduced every day. I think the spirit of Vairagyam (dispassion) is upon him. How can I under the circumstances send him with you to fight the Rakshasas?" At the king's command Rama came to the court, saluted those present and took his seat. Then Viswamitra said to him, "Well, Rama, if you have got Vairagyam, we must rejoice at it as it is a rare boon. But tell me why you are getting more and more emaciated and out of spirits everyday. There's nothing in it to make one melancholy." Then fathoming the contents of Rama's mind Viswamitra said to Vasistha, "Look here, you teach Rama the instructions that Brahmâ gave you and me after our fight. Let him realise the Truth and be in the world."

Sri Ramakrishna used to say, "Be converted into gold and then you may remain even in an unclean place. You will then remain gold throughout."

It is not good to give up the world simply because one met with no happiness in it. People sometimes get awakened only to fall asleep again. "One can rouse a man who is really asleep, but it is difficult to knock up one who is only feigning sleep." (Hindi verse.)

Really speaking, it doesn't take one much time to attain Realisation. But men are apt to 'fall asleep,' which means that past impressions are too strong for them. One has to summon up all one's resolution and rouse oneself up—determined to do or die. One is perhaps dreaming of a woman—but the counter impressions are so strong that even in dream he is getting indignant. He is alert even in dream. We are not mere machines—we too can be alert in all conditions. Whether a man will succeed in Realisation or not depends upon the amount of earnestness he possesses. This is the test. * *

OCCASIONAL NOTES.

ASSIMILATION is the first condition of life. And the organism, whether individual or collective, which fails to follow this great biological law can by no means keep from decay for any considerable length of time. It falls an easy prey to internal troubles and external aggression, is unable to adapt itself efficiently to the inevitable

changes in the environment, and is ultimately removed from the face of the earth in the great struggle for existence that is going on in all its fury all over the world. The mighty empire of Egypt crumbled into dust, and magnificent tombs of her kings are the only relics that speak of the wealth of her ancient civilisation and culture. The great Semitic races of Babylon and Assyria rose and fell, and the few cuneiform texts discovered by modern scholars, are practically all that tell us of the life-history of these once mighty peoples. The splendid nations of ancient Greece and Rome were swept away from the field of their earthly career, and the few epics and works on history and philosophy, which resisted the havocs of time, are the only monuments proclaiming the greatness of those sturdy peoples. Time, the all destroyer, has spared none of the mighty gladiatorial nations that lived mainly for earthly acquisition and material conquest to the neglect of the highest ethical and spiritual evolution which is the real spring of the power of assimilation and vitality of each civilisation and culture. But the ancient Hindu race, which has always placed ethical and spiritual progress above all material and intellectual development, and therefore possesses to a remarkable extent the capacity for absorbing foreign elements, is still alive, and shows signs of a new life in spite of great calamities that have overtaken it in the form of political subjection and economic dependence.

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The vitality of Hindu civilisation is once again

expressing itself in renewed activities in various spheres of life, political, social and religious. One of the most redeeming features of this renaissance is that Hindu Society is breaking through the incrustations of conservatism and orthodoxy which once served as protective measures but are now proving to be stumbling-blocks in the path of national growth and advancement. It is again realising the ancient spirit of assimilation and inclusion which enabled it to conquer culturally even many of its political conquerors. It is awakening to its duties and responsibilities towards those classes which were the victims of the spirit of fanaticism and religious persecutions often let loose during the Moham-medan rule in India. Many of these communities, although they were forced to renounce the church of their forefathers, never lost their living faith in the ancient religion. But still no attempts were made to readmit them into the Hindu fold because of the suicidal policy of exclusiveness adopted by Hindu Society for centuries together. It is undoubtedly one of the most hopeful signs of the times that, true to its ancient spirit of universalism, it has again opened its doors to all who want to be admitted into its fold, and sincerely follow the paths, leading to Immortality and Blessedness, first discovered by the great Rishis of ancient India. To many a superficial observer unacquainted with the true history of the propagation of Hinduism, such a step may appear to be a departure from the common practice. But in reality it is an expression of the infinite vitality which enabled the Eternal Religion of India to absorb diverse races and

nationalities, and transform them by the potent influence of its high ideals and universal principles.

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Hindu Society presents an endless diversity of races and tribes. It is in short a grand ethnological museum containing a variety of peoples differing widely from one another in physiognomy, colour, language, tradition, manners and customs. It contains numerous distinct racial stocks—tall and short, fair-skinned and dark-skinned, long-headed and short-headed, thick-lipped and thin-lipped, long-nosed and snub-nosed, as also a variety of mixed types which baffle all descriptions and classifications. The Aryan and the Dravidian, the Negrito-kolarian and the Mongolian—all these have been fused into one people actuated by common ideals and aspirations, united by the inseparable bonds of a common culture and civilisation. The dynamic civilisation of ancient India absorbed, either in Hinduism or its daughter-faith Buddhism, one and all of those races and tribes, which invaded and settled down in India, then flowing with milk and honey, during the long period of her history preceding the Mohammedan conquest of the country. The Parthian, Scythian and Hun invaders of Hindustan gradually came under the spiritual influence of Hindu religion and merged themselves in the mighty body of the Aryan Society. And it is an impossible task now to trace the descent of most of the diverse Indian peoples, so perfect has been their fusion in the great melting-pot of Hindu Society.

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The inexhaustible power of assimilation latent in Hindu Society manifested itself during the great revival of Hinduism, when Sankara and Kumarila and later on Ramanuja and other religious reformers fought hard against the various forms of Buddhism and Jainism, and brought the Buddhists, Jains and aborigenes alike into the fold of the Mother of religions. This process again went on vigorously when, spurred by the cruel persecutions and forcible conversions undertaken by the aggressive followers of Mohammed, the vitality of the Aryan religion expressed itself in a mighty religious revival more liberal in spirit than its predecessors. Ramana, Kabir, Chaitanya and a host of other great teachers flourished during this momentous period and opened the doors of Hinduism to peoples of all castes, races and religions. Contrary to the usual custom they did not hesitate to admit even Mohammedans into their fold, as also the members of the various Buddhist sects, who often converted by force into Islam were swelling the bulk of the Mohammedan community in India.

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This process of absorption has been going on more or less steadily although Hindu Society as a whole did not interest itself much in missionary propaganda in comparatively recent times. Those who care to study deeply the history of the peaceful penetration of Hinduism into different parts of India cannot but be struck by the remarkable progress it made notwithstanding the lamentable apathy of its followers to propagate their faith among the various aboriginal communities in the country.

This fact was brought to light in the administration report of Bengal for 1871-1872 by Sir George Campbell who very rightly remarked that it was a great mistake to suppose that Hinduism was not proselytising. In fact the Hindu system of caste could find room for any number of outsiders, and these people, so long as they did not interfere with the existing castes, might form new castes and call themselves Hindus. This view was supported by Sir Alfred Lyall, who made a close study of the subject, in his remarkable book, "Asiatic Studies." Hinduism, wrote he, so far from being a non-missionary religion in the sense that it admitted no converts, was one which made more proselytes than were made by all the religions of India put together. It is indeed very strange that in spite of indisputable facts Hinduism is classed as a non-missionary religion even by most of its own followers. This is because the fault of Hinduism has been that, true to its spirit of toleration and harmony, it never tried, like the aggressive Semitic religions, to establish itself by the sword or to exterminate heretics whether in India or abroad.

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The great impact of Western civilisation has again stirred up the dormant vitality of the Hindu race. The potentiality of the Sauatana Dharma of India has again been manifesting itself in various reform movements rising one after another since the days of Raja Rammohan Roy. This has enabled Hindu religion to hold its own successfully in this mighty conflict of ideals, and to set back the tide of cultural conquest that at first threatened

to overpower it. Hindu Society is adapting itself to the inevitable changes brought about by time. It is modifying its social laws and systems, manners and customs, forms and ceremonies in order to meet the intricate problems introduced by modern civilisation. Social iniquities, perpetrated by the higher classes in the name of religion, which forced many of its adherents to seek shelter under alien faiths, are being gradually removed. The high ideals and eternal principles underlying Hindu civilisation are being applied anew to the numerous social and religious problems of the land. Society is becoming alive more to the spirit of religion than to the forms which were about to stifle it altogether. Once again the ancient missionary spirit is in the air, and the ever hospitable doors of the Aryan religion are being opened to receive those who want to take shelter within its fold. A new life has been infused into the children of the Rishis, who are girding up their loins not only to defend themselves against the onslaughts of alien faiths and cultures, but also to fulfil the great spiritual mission which has ever been the proud privilege of India to carry on at home and abroad.

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No communities in India should look upon this new awakening of Hindu Society with any feeling of suspicion or jealousy. They should rather welcome it heartily, and rejoice that the weakness and passivity of the followers of Hinduism, which stood in the way of true inter-communal union, is yielding place to renewed strength and activity. For truly speaking, this revival is preparing the

way for a great national union which has ever been the dream of the greatest saints and patriots of this holy land. The first condition of this union is the recognition of the equal rights and privileges of all communities. A union which demands the surrender of the primary rights of any class or community for the sake of political expediency can never stand the test of time. We want the union of the strong. Sham union between the weak and the powerful is sure to end only in disruption and national disaster, if not in the most unwelcome absorption of the weaker element by the stronger. We want each community to realise its manhood and individuality, to stand boldly on the bed-rock of its own faith and culture, to assert its rights to profess and propagate by all moral and legitimate means the faith it sincerely believes to be most beneficial to itself and humanity. And then will naturally follow an abiding national union, based on mutual respect, on equality of rights and privileges, on the recognition of the great fact that however wide may be our differences as regards matters non-essential, our highest national and communal ideals are one and the same. And these we can never realise without the hearty help and co-operation of the various sister communities which form the limbs of our common Motherland, India.

THE VOICE OF THE UPANISHADS AND PURANAS.*

THE conception of the Gita as regards the hegemony of fearlessness in the hierarchy of virtues is in accordance with the hoary traditions of the Sanatana Dharma, which are embedded in the "Essence of the Vedas"—the Upanishads—out of which again, to reproduce the beautiful imagery of Sri Ramakrishna, the author of the Gita has extracted, as it were, the sugar leaving behind the sand with which their teachings are mixed. "अभयं वै जनकं प्राप्तोऽसि" (Thou hast reached fearlessness, O Janaka) says the Upanishad. Abhayam is here synonymous with Moksha. अभीः अभीः (Abhih, Abhih) is the clarion call of the Upanishads. It seems that it is this call of Abhayam and their bold assertions about the means of attaining it that have exercised the greatest charm on all men who possess strength. Another memorable saying of the Upanishads which struck root in the vigorous imagination of the Swami Vivekananda who was a man among men, was "नायमात्मा बलहीनेन लभ्यः" (The Spirit is not attainable by the deficient in strength). This perhaps explains the feeling of revulsion which the Upanishads awaken in the hearts of serenading philanderers. This also seems to explain why it was and still is the favourite study of the Kshatriyas who excelled in physical prowess and the Brahmins who revelled in intellectual prowess.

For an example of what an ideal ब्रह्मजिज्ञासु (an enquirer after Brahman) should be, one is referred to the little boy Nachiketa in the Kathopanishad, in speaking about whom the great Swamiji waxed eloquent beyond bounds. This little

* In my article on the "Condition of a Religious Life" (Prabuddha Bharata, June and July, 1922) I have tried to show that fearlessness is the supreme virtue according to the conception of the author of the Gita

boy is like a lodestar to all seekers after truth. Swami Vivekananda has again and again exhorted us all to acquire नाचिकेतश्रद्धा (Nâchiketa Sraddhâ). It is difficult to find an English synonym for Sraddhâ. From the sense in which it appears to have been used by the Swamiji it appears to mean absolute faith in one's capacity to achieve the Summum Bonum of life and conquer all difficulties in the way. The grounding of this is absolute fearlessness. In an unguarded moment, when the mood of the father was nettled by the repeated expostulations of the boy regarding his insincere conduct, the father consigned him to Yama, the king of death. The father repents, but the precocious boy consoles him and remains firm in his determination to go to death's door in order to save him from the sin of falsehood. Fearlessly he renounces all thoughts of the comforts of life and invites the king of death, who, pleased with the greatness of his guest, offers him three boons. Nachiketa asks Yama to explain the secrets of the life hereafter. Yama, taken aback at this bold request, dissuades him from the attempt to know these, explains the difficulties of knowing them and holds out to the boy the greatest temptations which human imagination can conceive of. But the boy remains dauntless, beards the lion in his own den and wrests out from Yama his secrets. It will be evident from this story that the Upanishads intend that Abhayam should constitute the fundamental characteristic of an enquirer of Brahman.

Turning our attention next to the Puranas, what do we find in them? We find the same truth illustrated there in a more popular form. Abstract courage does not find favour with the proletariat. It always wants histrionic matter to excite its imagination. The cool, uneventful courage of a Vasishtha will be hardly appreciated by the popular mind unless it is set off victoriously against the spiteful but daring attempts of a Viswamitra to crush it. So, it appears, the characters in the Puranas have been depicted in colours which strike the imagination so captivately that they have left indelible impression on the minds of almost all classes of

Hindus, who, notwithstanding the apparent impossibility of the phenomena described therein, hug them in their bosom as eternal verities—nay as things which are truer than the facts upon which a Caliban would batten. The reader of the Prabuddha Bharata must be aware of the verdict of the Swamiji that a nation without great mythologies cannot be great. The mythologies of India are perhaps unique in the world, in their delineation of superb but beautiful characters. Let us see what is their finding on the point at issue. As actual examples are more telling than quotations, I would take some typical examples from the Puranas to show that their ideas were concordant with the teachings of the Gita.

If one is asked to name the greatest known Bhaktas in the Satya-yuga (golden age), the first name which rises to the lips of almost every Hindu, is that of Prahlada, whose measureless influence on the spiritual culture of a Bhakta Hindu baffles all description. I would, therefore, not make the attempt. Now what is the regnant quality in Prahlada which has made his name a household word in every Hindu hearth? Is it not, in addition to his transcendently loving nature which blessed the hand that smote him, his absolute fearlessness which was the spontaneous outgrowth of an implicit faith in Vishnu—a fearlessness, free from all ostentation and all consciousness, a fearlessness which is the envy and delight of all men and women with the least touch of humanity in them? Is it not his absolute fearlessness again that made him gladly court death and disaster, regardless of all consequences, which maddened his implacable father (a father again whose illimitable courage and implacable feeling of revenge made him a sworn enemy of Vishnu, the Mightiest of the mighties) and eventually brought about his downfall which could not be accomplished by the mighty combination of the hosts of heaven?

Turning our attention next to the Treta-yuga, the same thing meets our eyes. The very fact that the more popular name of Hanuman is Mahavira (great hero) shows that fearlessness was the distinguishing feature of this रघुपतिवरदूत

(the great courier of Raghupati or Ramachandra), who, judging by the number of images of Hanuman reared around and in almost all famous temples in India, seems to have eclipsed even his master in popularity.

Descending next to the Dwapara-yuga (brass age), we find that barring Krishna who is regarded as an incarnation of the All-perfect Bhagavan, there are really two heroes of the Mahabharata, viz. Bhishma (the Terrible) and Arjuna. In describing the outstanding greatness and qualities of this pair, the pen of the author of the Mahabharata seems invariably to have been dipped into the fountain of Saraswati and never seems to have known fatigue or ennui.

The word **भीष्मप्रतिज्ञा** (Bhishma's vow) has been, to quote Emerson, "wrought into the verbs of our language," to mean a vow which is irrevocable. It was one of his vows that he would never retire from the battle and that when pitted against Parashurama in the famous battle between the master and the disciple, which was very evenly contested for twenty-one days, the former had to retire in favour of the latter on the advice of the elders, because of the inflexibility of Bhishma's vow. Sri Krishna himself is reported to have broken his own vow in order to fulfil the vow of Bhishma who was one of his greatest Bhaktas. Indeed, he is the solitary figure in the Mahabharata upon whom even Sri Krishna himself seems to have looked with profound reverence. It is the Himalayan grandeur of his unique all-round fearlessness again which compels even the proudest to bow down in awful admiration at his feet.

As regards Arjuna, it is well-known that out of his ten names which were **अन्वर्थ** i. e. full of meaning, one name was Vijaya, i. e. conqueror. This name was given to him because he would never return from battle without beating his opponent. How much love Sri Bhagavan bore to him will be apparent from the three facts that He is sometimes called and worshipped as **अर्जुन-साराथि** (Arjuna's Charioteer), that it was with Arjuna that He reposed the deathless treasures of the Gita, and that on the eve of the memorable battle with

Jayadratha, Krishna asked his charioteer Daruka to keep ready his own chariot so that in case of emergency he would fight himself, because there was no one else in the world who was dearer to him than Arjuna. Thus everywhere we observe that fearlessness is the fundamental characteristic of one who is capable of realising the Atman.

SURENDRA NATH CHAKRAVARTY, M. A.

COMPETITION OR CONSECRATION?

IT is said that an external attack is like the bruise on the elbow and that an internal strife is like an ulcer in the liver. A nation though dealt repeated blows by an outside enemy can still stand erect and hold its own if the strength and virility of its component parts do not give way under the influence of internecine jealousy and animosity. But as soon as the canker of internal disruption eats into its vitals, the whole national edifice totters on its base and the slightest blow from outside causes its utter ruination. The history of great empires, ancient and mediæval, bears ample testimony to the truth of this statement. Again, a nation in order to assert itself and present a bold front to the various disruptive forces must, first of all, organise the various heterogeneous elements into a homogeneous whole, and fuse the apparently irreconcilable elements in the crucible of national consciousness by the melting heat of patriotism or any other noble stimulus which awakens the spirit of national solidarity among the various units of a country. Consciousness of common weal and woe, idea of a common distant aim and final evolution to a common goal supply, as it were, the plinth, pedestal and pillar of the edifice of national life. And if any of these supporting elements be found wanting, the structure becomes rickety.

An intelligent observer of the present revivalistic movement in India is sorely grieved at heart to find the absence

of some of the very important planks that can alone make the platform of our national life strong and permanent. Though the consciousness of common weal and woe has for the time being brought about a semblance of unity and solidarity among the various units of this vast sub-continent, yet the absence of the idea of a common aim and the final evolution to a common destiny is responsible for the jarring notes that have been marring the beautiful symphony of our national struggle. There reigns yet a spirit of doubt and mistrust among the different classes about the more distant aim of this struggle of national emancipation and the final goal of the Indian culture which would be resuscitated to its pristine glory after the triumphant emergence of the Indian nation from the poignant travail of its present confusion and uncertainty. Whatever may be the distant ideal of the national struggle, there cannot be any two opinions regarding the final evolution of Indian civilisation. A correct appraisal of this ideal and its joyous acceptance by the various units will, at once, dispel the mist of present suspicion that has put not a few stumbling-blocks in the path of our steady progress, and silence, for ever, the murmurs and groanings of the different parties that are maintaining bellicose attitudes towards one another not knowing how much their sullen temperament is setting back the hands of the clock of progress and hampering the fruition of the ideal which they hold dearer than their lives.

Every movement of Aryan India, even the most outward and superficial, is attuned to a higher goal. Her culture and civilisation point out the path to set aside the ephemeral glamour of outward happiness, and show the means to attain and enjoy the sublimity of the internal felicity. Hence India never believes in the addition of possessions but in the realisation of ideals. India never aspires to grow enormous in order to die ultimately under the incubus of her own enormity. On the other hand the one tenor of her culture shows the way to realise the vanity of all these earthly tinsels and gewgaws and appraise the worthlessness of these trifles and baubles.

The aim of her national consciousness is to show the way of final emergence from the clutches of ignorance and the ultimate realisation of the Eternal Verity of Existence. The policy of administration and state-craft as given in her codes of politics, the ideal of her heroism and chivalry, the underlying goal of her national defence and solidarity, the inner meaning of the organisation of her wealth and labour, all are attuned to this one highest aim of human evolution. The different outlooks of her life are a system of concentric circles into which the spiritual instinct of the nation should expand like the rings of ripples raised by a pebble dropped into a pond. The large circle includes the smaller, and there is no opposition between the two as each only represents a stage in the development. India accepts the limitation of social life in order to embrace ultimately what is beyond society. India recognises the bondage of organisation, in order to realise, in the end, the sweetness of Liberty and Freedom. And she acknowledges the utility of the fetters of a complex life in order to enjoy the untrammelled beatitude of the Beyond.

The correct appraisal of this final evolution of Indian national culture cannot but strike a death-blow to the miasmatic growth of certain unhealthy ideas that are hampering the harmonious progress of this movement of national emancipation and help the development of lasting unity, based on the correct understanding of a common aim, among the diverse units. Unity based upon expediency is Maya and is like a mirage in a desert which vanishes away in the twinkling of an eye. But unity based upon mutual understanding is a strong chain to hold permanently and coalesce together the rebellious elements. Why does one to-day witness such jealousy and animosity among different classes of people? Why so much gnashing of teeth and burning of heart? Why such unnatural spying and squint look of distrust upon one another's work? It is because the idea still holds ground that the victorious element will trample on foot the defeated. The triumphant party will imperil the existence of the weak. This preposterous ideal was unknown among our forefathers of

blessed memory. On the other hand the catholicity and considerateness of the strong for the welfare of the helpless and the poor were the glowing monument of the ancient Indian nation-builders who knowing too well that a chain is as weak as its weakest link tried their utmost to ensure the *pari passu* growth of the different units. Moreover the acquisition of power or position was never thought of as a means for the furtherance of one's self-enjoyment. The life of a Brahmin was always associated with poverty and simplicity. Birth in a Kshatriya family and its association with royal position were always considered as a stepping-stone to the attainment of the next higher life of a Brahmin. The acquisition of power meant an addition of responsibility which awakened in the soul a spirit of humility and a desire to forego all personal considerations in order to make others happy. Hence *co-operation* was their watchword and not *competition*. Strangulation and elbowing out were never considered as effective weapons in the struggle for existence.

But one is afraid to think that Indians have, for the present, forgotten this noble ideal and are therefore assailed on all sides by a spirit of envy, malice, pique, mistrust and jealousy. A confusion of ideas and ideals has blurred their vision, and their progress is not marked by a clock-like regularity. And what is more unfortunate, it is responsible for animating the general workers in the cause of the country with a spirit that is not at all healthy for the realisation of the final destiny of the nation. The spirit of the combatants determines the noble or ignoble end of a struggle. The ideal of the workers will alone determine the possibility or impossibility of the realisation of the final goal.

Competition, co-operation and consecration are the three manifestations of national consciousness during its progress from the animal state to the attainment of its final consummation. During the first and earliest state the different members of society live like animals. Eager to satisfy the immediate physical needs, and unconscious of the distant happiness that can accrue from a corporate life, they make the

spirit of competition the spring of their activities and the fulcrum on which rests the lever of their mental impulses. Suspicious of one another's action and motive, they live in a state of constant vigilance apprehending danger from the slightest movement of their neighbours. Their peculiar herd psychology impels each member of the pack to look after its own interest. But gradually a feeling of common weal and woe, consciousness of a common danger or prospect of common happiness binds these different units into a homogeneous whole and they find co-operation to be a better means to ensure happiness than the vile spirit of competition. Because the co-operation among the different units of a nation gives them better facility to stand against the invasion of a strong enemy. It further enables the members to organise themselves in a manner which can yield the greatest good to the greatest number of society. In this state of society there reigns a spirit of friendliness, amity and fellow-feeling among the different groups which, all the same, gyrate round the centre of one's individual safety and peace. This co-operation based on expediency gives way when the members find their self-interest to be in peril and they have recourse to the weapon of competition and thus again revert to the animal state. So co-operation among different units is not the last word of the social or national evolution. Because there still lies the seed of disruption which may, at any moment, give a death-blow to the corporate life of the nation or society. The last stage of social evolution is characterised by the spirit of consecration among its different members. In that state the unit discovers that self-consecration and not self-assertion helps to attain permanent happiness both for the individual and collective life of society. The real source of felicity lies in self-immolation and not in self-aggression. It learns to look upon society as a composite whole with the different units as its different limbs, where the slightest wound in any part cannot but react on the whole. A bruise on the toe cannot but affect the brain. Conscious of this one life-impulse pulsating through different limbs and one blood-current

coursing through different arteries and veins, the members of the society do not try to bestow unnatural affection on one unit at the cost of the rest, and consecrate their lives to ensure the harmonious development of the whole. This spirit of consecration and self-immolation helps man to divest himself of the impulses of his ego and ultimately enables him to transcend society and reach what lies beyond. Competition is the earliest state of social and national life, and consecration is its last fulfilment. The spirit of consecration alone can usher in the kingdom of heaven on earth and enable the individual member to attain the highest perfection of his existence.

The birth-throes of all nations are characterised by these evolutionary stages. The more a nation can fall back upon the last and the noblest means to fulfil its ultimate aim, the more it brings happiness to its individual and collective life. In the present revivalistic movement of the country different groups of workers are actuated by these three different motives. There is a small group of men and women in the country who believe in the great efficacy of consecration to take the nation to its final goal. Indifferent to the instinct of competition which may bring about some amount of individual happiness, extremely fleeting and evanescent in character, unmindful of the nobler spirit of co-operation which may enable the nation to achieve some distant goal, such as political ascendancy or material prosperity, equally impermanent unless inspired by a higher idealism, these people believe in silent martyrdom and moth-like death day by day which alone can bring about lasting happiness of a nation, and vindicate its proud position in the world. With equal eagerness a greater number of people are trying to infuse into the different jarring groups the spirit of co-operation, holding before these the vision of a luminous goal in the shape of political freedom or material prospect. The attempt of this class of people is also laudable, because the fruition of the distant goal they have set in view, can alone enable the nation as a whole to attain the next and the highest state of the evolution. One cannot

but remember with regret the base spirit of competition that still reigns supreme over the herd-psychology of a great number of people in this country. These people—and their number is legion—are actuated by the instinct of animosity, anger, avarice and mutual jealousy. Though pretending to be workers, and soldiers of a great divine movement they behave more or less like primitive men. They still hug to their breast the goal of self-enjoyment as the summum bonum of life, being apathetic to the common danger that is threatening to engulf the entire nation in the yawning chasm. Not to speak of the highest ideal of consecration they cannot even visualise in their mind the prospect of prosperity that can be achieved by a healthy co-operation among the different groups. These people are the greatest enemy of the country whose action makes an ulcer in the liver of the national life.

To-day at this psychological moment of India's struggle every worker of the country's cause should feel on his shoulders the burden of a great responsibility. He can make or unmake the destiny of India. He can usher in the glorious dawn lit with wisdom and illumination or can throw the country back to the darkness of confusion. Every worker should remember that satisfaction of personal cravings is never the ideal bequeathed to us by our wise ancestors. Nor the attainment of material progress is the last word of the Indian national evolution. Competition can never be the weapon with which this national struggle is to be fought and the final victory achieved. Co-operation has only an empirical value in this struggle of national emancipation. Consecration is the surest and the most unerring means to ensure Divine Life both for the individual member and the nation as a whole, to attain which this great country is at present passing through the travail of a new birth. For the goal of India is, for ever, spirituality.

A SILENT OBSERVER.



SWAMI TURIYANANDA AS MY GUEST.

SWAMI Turiyananda succeeded Swami Vivekananda in the pioneer work of the Vedanta in California. The popular lectures and class work of Swami Vivekananda paved the way for his more personal and intensive instruction. His life was too intense, too concentrated, to be understood by the average person without the preceding outline of Vedantic thought and atmosphere so masterfully presented by the great Swamiji. The key-note of Swami Turiyananda's work was meditation on God in whatever form the student could conceive God. All else was froth of words.

For seven weeks he held two week-end classes at my home in East Oakland—Friday night and Saturday morning. He stayed with us all these Friday nights. By this contact my family and myself became intimately acquainted with him, and a bond of love developed between him and us creating an atmosphere peculiarly its own, which is vital and tangible to this day. It is an atmosphere which only a tremendous personality could have established.

Memories of those days crowd in upon me; not so much the recollection of specific events, as of a sort of radiance that detaches one from the world even now as it did then. He would walk from one end of the house to the other chanting "Hari Om, Hari Om, Hari Om," prolonging the "m" sound at the end of the series till it gradually died away. One locality in the house is particularly associated with him and his chanting. It is the south window in the dining room. Each morning, about half an hour before breakfast, he would sit by this window and chant in Sanskrit chapter after chapter of the Gita, his deep, rich voice vibrating through the house, setting up a rhythm to which each member of the household would pleurably respond. He would sit very erect in a chair, his head held high and slightly to one side, and with eyes half closed looking out of the window into the south.

His body would sway gently in time to the chanting. At such times the children would usually sit at his feet looking up at him in childish wonderment and admiration, his loving, magnetic personality taking complete possession of them. Occasionally he would glance down at them smilingly, and reaching down, pat them gently on their heads without a break in his chanting. Sometimes he would chant till breakfast was quite ready; at other times he would get up and walk into the kitchen, and stand about watching Mrs. R. as she prepared breakfast. He liked to watch the cooking, and would go into details about the way food was prepared in India. The kitchen was his favourite place while meals were being prepared. He would walk about chanting, or talking, or, perchance, sampling this or that dish in boyish playfulness. When we were seated at the table, he would chant some Sanskrit Sloka and translate it. The meal was made lively by his jokes and stories. He was, in fact, a member of the family.

I used to take long walks with him before the evening classes, and between breakfast and the morning class on the following morning. We covered quite a portion of East Oakland in those walks from time to time. They were unusual walks, and never to be forgotten. In truth, they were little journeys into the Parivrajaka life. The ground upon which we walked became, by a mystical process, the holy land of spiritual pilgrimage. As the Swami talked, imagination sprang into life, picturing a different world from the one into which we began our walks. In the distance where the haze was canvas to thought-creations, white, gleaming spires of temples seemed to beckon. By the same alchemy, orange-robed Sannyasins were conversing in yonder grove of trees; and from flower gardens of infinite hues could be seen the intermittent flash of Gerua. So when we walked in the cool, fresh light of the mornings, or the subdued light of golden sunsets, I imagined myself walking in the shadow of the Himalayas, in sight of temple-domed cities, and into Ashramas that lured one to thought and breathed of meditation. I was not

able to spend any time with the Swami at our own Shanti Ashrama in the San Antonio Valley, but this association made up for it in a very definite way. To be with him in easy and familiar intercourse was in itself an ideal Ashrama experience.

The Ashrama atmosphere was with us also in the classes. After informal chats with the students, some twenty or thirty in number, the Swami would seat himself in a large arm-chair as the signal that he was ready. Sometimes, however, he would remain in his room till the students were seated and writing. Then he would enter the room chanting in a subdued, meditative manner and seat himself in his customary place, and remain chanting till he felt like opening the class. He always began and closed by chanting. He usually chanted *Om* in improvised airs, which we gradually learned. Sometimes *Om* would be combined with *Hari*, or with *Tat Sat*. Beside him on a wicker table lay his large volume of the Gita in Sanskrit, which, however, he never opened during the classes.

Before leaving, the students would gather about the Swami to ply him with questions and to come into closer personal touch with him. After they had gone, the family and any guests who might be here,—there were generally one or two—would sit listening to his stories of which he had a wonderful and various store. During these talks he was at his best.

It was then that he talked about Mother talked about Her as it is possible only to one who knows Her positively and intimately. He tried to lead away from the mere intellectual satisfaction of philosophic probing. He said over and over again, "No matter about philosophy, or even the Gita. The thing to do is to *know Mother*. That is the whole of religion. Nothing else counts." Then again, "Take all your troubles to Mother. She will right ~~all wrongs~~."

"How will She right all wrongs Swami?", asked someone.

"By drawing you close to Her. When you know Mother, nothing else matters."

“Will Mother really enter into the details of one’s life?”
another asked.

“Certainly—why not?”

“How?”

“By giving understanding. When you give yourself to Her, you will see everything in a new light. You will know that this life doesn’t matter.”

The Swami saw the spiritual limitations and possibilities of his students. He knew their needs, and helped them to solve their practical problems by answering questions, giving advice, and prescribing practices. He gave fresh impetus, and opened up greater horizons by being an example of his teachings.

F. S. RHODEHAMEL.

SRI KRISHNA AND UDDHAVA.

(Continued from page 192.)

तस्मात्त्वमुद्धवोत्सृज्य चोदनां प्रतिचोदनाम् ।

प्रवृत्तं च निवृत्तं च श्रोतव्यं श्रुतमेव च ॥१४॥

मामेकमेव शरणमात्मानं सर्वदेहिनाम् ।

याहि सर्वात्मभावेन मया स्या ह्यकुतोभयः ॥१५॥

14-15. Therefore, O Uddhava, giving up injunctions and prohibitions, the paths of enjoyment¹ and renunciation, things learnt and yet to be learnt,² do thou whole-heartedly take refuge in Me alone, the Self of all beings, and be fearless through Me.

[¹ *Enjoyment*—i. e. family life.

² *Learnt &c.*—about personal well-being.]

उद्धव उवाच ।

संशयः शृण्वतो वाचं तव योगेश्वरेश्वर ।

न निवर्तत आत्मस्यो येन भ्राम्यति मे मनः ॥१६॥

16. Uddhava said, "O Lord of the Masters of Yoga, though I am listening to Thy words, the doubts that are in my mind are not dispelled, and hence my mind is wandering."

श्रीभगवानुवाच ।

स एष जीवो विवरप्रसूतिः प्राणेन घोषेण गुहां प्रविष्टः ।
मनोमयं सूक्ष्ममुपेत्य रूपं मात्रा स्वरो वर्णा इति स्थविष्टः ॥

The Lord said :

17. This¹ Paramâtman which manifests Itself in the centres² of the spinal column, has entered the Mulâdhâra³ centre with the Prana⁴ coupled with the subtlest form⁵ of sound, and passing through less subtle forms perceptible to the mind only, is (ultimately) manifest in the grossest form as syllable,⁶ pitch and letter-sound.

[Slokas 17—24 furnish the Lord's answer. The idea is this: It is the Lord who through His Mâyâ appears as this universe; the Jivas identify themselves with it through nescience without beginning, and imagine themselves as agents and enjoyers etc. Hence they come under the injunctions and prohibitions of the Shastras, and must work then, for the purification of their minds. When the mind has become pure, they should give up work and practise devotion for the Lord with steady faith, until they are blessed with Realisation, which is the goal.

In Slokas 17—21 is first of all set forth how from the Lord the universe has sprung up through the organs of speech and so on, causing the transmigration of the Jivas.

¹ *This*—with which we are ever identified, though we may not be aware of the fact.

² *Centres &c.*—In the Yogis' parlance, the six 'lotuses' that are distributed along the Sushumnâ canal.

³ *Mulâdhâra*—corresponding probably to the lowest or sacral plexus.

⁴ *Prána*—the source of all energy microcosmic as well as macrocosmic.

⁵ *Subtlest form &c.*—viz. Parâ or superfine, also called Náda. The intermediate and slightly more developed stages of sound are called Pasyanti and Madhyamâ, which have their respective seats in the Manipura and Anáhata centres, i. e. those about the region of the navel and the heart, and the last is Vaikhari or articulate speech. These three forms of sound are related respectively to Prâna, Manas and Buddhi.

⁶ *Syllable &c.*: Syllable—as short or long etc.; pitch—as high or low etc.; letter-sound—as ‘ka,’ ‘kha’ etc.]

यथाऽनलः स्नेऽनिलबन्धुरूष्मा बलेन दारुण्यधिमथ्यमानः ।
अणुः प्रजातो हविषा समिध्यते तथैव मे व्यक्तिरियं हि वाणी ॥

18. As fire exists in the pores of wood as (latent) heat,¹ which through vigorous friction aided by wind manifests itself in the wood (first) as a spark, then as tangible fire, and is (finally) set ablaze by ghee, similarly is speech My manifestation.

[¹ *Heat &c.*—The heat typifies the Parâ, the spark the Pasyanti, the tangible fire the Madhyamâ, and the blazing fire the Vaikhari form of sound.]

एवं गदिः कर्मगतिर्विसर्गो घ्राणो रसो इक् स्पर्शः श्रुतिश्च ।
संकल्पविज्ञानमथाभिमानः सूत्रं रजःसत्त्वतमोविकारः ॥१६॥

19. And so also are articulation,¹ action, motion and expulsion; smelling, tasting, seeing, touching and hearing; cogitating, knowledge, identification and the Sutra,² as also the modifications³ of Sattva, Rajas and Tamas.

[¹ *Articulation &c.*—The first four (the last covering two) are the functions of the five organs of action; the next five, of the five organs of perception; cogitation, of the Manas; knowledge, of the Buddhi and Chitta; and identification, of the Ahamkâra.

² *Sutra*—Cosmic Energy or Intelligence, which is an effect of the Pradhána. See note 2 on Sloka 19, Ch. IV.

³ *Modifications &c.*—comprising the ádhidaivika, ádhyátmika, and ádhibhautika divisions, i. e. those pertaining to the gods, the body and other animals, respectively.

All the foregoing are manifestations of the Lord.]

अयं हि जीवस्त्रिवृदब्जयोनिरव्यक्त एको वयसा स आद्यः ।
विश्लिष्टशक्तिर्बहुभेव भाति बीजानि योनिं प्रतिपद्य यद्वत् ॥

20. This Isvara,¹ one and undifferentiated (at first), has His powers² differentiated by time, and appears to be of diverse forms—like seeds³ reaching (proper) fields,—for He is the Primeval One, the substratum of Mâyâ—the component of the three Gunas—and the cause of the cosmic lotus.⁴

[The universe being an emanation of the Lord is not different from Him—this is the idea.

¹ *Isvara*: 'Jiva' in the text means 'That which causes everything to live,' the life-principle, hence God.

² *Powers*—such as the organs of speech etc.

³ *Seeds &c.*—Just as a tiny seed develops into a big tree with so many subdivisions.

⁴ *Cosmic lotus*—the universe conceived of as a lotus.]

यस्मिन्निदं प्रोतमशेषमोतं पद्मे यथा तन्तुवितानसंस्थः ।

य एष संसारतरुः पुराणः कर्मात्मकः पुष्पफले प्रसूते ॥२१॥

21. On whom, as Its warp and woof, this entire universe rests, as a cloth on the network of threads. And this tree of Samsâra¹ is ancient,² activity³ is its nature, and it produces flowers⁴ and fruits.

[¹ *Samsâra*: The word means both universe and transmigration. Hence there is a natural transition to the second meaning. The metaphor of the tree in this connection is quite familiar in the scriptures.

² *Ancient*—for nobody knows its beginning.

³ *Activity &c.*—It is ever moving forward.

⁴ *Flowers &c*: Experience and emancipation, or work and its result.]

द्वे अस्य बीजे शतमूलस्त्रिनालः पञ्चस्कन्धः पञ्चरसप्रसूतिः ।
दशैकशाखो द्विसुपर्णनीडस्त्रिवल्कलो द्विफलोऽर्कं प्रविष्टः ॥

22. It has got two seeds,¹ a hundred roots, three trunks, five main branches and eleven minor branches ; it exudes five saps ; it has got two birds' nests on it, three layers of bark, and two fruits, and reaches² up to the sun.

[¹ *Seeds &c*: The seeds are virtue and vice. The roots are the innumerable desires. The trunks are Sattva, Rajas and Tamas. The main branches are the five elements, viz., earth, water etc., and the minor branches are the ten organs and Manas. The saps are the five sense-objects, viz., touch, taste etc. The birds are the Jiva and Paramâtman. The bark refers to the nervous, bilious and lymphatic temperaments. The fruits are happiness and misery.

² *Reaches...sun*—and no further, since one who goes beyond the solar sphere is no more subject to transmigration.]

अदन्ति चैकं फलमस्य गृध्रा ग्रामेचरा एकमरण्यवासाः ।
हंसा य एकं बहुरूपमिज्यैर्मायामयं वेद स वेद वेदम् ॥२३॥

23. Vultures¹ frequenting villages² eat one³ of the fruits, while swans⁴ living in forests eat the other. He who with the help of his Gurus knows the One Lord—whose attribute is Mâyâ—assuming diverse forms, understands the Vedas.

[¹ *Vultures etc.*—'Gridhra' literally means 'greedy.' Hence the epithet refers to the householders.

² *Villages*: 'Grâma' also means the senses, which is the suggested meaning.

³ *One etc.*—viz. misery. The enjoyment of heaven etc. is also no better.

⁴ *Swans etc.*—refers to the Sannyasins, who enjoy bliss.]

एवं गुरुपासनैकभक्त्या विद्याकुठारेण शितेन धीरः ।

विवृश्च जीवाशयमप्रमत्तः संपद्य चात्मानमथ त्यजास्त्रम् ॥

24. Thus, being steady and watchful, with the axe of knowledge sharpened by the service of the Guru with one-pointed devotion, cut asunder this tree¹ of Samsâra rooted in the soul, and then, being identified with thy Self, lay down² thy weapon.

[¹ *Tree...soul*: 'Jivâsaya' means the 'subtle body'—the storehouse of all our experiences—which being the cause of transmigration is here identified with the 'tree of Samsâra.'

² *Lay down etc.*—i. e. cease from the struggle for Realisation.]

REVIEWS AND NOTICES.

Christ and Labour.—By C. F. Andrews. Published by Ganesh & Co., Madras. Pp. 146.

In this valuable little book the author considers the relation of the religion of Christ to the labour problems of the past, and then, by quoting acknowledged facts and figures, he infers what is likely to be its distinctive contribution to the labour problem in India of the future. He has demonstrated beyond the shade of a doubt how the religion of Jesus, as also the apostles and saints of Christendom stood for equality and brotherhood, although the modern Christian nations have indulged in unrestricted exploitation of the non-European races of the earth. Says Mr. Andrews:—"Those who do not belong to the European race are being continually made to subserve the economic interests of Europe. They have been forced again and again into economic subjection, having been made into the hewers of wood and drawers of water of the wealthier European races."

Mr. Andrews boldly exposes the horrors of economic imperialism—how whole civilisations were blotted out, how populations of peaceful labourers and tillers of the soil were

often most heartlessly impoverished, how millions of lives were destroyed in order to satisfy man's insatiable greed for wealth and territory. But a serious moral conscience is awakening in Europe, and she is now struggling with her own soul. Asia and Africa can help her to overcome the evil. "Asia and Africa," says Mr. Andrews, "can only help Europe to a better mind by becoming strong themselves; by refusing all patronising help; by ceasing weakly to submit to insults, while disdaining to return them."

The author highly deplores the growth of industrialism in India and the consequent break down of the domestic morality of the agricultural people. The root cause of this evil can be removed by man's spiritual regeneration. Very truly does Mr. Andrews conclude—"Selfishness and greed, lust and passion, together with that love of money which, the apostle has told us, is 'a root of all evil'—these are still the oppressors. It is against these, in every shape and form, new as well as old, that the battle has to be waged. The final victory is won when the inner heart is converted, and not before."

Light on Life.—By Baba Bharati. Published by G. A. Natesan & Co., Madras. Pp. 135. Price Re. 1.

This second and enlarged edition of "Light on Life" contains, besides six valuable discourses on spiritual topics, the Swami's autobiography narrating his early life and struggles. The author presents here the gospel of love and freedom in a fascinating style, and teaches "Hinduism by the halo of its own brilliancy."

True Love.—By S. M. Michael. Published by the author from Ramnad, S. I. R.

A collection of twenty sonnets, enlivened by delicate poetic touches, dedicated to love. Whether the love is true or false it is for the reader to judge.

Daily Meditations.—Compiled by E. G. Cooper. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 103.

Quotations from the works of Mrs. Annie Besant, arranged under twelve sections. Each section is meant for a month, and each quotation for a day of the year.

Swarajya Annual Supplement, December, 1922. Published by the Swarajya Office, Madras.

This Special Congress number contains many short but interesting articles, stories and poems from the pen of well-known writers, Indian and Western. It treats of the Ideals of Swaraj and National Education and various other topics vitally connected with India's struggle for freedom. The number under review is profusely illustrated.

Arpana.—By M. Shriramamurty, Maharaja's College, Vizianagaram. Pp. 46.

A collection of short prayers and meditations which by their sincerity and earnestness touch the soul and remind us of the highest goal of human existence. The devotee says to his God—"Our utmost wisdom can only be in submission to Thy infinite might. Our greatest peace can only be in unquestioning reliance on Thy grace." The booklet is dedicated to Sri Ramakrishna Paramahansa.

NINETEENTH ANNUAL REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

December, 1922 marked the close of another year of humble yet useful service by the workers of the Mayavati Charitable Dispensary, and we have the pleasure to submit its brief nineteenth yearly report. It will be seen that the number of patients treated during the year was slightly in excess of that of the previous year (2660 outdoor and 23 indoor). The total receipts of the year, however, were even less than the all too insufficient sum of Rs. 234-1-0 of the year before, while the total expenditure exceeded that of the preceding year by Rs. 71-7-3.

Besides the allopathic department, the homœopathic department also treated over a hundred patients and a good many were also visited in their own houses. The Seva was of course irrespective of caste or creed. The following tables will give an idea of the humble work done :—

(a) Outdoor Hospital Relief.

Altogether 2720 cases were treated from the outdoor dispensary, of which 2615 were new cases and 105 repetitions of the same.

(b) Indoor Hospital Relief.

The number of indoor patients admitted into the hospital was 25, of whom 20 were cured, 3 were relieved and 2 left treatment.

(c) Statement of Diseases treated from January to December, 1922.

Names of diseases				Outdoor	Indoor	Total
Cholera	...	...		3		3
Dysentery	...	...		74	1	75
Leprosy	...	...		3		3
Malaria	...	...		635	15	650
Pyrexia of uncertain origin	...	...		33		33
Rheumatic fever & Rheumatism				175		175
All other infective diseases	...	...		200		200
Anæmia	...	...		5		5
Diabetes	...	...		2		2
All other general diseases				106		106
Diseases of the nervous system				42		42
„ Eye	...	...		150		150
„ Ear	...	...		80		80
„ Nose	...	...		3		3
Pneumonia	...	...		2		2
Tubercle of the Lungs	...	...		4	1	5
Other tubercular diseases	...	...		15		15
Other diseases of the Respiratory system	...	...		40		40
Dyspepsia	...	...		157	2	159
Diarrhœa	...	...		60		60
All other diseases of the liver	...	...		50	2	52
„ Digestive system	...	...		285	1	286
Diseases of the Urinary system	...	...		18		18
Male diseases	...	...		67		67
Ulcers	...	...		77		77
Diseases of the Skin	...	...		210		210
Other local diseases	...	...		100		100
Operations	...	...		19	3	22
Total				2615	25	2640

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

Hindus	2506	Men	2072	} Outdoor
Mahomedans	94	Women	418	
Christians	15	Children	125	
	<hr/> 2615		<hr/> 2615	
Hindus	... 25	Men	24	} Indoor
		Women	1	

**(e) Statement of Receipts and Disbursements
during 1922.**

Receipts			Disbursements		
	Rs.	as p.		Rs.	as p.
Last year's balance	362	7 10	Doctor's maintenance	180	0 0
By subscriptions and donations	229	3 0	Do. travelling	30	8 0
By sale of pam- phlets etc.	1	4 0	Allopathic medicines	141	13 0
Sundry receipts	3	10 0	Homœopathic „	7	6 0
	<hr/>		Ry. freight and coolie hire for medicines	15	14 0
	596	8 10	Sawing and carrying exp. for timber	118	0 0
				<hr/>	
				493	9 0
			Balance in hand	102	15 10
				<hr/>	

Though the balance at the end of the year was Rs. 103 nearly, the heavy expenses since incurred for the purchase of medicines and materials (timber, corrugated iron sheets etc.) for the much needed repairs of the roof have not only exhausted this small balance, but entailed a debt of several hundred rupees already. The roof must be overhauled this year, for which as well as for the general upkeep of the dispensary we immediately need the modest sum of Rs. 2000 for the present. The dispensary has been serving the diseased Narayanas of this part of the Himalayas for so many years and it will reflect discredit on the proverbial generosity of India if even this humble Seva work is allowed to perish for want of funds. In the name of suffering humanity we earnestly appeal to all friends of the poor and needy to replenish our funds as early as possible. The least bit of sacrifice on the part of each sympathising heart will mean much to hundreds of suffering men and women. Contributions, however small, will be gratefully accepted and acknowledged in the Prabuddha Bharata by the undersigned.

MADHAVANANDA.

President, Advaita Ashrama,

Mayavati, Dt. Almora.



NEWS AND NOTES.

Rural Reconstruction

India is primarily a country of villages, and the rural people form about ninety per cent. of the entire population. Village reconstruction is, therefore, the most vital problem in India. The old village community is fast breaking down by coming in contact with Western industrialism which has already established itself to a great extent in Indian cities and towns. Is it possible now to revive the old village system, modifying it to suit the modern conditions? This is the question which arises in the minds of all who have the welfare of the country at heart.

The Modern Review for May publishes a valuable lecture on Rural Reconstruction by Mr. L. K. Elmhirst, Director of the Department of Agriculture at the Viswabharati University at Bolpur. After months of silent and patient work among the villages, Mr. Elmhirst has come to the conclusion that rural reconstruction is not an impossible task as it is generally supposed to be. The remnants of the old system still survive in most villages. And by proper education and training the villager can rebuild the community life and save himself from the disasters that threaten his very existence at present. Observes Mr. Elmhirst:—"Without the expenditure of large sums of money, without blood-thirsty revolution or wholesale political upheaval, we have begun to feel that the villager can stand once more on his own feet, and by the use of the resources which are to-day within his reach, he can free himself from the bondage into which he has fallen."

The country now stands in great need of bands of workers, fired with the spirit of self-sacrifice and service, who are willing to devote themselves to rural education. Thus alone can the villager be taught to solve in his own way the problems peculiar to village life in India.

Religion and Philosophy in Hinduism

In Hinduism religion and philosophy are inseparable. Religion is applied philosophy, and philosophy is the rationale of religion. We, therefore, find that every form of worship, whether crude or refined, has a philosophical grounding. And each is regarded as a means leading the devotee step by step to the realisation of the One Spirit, which is worshipped in forms differing widely from one another.

Dr. Ananda Coomaraswamy, in collaboration with his wife

Mrs. Stella Bloch, discusses the basic concepts and practices of medieval and modern Hinduism in the March issue of the American magazine, *Asia*. He observes that medieval and modern Hinduism is essentially a multifarious primitive theism based on the one hand on the crudest form of beliefs, and on the other on sublime and profound philosophy. He interprets in a most luminous way the spirit of worship when he says:—"Philosophy and religion are not divided, worship is recognised to be a necessary and inevitable, therefore convenient and proper, qualification of ultimate truth as apprehended by finite consciousness. The worshipper knows well that the god whom he worships is not outside himself; and yet in spite of himself he must passionately love some concept of god, even while...he prays for forgiveness, for the the threefold error of having ventured to visualize in contemplation the form of One who is formless, of having by hymns and psalms praised One who is beyond all speech, and of seeming to limit His presence by visiting sacred shrines." Thus the realisation of the One is the fulfilment of all forms of worship. And this the true worshipper is expected never to lose sight of during the course of his spiritual disciplines and practices.

Indigenous Systems of Medicine

The Committee appointed by the Government of Madras to enquire into the indigenous systems of medicine has submitted its report after an exhaustive enquiry, in the course of which it collected opinions and materials from different parts of India. It finds that the Indian systems are perfectly logical and scientific. And they are self-sufficient, efficient and economical in the medical line, though at present they are not self-sufficient in the surgical line. In spite of the State's support, the Western system of medicine does not reach more than a small percentage of the entire population, the vast majority of our people resorting to the Indian systems for medical relief. It is by setting aside the present prejudice against the indigenous systems of medicine, and by extending its hearty support to them that the State can hope to bring medical relief within the easy reach of all people—especially of those in the rural areas. It is, therefore, incumbent upon the State, the Committee observes very rightly, to explore to the full the possibilities of the Indian systems of medicine with a view to make them fully self-sufficient and efficient in both the medical and surgical branches. The Committee suggests that the registration of all medical practitioners is necessary so as to discourage the dishonest practice of any particular system, whatever it may be. It further adds very truly that "in the best interests of Science as well as of suffering humanity, it is highly desirable that the followers of

Indian medicine should study the scientific methods of the West and adopt into their system whatever is useful in Western medicine, and *vice versa*."

In the present times a superstitious veneration for the Western system of medicine has so much possessed certain sections of our countrymen that they now almost always prefer the allopathic medicines, which are more expensive and sometimes unsuitable to Indian constitution, to the indigenous ones. And this notwithstanding the fact that the latter are "gentle and natural in action," and "are cheap, easily available, to be had almost for the cost of gathering them." We Indians complain of our poverty, but are doing little to improve our economic condition. Very pertinently has, therefore, Sir John Woodroffe observed:—"To buy imported medicines, imported cloths and other imported articles will not enrich the purchaser. Yet they talk of being poor!"

R. K. Mission Flood and Gangasagar Relief Works

A short account of the Ramakrishna Mission Flood and Gangasagar Relief Works, from July 1922 to Feb. 1923:—

Receipts—Received from the Provident Fund, Rs. 4450; Received as donation from Belur Math and Udbodhan Office, Rs. 20,898-8-3; Sale proceeds Rs. 113-12-0. Total receipts, Rs. 25462-4-3.

Expenses made in the Rajshahi, Bankura, Midnapur, Hoogly, Faridpur Districts and Gangasagar Mela:—Rice for recipients—Rs. 4092-11-3. Fodder—Rs. 213-4-6. Cloths and Blankets—Rs. 1200-15-9. Sacks—Rs. 2-0-6. Transit charges (freight for goods, cart, coolie etc.)—Rs. 321-11-6. Travelling and inspection charges—Rs. 498-9-3. Equipment (Trunks, Utensils, Lanterns, etc.)—Rs. 116-13-0. Workers' expenses (Food, Clothes, Shoes, Umbrellas, etc.)—Rs. 789-0-9. Establishment (Temporary erection, Lighting, Salary etc.)—Rs. 150-10-9. Stationery—Rs. 93-4-3. Pecuniary help and Paddy husking—Rs. 427-0-6. Medical Relief (Medicine, diet etc.)—Rs. 141-10-3. Agricultural Relief (Seeds etc.)—Rs. 268-2-6. Aid for building houses—Rs. 6851-6-6. Miscellaneous—Rs. 1-2-6. Total Expenditure—Rs. 15,196-14-9.

Goods account:—From 15 centres the Mission distributed 836 mds. 7 srs. 12 chs. of rice among 4311 recipients in 276 villages. Besides this 2037 pieces of new cloth, 24 bundles of old cloth, 139 pieces of Chaddar, 340 blankets, 764 banians, 80 mds. of seeds, 40 mds. of bran, 5 mds. of Dal, 2 mds. of salt, 100 loose bundles of fodder, 12 Kahans and 11 Pans of straw were distributed for cattle, and 686 houses were erected.

Saradananda.
Secretary, R. K. Mission.

Obituary

The American mail brings us the sad news of the death of Mr. F. S. Rhodehamel. Mr. Rhodehamel was an occasional contributor to our magazine and a true friend of our mission work in California. At his home in Oakland our Swamis and Brahmacharins always met with a hearty welcome. One of our Swamis, then a Brahmacharin, enjoyed his unstinted hospitality for nearly four years. Mr. Rhodehamel was one of a small group of friends through whose generosity and moral support the Shanti Ashrama during its early struggles could successfully bridge over the most critical period of its existence.

Mr. Rhodehamel was a staunch Vedantist, and Swami Vivekananda was his chosen ideal. He attended Swamiji's first lecture in California, and from that moment a new light dawned on his soul. He had found his Guru, and with childlike simplicity he accepted as final the teachings of his great master. With an exceedingly tender and loving heart he combined a sharp intellect. His always active mind was centred in the truths of Vedanta, and his real enjoyment in life consisted in discussing religious problems and in extolling the greatness of his beloved Guru. May he live in peace and blessedness at the feet of his master!

An article lately received from Mr. Rhodehamel appears elsewhere in this issue.

Miscellany

Under the auspices of the Central Co-operative Anti-malaria Society a crowded meeting attended by nearly 2,000 people was held on 6th May last at the M. E. School, Belur under the presidency of Miss Josephine MacLeod, a staunch devotee of the Ramakrishna Mission, who has lately been appointed a Commissioner of the Bally municipality in the district of Howrah, for the purpose of forming a Society to fight Malaria. Mr. K. P. Roy, M. A., publicity officer of the Public Health Department, gave an eloquent address illustrated by Bioscopic films on Anti-malaria methods and other Sanitary Problems, which was appreciated by all. A committee was formed on the spot for the formation of an Anti-Malaria Society with Miss MacLeod as chairman.

During the first three Sundays of March Swami Paramananda visited Utica, Syracuse, Buffalo, Cincinnati and Los Angeles. All his lectures were warmly received. On every occasion he was urged to read from his new book of poems, "Soul's Secret Door." They met with deep appreciation everywhere; but special enthusiasm was shown for the poems of his unpublished second volume, from which he also read and which will soon go to press. While in Los Angeles the

Swami lectured at Hollywood and Altadena, as well as in Los Angeles, but his visit was chiefly directed towards procuring a suitable Peace Retreat as an extension of his work in Boston. A remarkable piece of property in the arms of the Sierra Madre mountains covering 135 acres was secured. It is declared to be one of the most beautiful spots in southern California.

In connection with the birthday anniversary of Sri Ramakrishna, a public meeting was held on Sunday, the 6th May under the presidency of Pandit Bhawani Dutt Joshi, Vakil, at the Public Library, Almora. Rai Bahadur Pandit Dharmnanda Joshi and Pandit Lakshmi Dutt Pande spoke eloquently on the life and teachings of Sri Ramakrishna. Pandit Badri Dutt Pande, Editor, "Shakti," in his interesting lecture dwelt on the spirit of toleration and harmony, that was the keynote of the universal religion which was lived and preached by Sri Ramakrishna. The meeting came to a close with the distribution of Prasad.

Under the auspices of the Western India Vivekananda Society, Swami Vishwananda of the Ramakrishna Mission is conducting a Vedanta class every Saturday evening from 6-30 p.m. to 7-30 p.m. in the hall of the Young Men's Hindu Association, Girgaum Back Road, Bombay. The Swami is also holding a weekly Vedanta class at the Sri Ramakrishna Ashrama, Santa Cruz, Bombay, every Sunday morning from 8-30 a. m. to 9-30 a. m.

At the request of the President of the Harisabha, Darjeeling, Srimat Swami Abhedanandaji Maharaj, Vice-president of the Ramakrishna Mission, who is now at Darjeeling, delivered a highly instructive lecture on the Sanatana Dharma on Friday, the 18th May last at the Hindu Public Hall. The hall was filled to overflowing by a representative audience of the Hindu Community, including a large number of Hindu ladies.

The Swamiji spoke for nearly two hours in English and then half an hour in Bengali on the universal ideals of the Sanatana Dharma. He pointed out by quoting Vedic texts that the God of the Eternal Religion is One without a second. The Swami emphasised that the time has come when the Hindus of all sects and creeds should join hands with the followers of other religions and stand on the common platform of the Eternal Religion. He also pointed out that the Sanatana Dharma has no room for untouchability, for it inculcates that all souls are parts of the stupendous Whole, the Supreme Spirit, and observed that women have equal rights with men in the social and spiritual lines.