

Prabuddha Bharata

उत्तिष्ठत जायत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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

—SWAMI VIVEKANANDA.

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CONVERSATIONS WITH SWAMI TURIYANANDA.

21st July—5 P.M., 1920.

News came this morning of the Holy Mother's passing away. It has cast a profound gloom upon the minds of all. The Swami also is in a reserved mood. He is, besides, indisposed, and has taken nothing till now. He has his usual audience in the room, but everyone is silent. The Swami broke the stillness with a Bengali song beginning with: "Listen, my mind, a whole load of guilt is on thy back—the legacy of thy evil actions." Then he said, "Sorrow everywhere! I am seriously thinking of discontinuing idle talk, and observing silence. Of what use is it to talk unless one can speak what one really thinks?"

A.—Why, you do speak what you think. You will only give out your life's experiences.

The Swami—What is this that you are saying? I won't talk with you any more! To think that one whom I turn to for sympathy, should prove so callous!

Then he quoted from one of Sankara's hymns to Shiva: "Every day before our very eyes our term of life is wearing out, and youth is decaying. Days once past never return, and Time is crushing the universe. Fortune, too, is fickle like the play of ripples on the surface of water, and life itself is brief like lightning. Therefore, O Lord, Thou Giver of refuge to all, protect me who have taken shelter at Thy feet, before it is too late."

He continued: There was a rich man at Muttra, who was in the habit of entertaining any new Sadhu that came to the town. He would take him to his house and feed him with delicacies. When I went to Muttra, some Sadhus advised me to go to him, saying there was a good arrangement for food, and all that. I agreed. There were other Sadhus too. It was customary on such occasions for the host to discuss some spiritual topics with the Sadhus after the meal. So he asked me, "Sir, how can one get Vairagyam (dispassion)?" I at once replied, "Well, I might tell you that, if I had dispassion myself. Had I possessed it, do you think I would have come to you begging for food?" The reply greatly pleased the Sadhus, who said, "You have answered beautifully." The man, too, did not ask any further questions.

Everywhere you find selfishness, and nothing but that. Take, for instance, my case. I say, and think too, that perhaps I am free from selfishness. But it is there, all the same. Great Lord!

25th July.

A Bengalee youth, of Vaisya caste, has recently come to Benares, leaving home. He has put on the ochre cloth, of his own accord. He has got his mother. When he asked her permission to renounce the world, she told him that she only liked to see him happy, whatever path he might choose. The youth has come to meet the Swami.

Hearing all about him the Swami said : Vairagyam is indeed a great thing. Your mother, too, is not opposing your inclinations. You are unmarried, and have got very few ties in the world. You are young and healthy, and your physique, too, bespeaks self-control. Those who have ever been sexually pure take some fifty years to root out the sex-impulse; while those who have led a different course take several lives to do this. It is such a difficult task ! You have put on the ochre cloth. So people of all the four castes will bow to you, and this means spiritual harm to you. Give up the ochre cloth. As for initiation, it must be taken from a very competent man; otherwise it produces bad results. And what is initiation? Any name of the Lord that appeals to you, you may take up whole-heartedly, and that will serve the purpose. Pray to Him sincerely, and He will arrange for everything. It is because I feel an interest for you that I advise you so particularly. Otherwise, there are lots of people, and I don't tell them all like this.

Look here. As your mother is intent on your happiness, so you, too, should try to make her happy. Go home, and try to please your mother. We are all apt to forget that we, too, have been babes. We seldom think

of the helpless state in which we were in the mother's womb. See, how the just-born kid has found out its mother's milk unaided! How quickly it learns to frisk about and nibble the grass it lives upon,—all with its own effort! Man alone is so helpless! If the mother fails to cover it even for a short time, it is done for!

The ideal must be very high, but it is wrong to form an inordinate estimate of one's own powers. Our powers increase in proportion as we prove our fitness.

Embracing the monastic life is not a joke. Sri Ramakrishna used to say, "That man is fit for the monastic life who can allow himself to fall from a palmyra tree without moving his limbs." Is that an easy thing? Don't you see, how we are trammelled with a hundred ties? Go home and serve your mother. It will benefit you spiritually.

OCCASIONAL NOTES.

The world of yesterday is at your breakfast table. A New-Yorker travels fast round the five continents, crossing vast tracts of lands and oceans, and returns to his place within an incredibly short time. A Paris noble in his drawing-room enjoys a solo and a concert which are going on in a Boston opera-house. These are miracles, miracles that beat even the flights of one's imagination. And it is to the credit of Western science which has invented them. The conquest of science in the domain of nature, already wide, is extending from day to day. It has tamed the most powerful and refractory natural forces and harnessed them to the service of man. The distance of time and space has almost been wiped out, and mankind

has been brought closer and closer together. Besides the railway, steamer, telegraph, cinematograph, gramophone and the like which are contributing so much to the general ease and convenience, we hear nowadays of world-wide broadcasting, air-service and such other prodigious schemes. Really, science has worked and is working wonders in the West. It has revolutionised the commerce and industry of the Occidental nations by means of steam, steel and electricity and is bringing them untold riches. It has saved the tragic waste of time and labour. The people are now getting a huge return in place of the pitifully small return of the past. The sights of men working as draft-animals, women staggering forth from the godown with heavy burdens, and little boys and girls plodding at the work-bench are now seldom to be met with in the West. With the facilities afforded by the improved scientific methods, the remotest corners of the globe are now being explored, the treasures of the bottomless oceans ransacked, and the bowels of the earth dug open. The tremendous progress of the scientific knowledge and along with it a great commercial and industrial development, the production of enormous wealth and an all round material prosperity—these are some of the outstanding contributions of the Western civilisation. And the world-supremacy it has and claims is due to all this.

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“What were exotic luxuries are now necessities even for the poor. Labour has been made physically easy, and working hours are short. For the resulting leisure there is a multitude of employments. The slums have their moving-picture theatres and radiophones. A hovel has

its running water and electric light. * * * There are wealth and ease and comfort and health and a wide variety of interests. Is not the machine a gift of God? Truly, is this not a better, higher, fuller life? * * * Materially, yes. In quantity of things possible of acquisition, undoubtedly; but one may legitimately question whether it is in yield of happiness.”—Thus writes Nathaniel Peffer, an American writer, about the Western life. He has reasons to doubt ‘whether it is in yield of happiness,’ for he has seen its ins and outs. Happiness is too intangible a thing. It eludes our grasp so often. We think that we shall be happy if we have health, wealth and comfort. But we see and learn from bitter experience that it is not always the case. A Chinese peasant in his primitive home, living from hand to mouth by the sweat of his brow, and having none of the modern improvements and organised amusements, is often more contented and cheerful than an American shopkeeper and factory worker who needs a lot of sensations to stimulate him. It is a psychological fact that as our amenities of life increase in arithmetical progression, the desire for more and greater things waxes in geometrical progression. Even the multimillionaires who are proud of their bank accounts and seemingly have no wants, are often found haunted by ambitions for greater possessions and greater accumulation of money, and are unhappy.

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा क्लृषावर्त्मैव भूय एवाभिवर्धते ॥

—“The craving for pleasure is never satisfied by the gratification of the senses, but rather it flares up with much more vigour even as the flame fed with clarified butter.”

Things material, however attractive they may be outwardly, cannot give permanent satisfaction, for they are short-lived and transitory. The people of the West have their confidence in things material and are guided by an inordinate craze for more wealth, more comfort and more enjoyment. They have set their ideal on प्रेय, the pleasant—the pleasures of the body, and not on श्रेय, the good—the happiness of the soul. The hedonistic concept of life which they have taken up, has perverted their individual and social morality and undermined their national backbone, and it will ultimately spell their ruin.

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In the wake of commercial and industrial revolution, there grew up in the West ideas of imperialism and its natural concomitant militarism. Might became the right. Power that is a blessing and benediction when used for the protection of the weak, began to be abused mercilessly. The demon of greed took possession of the souls of the Western nations, and they set out on a career of self-aggrandisement by territorial expansion and economic exploitation, throwing to the winds the ideals of liberty, equality and fraternity. All the available lands peopled by the weaker aboriginal races began to be explored, conquered and annexed. The barbarities and cruelties practised in the act of conquest and colonisation are an awful tale of man's unspeakable inhumanity towards man. Any one, conversant with the sad history of the coloured peoples, the Negroes, the Red Indians and others, knows full well how they have been plundered, trampled upon, persecuted, hunted down and sometimes even driven from their own homes, till some of them are extinct and the

rest left on the verge of extinction. The racial hatred which had its origin in the superior colour-consciousness of the Whites, had its full play and has not as yet died out. The 'lynch-law' of America, a lawless law which exists in all its horrors even now, is a clear proof of this. The 'National Association for Advancement of Coloured People' furnishes an authentic report about the lynching brutalities in America. We quote the following extracts about a lynching in Dyersburg, December, 1917: "Reports of the torturing, which have been generally accepted and have not been contradicted, are that the Negro's clothes and skin were ripped from his body simultaneously with a knife. His self-appointed executors burned his eye-balls with red-hot irons. When he opened his mouth for mercy a red-hot poker was rammed down his gullet. * * * Red-hot irons were placed on his feet, back and body, until a hideous stench of burning human flesh filled the Sabbath air of Dyersburg. Thousands of people witnessed this scene. They had to be pushed back from the stake to which the Negro was chained. Roof-tops, second story windows, and porch-tops were filled with spectators. Children were lifted to shoulders that they might behold the agony of the victim." Just think of the barbarism and savagery of the 'civilised' people! Such things cannot continue long in the creation of God. The sins, thus committed with impunity, will ere long have their natural moral reaction, and the Western nations will have to pay dearly for them.

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In the West now one sees rampant the worst forms of jealousy, selfishness, competition, aggression and

fight in place of love and good-will. Individuals are not generally actuated by ideas of help and service, but are keen on their limited, paltry interests. Of course there are exceptions. The masses are at loggerheads with the classes; the labourers have made a common cause against the capitalists; and the sister nations are in a state of constant warfare. The cataclysmic war which visited Europe and affected directly or indirectly almost all the countries of the world was simply the outer manifestation of the real state of things—the inner life of the West. It was simply the bursting into a conflagration of a fire that had been smouldering for years under ashes. It has shown the West in its naked hideousness. When we picture to ourselves the infernal scenes that were enacted in the war-zones, we cannot but lament and say in shame and disgust, 'What man has made of man!' Not to speak of the tremendous waste of energy and money, the loss of life entailed by the belligerent nations was huge. Millions upon millions of human beings had to lay down their lives as sacrifice at the altar of animosity and hatred. Vast tracts of lands, containing flourishing cities, rising ports and smiling villages, were depopulated and devastated. Again, the heinous crimes and vices like plunder, rapine, debauchery and so on coupled with virulent types of epidemics rendered the condition of man extremely miserable. It will take years before the Western nations, specially the allies and Germany, will be able to regain their normal state. Above all, the moral degeneration the war has brought on is appalling. It prostituted science for the invention of the most cruel and diabolical weapons of warfare and engines of destruction, which were applied by man against brother-man, till Europe presented the

horrible scenes of hell. Just think of "the poisoning of water-supplies with cholera and typhoid germs and the loosing of dogs with rabies and of women inoculated with" a foul disease "into the enemy country." Just have the picture of aeroplanes and zeppelins dropping bombs from the air, demolishing churches and killing innocent women and children ! All these were done in the war. Really, the method followed by some of the parties was worse than demoniacal. "One more world war," writes Nathaniel Peffer from whom we quoted at the beginning, "—if it comes, *it* will be on a larger scale and more terrible in its destruction than the last,—and the white race will be left a fragment to huddle around its memories."

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No doubt, the Western civilisation has built a pompous material superstructure with steam, steel and electricity and added substantially to the creature comforts of man, but rightly estimated it has been a sad failure. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" Having drunk the cup of life to its bitterest dregs, the people of the West have been seized with an uncontrollable intoxication, and they do not know what to do. In their mad pursuit of material well-being, they have openly flouted the higher ideals of life that make for peace and harmony. They have rejected God, the perennial source of the Bliss Supreme. In place of Christ whose religion they profess, they have installed Mammon. Recent events have shown and proved the incontrovertible fact that the Sermon on the Mount is put aside in Europe and America, whenever the commercial, political or military issues are at stake. "Neither in

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America nor in Europe is there any real Christianity. Churches are everywhere full of rank insincerity, nauseating hypocrisy, grossest sham. In the continent, the churches are a veritable instrument of oppression in the hands of the Government. If I had my way I would put a stick of dynamite under every church in Europe and blow it to pieces—” remarked Count Ilya Tolstoi, the son of the celebrated Russian Idealist in an interview with Dr. Sudhindra Bose in America. What he said is only too true. A civilisation that believes no other gospel than that of might, understands no other parable than that of the bayonet, knows no other hymn than that of the shrapnel shell and accepts no other decision than that of the 47-centimetre gun, cannot stand. It must shatter to pieces if it does not revise its concept of life and remodel it on a spiritual foundation.

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“I know a better way to squeeze the orange of this world, and I get more out of it. I know I cannot die, so I am not in a hurry; I know there is no fear, so I enjoy the squeezing. I have no duty, no bondage, wife, children and property. I can love all men and women. Everyone is God to me. Think of the joy of loving man as God! Squeeze your orange this way and get thousandfold more out of it. Get every single drop.”— Speaking thus to Ingersoll, the great pragmatic thinker of America, did the Swami Vivekananda point out a better way to enjoy life. Will the people of the West take his suggestion? What he means is that they should spiritualise their outlook upon life—their individual, social and national standards of culture and efficiency. They will

not be losers for this change. It will rather act as a balm healing the sores from which they are suffering. They have seen to their great cost the futility and worthlessness of the materialistic rule of life—how it has landed them in unmeasured discontent and restlessness—how it has been the fruitful cause of the political and economic unrest and the moral chaos with which their countries are being convulsed. It is a happy sign that a moral conscience is gradually awakening in the West, and there is a cry for the arrest of the Western civilisation. But the process of change is very slow. We have no faith in the so-called Leagues and Conferences which propose to bring back the lost equilibrium and order of the Western society by the profession of some ideals which they do not mean to carry out into practice themselves. All such efforts will be useless unless and until there be a real change of heart and the inherent greed and selfishness of individuals are transformed by a living faith in God and religion. Let the people of the West take back Christ whom they have banished so thoughtlessly from their lands. Let them have true Christianity—its love and service, its self-denial and morals; let them understand and live in life the 'Sermon on the Mount' that Christ preached, being ready to bear His cross with humility and patience. And there will be peace and harmony, amity and good-will all over the Western world.

# THE ONE IN THE MANY.

BY SWAMI YATISWARANANDA.

Life implies a mysterious element that cannot be explained in terms of our empirical sciences. The astronomer can tell us with wonderful accuracy about the orbit of such a mighty body as a planet. But he can never dare to predict the course of even an insignificant moth turning round and round a lamp, attracted by its brilliance. The meteorologist can calculate with admirable precision the movement of a cyclone. But in vain will he try to foretell the path to be followed by an army of locusts devastating a country, and thereby warn the people beforehand of the coming danger. Physical science can find out very correctly the rate of the bullet fired by a person at an adversary. But it can never possibly gauge the intensity of the sense of wrong that impelled the man to commit the act; neither can it explain the discrimination he had to use in finding out and hitting the right person, it may be, in a crowd of a thousand people. Besides these, our feelings of remorse and repentance, sorrow and exultation, benevolence and self-sacrifice can never be accounted for by the laws of physical sciences. This has led people to suppose that there lies an insurmountable wall between what we call the animate and inanimate kingdoms. But as a matter of fact, no such great barrier exists. And the laws of science, although they cannot explain the principle of Life and its processes, do not contradict its laws by any means; rather they find their fulfilment in them.

The whole universe is throbbing everywhere with Life. सर्वं खल्विदं ब्रह्म तज्जलानिति—“The whole universe is Brahman. All things come out of Brahman, exist in It, and go back to It at the time of dissolution.”—“He is below, He is above; He is behind, He is before; He is on the right, He is on the left. The Governor of all things, past and future, He is the same to-day as to-morrow.” This has been the experience of the ancient sages of India. And this great vision of unity empirical science too is gradually coming to realise, though in its own way. The barrier between the organic and inorganic kingdoms was demolished long ago, and that between the living and non-living worlds too is now slowly being broken down. Inert matter and growing plants have been proved to respond to various kinds of stimulus in exactly the same manner as sensitive animals and thinking man. They are all affected by physical blows, benumbed by cold, wearied by excessive work, intoxicated by alcohol, stupefied by anesthetics, exhilarated by sunshine, suffocated by foul air and killed by poisons. We must now either change altogether our conception of what constitutes Life, or acknowledge boldly that the one Life permeates both the living and the non-living, the difference lying only in the degree of manifestation and nothing else. Thus declares Sir J. C. Bose in his memorable words—“It was when I came upon the mute witness of the self-made records, and perceived in them one phase of a pervading unity that bears within it all things—the mote that quivers in ripples of light, the teeming life upon our earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my

ancestors on the banks of the Ganges thirty centuries ago—‘They who see but one in all the changing manifestations of this universe, unto them belongs Eternal Truth—unto none else, unto none else’.”

Man, the acme of creation, is characterised by consciousness or awareness—a manifestation of the Life-principle. This consciousness persists through all his physical and psychological processes. It is present in his waking as well as dreaming states. But it finds its highest expression in true spiritual experiences or visions making him realise intuitively the unity behind the diversity, and transforming him into a saint untainted by any cravings of the flesh or desires of the mind. The followers of the extreme school of biology, including the “Medical Materialists,” endeavour to explain all these mental and supra-mental processes as “epiphenomena,” as nothing but physics, chemistry and physiology at work. According to some the mind itself is only a highly organised form of the matter that builds up the body. They hold that religious emotions are due to over-excited nerves; dispassion for the world is caused by a torpid liver; spiritual visions are occasioned by “a discharging lesion of the occipital cortex,” whatever it may mean, and so on. But whatever may be the explanations of these scientific men, neither the spiritual realisations nor the remarkable changes they bring about in the life and thought of the seeker after Truth, can be satisfactorily accounted for by our material or even mental sciences. These experiences belong to a different sphere of existence, and as such can be interpreted only with the help of the laws of the spiritual world. Very pertinently does, therefore, Prof. James observe in his remarkable book—

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 “The Varieties of Religious Experience”—“If you have intuitions at all, they come from a deeper level of your nature than the loquacious level which rationalism inhabits. Your whole sub-conscious life, your impulses, your needs, your divinations, have prepared premises, of which your consciousness now feels the weight of the result; something in you absolutely *knows* that that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it.”

Unity is the final word—the goal—of all sciences, physical, mental and spiritual. And as such its recognition comes only when they have made considerable progress. This is the chief reason why we find it very difficult to form an idea of the unity underlying the universe, and so easy to hold instead the many as the only reality in all the spheres of existence. As our mind is outgoing in the beginning, we have naturally an explicit knowledge of the objects around us, but only an implicit one of the subjective factor in us. But with our evolution and the consequent development of the power of introspection, we come to gain an explicit knowledge of the subject also—our soul or personality. It is then that we realise that the principle that lies at the back of our own selves, also exists in the outside world. We thus get a glimpse of the One appearing as the many, of the unity of which the subject and the object are only two different expressions.

Not only the Indian sages but some of the Western philosophers also recognise this unity—this Universal present in the particular, although the latter affirm that it can never be definitely known. Observes Mr. Herbert Spencer—“While by the laws of thought we are

prevented from forming a conception of absolute existence, we are by the laws of thought prevented from excluding the consciousness of absolute existence : this consciousness being, as we here see, the obverse of self-consciousness. And since the measure of the relative validity among our beliefs, is the degree of persistence in opposition to the efforts made to change them, it follows, that this which persists at all times, under all circumstances, has the highest validity of any." Again he observes—"We are obliged to regard every phenomenon as a manifestation of some Power by which we are acted upon; though Omnipresence is unthinkable, yet, as experience discloses no bounds to the diffusion of phenomena, we are unable to think of limits to the presence of this Power; while the criticisms of science teach us that this Power is Incomprehensible. And the consciousness of an Incomprehensible Power, called Omnipresent from inability to assign its limits, is just that consciousness on which Religion dwells." The Indian seers of Truth are at one with these Western philosophers on the point that the Absolute Existence is "beyond the ken of speech or thought." But unlike the latter, they declare that this universal principle can be realised by transcending the limitations of the body and the mind in Samadhi. It is then that the Yogi comes face to face with the Truth shining in its full effulgence and glory. And he realises his own Self and the Self of all that exists, "free, immortal, omnipotent, loosed from the finite, and its contrasts of good and evil altogether, and identified with the Atman or Universal Soul."

Now the question is how to realise this Absolute Existence—our real Self—which persists through all the

three states of our consciousness, through wakefulness, dreams and deep sleep alike. Says the Upanishad—
 “He who has not turned away from the path of evil, who is not tranquil and subdued, or whose mind is not at rest, can never realise the Self through Knowledge.
 That Self is not to be gained by one who is destitute of strength or of earnestness, or is without right meditation. But if a wise man strives after it by those means—by strength, earnestness and right meditation—then his self enters the abode of Brahman.”

Purification of the mind from all forms of desire is the essential condition of this realisation of the Existence-Knowledge-Bliss Absolute. This may be done through philosophy or psychic control, worship or selfless work. It does not matter much whether we become harmoniously balanced in all these paths, or follow only one of them. The most important thing is to rid the mind of all its dross. That being done all obstacles in the way of the realisation of the Self are removed, and the vision of this self-existent Truth—the Atman—dawns upon the purified soul by itself. In the words of the Upanishad, “When the seer sees the Effulgent Maker and Lord of the universe, as the Purusha, as Brahman, as the Primal Cause, then that wise man, shaking off good and evil, free from all bonds of transmigration, attains the utmost equality or perfection with the Lord.”

DR. RABINDRANATH TAGORE AND RUDOLF EUCKEN.

BY MANI BHUSHAN MAJUMDAR, M.A., B.L.

The greatest living poet of India, Rabindra Nath and his German contemporary, Rudolf Eucken are Nobel-prize holders. Both of them have acquired great reputation for the singular contribution they have made to the world-thought. And their fame has given a powerful impetus to the study of their philosophy throughout the civilised world. From a perusal of their works, it will be seen how the master-minds always think alike. It is true, of course, that Dr. Tagore does not present before humanity any special philosophy of his own. What he does is simply to interpret the ancient ideals of India in his own light. In his poems and essays we get "an opportunity of coming into touch with the ancient spirit of India as revealed in our sacred texts and manifested in the life of to-day."

Every great thinker is confronted with the question: Has the Invisible any claims upon human life? There are two possible answers: The first is 'yes', and the second, 'no'. We arrive at the former conclusion through idealism or religion, and at the latter through naturalism and its offshoots, individualism and socialism. According to Eucken, neither idealism or religion, nor naturalism, individualism or socialism is an adequate theory to explain *life*, which is the problem, having a practical interest for the human soul. "Religion," says Eucken, "in its traditional form, is for the man of to-day a question rather than an answer. It is itself too much of a problem to interpret to us the meaning of our life and make us feel that it is worth living. Immanent idealism considers the Divine not as a Personal Being apart from the world, but as a Power existing in and permeating it. Naturalism makes the sense-experience the basis of life, subordinating

even the soul to the level of the materialistic world. A socialistic culture makes the individual of value only as a member of society, which is only true in the most primitive societies. 'Individual' life cannot satisfy man, he must find some all-inclusive whole of which he is a part. He must view life—nay more, he must 'live' it in the light of this larger whole." Eucken in his new philosophy tries to reconcile these extremes.

Unlike Dr. Tagore, he proposes to expound a theory of his own, which he calls *activism*. It adjusts and harmonises the respective claims of idealism and naturalism. Unlike naturalism, it secures the reality of the spirit by giving it a fastness in the Absolute and conceives of the supreme spiritual life as realised in and by man. And this spiritual life is neither subjective emotion, nor intellectual abstraction, but *life* and *action*. Like idealism, the activism of Eucken does not make the spirit function in void. But according to it, the spirit realises itself by acting upon the sense-world, attracting, penetrating and transfiguring it. This spiritual exodus takes place in three successive stages, and Eucken adopts the familiar three-stage scheme of the Hegelian school. The first is the stage of 'nature', in which life is lived under the authority of sense, expediency and convention. The second is the 'negative movement', in which the individual breaks with the natural life and comes into touch with the Absolute Spirit. And the third is the 'reconstructive course', in which the individual, having received the spiritual liberty, takes the world-problem upon himself and returns to the old world to assist in its reconstruction in the light of the present changed conditions of life.

Thus we have, according to Eucken, a real, active struggle in which the individual spirit vindicates its own rights, leading to true personality, freedom and immortality. The personality chooses the spiritual life, continually reaffirming the decision, and this constitutes freedom. In a sense, freedom is obtained by self-surrender in and through which again is realised spiritual absolute-ness. The Divine is thus the ultimate spirituality, in-

spiring the activities of the different individual spiritual personalities. It is not a personality in the sense in which we are. Eucken deprecates the so-called anthropomorphic conception of God, having all human attributes. For this reason, he would rather prefer the term 'God-head' to 'God'. His religion, therefore, does not consist in a belief or a reverential attitude towards the mysterious beyond. It is rooted in *life* and *action* by which the human being appropriates the spiritual life. It is an activity involving both man and God—a redemptive process grounded in the ultimate harmony between our human freedom and God's saving initiative. The defence of personality is the defence of freedom, and it is in the defence of personality that the true significance of the 'negative movement' lies. The 'positive movement' consists in the redemption of the world, establishing a harmony among art, morality and religion. In this way we have the union of morality and religion, laying the foundation of an ethico-religious philosophy which Eucken propounds and systematises.

As already observed, Rabindra Nath does not promulgate any new theory of his own. For his ideals he acknowledges his indebtedness to the Vedas and the Upanishads and the teachings he received from his father, Maharshi Debendra Nath Tagore. But he does not claim to have got anything from the West. On the contrary, he maintains that the "West has never been reconciled to the conception of our unity with the Infinite Being," and its ideal is therefore foreign and unsuited to Indian temperament. His poems are replete with a high order of spiritual mysticism that we generally meet with in the Vedic literature. Like the Western mystic poets—Wordsworth, Browning and Tennyson, he views nothing *qua finite*, but all things—the sights and sounds of nature and our everyday activities—as the avenues through which we can see and sense the Infinite. This idea finds expression in many of his songs in Gitanjali, Gitali, Gitimalya and other poems, specially in that beautiful song which begins as, सीमार माझे असीम तुमि बाजाची आपन सुर,— "Do

Thou pipe through the finite Thy infinite tune.' Here there is similarity between him and Eucken. Again his line, नीरे आरो आरो दाओ प्राण,— "Give me life, more life," may be well compared to Eucken's— "Redemptive remaking of the personality." But it would be unjust to attribute to Dr. Tagore any particular system of thought, for it is simply one aspect of the oriental philosophical ideas that has come out through him. Many Western readers might misunderstand him to be a Pantheist, losing himself in the glory of the Universal. He clears his position in no uncertain terms when he says: "I am absolutely unique, I am I, I am incomparable. * * * It is our ignorance which makes us think that our self as self is real, that it has its complete meaning in itself. The meaning of our self is not to be found in its separateness from God and others." The ideal which Rabindra Nath sets before us is, in its essence, the very highest which is known to man. It is to realise our true nature through a union with God. This realisation is to be attained not by abstract meditation and renunciation of the world, but by love, life and action. The path lies not through the practice of self-abnegation, but through the widening of love—a love which issues forth in the form of activities directed towards the service of God and humanity.*

To both Dr. Tagore and Eucken, a philosophy of life does not mean a philosophy which follows life and explains it, but a philosophy which is a part of life and a method of redemption. But Eucken, unlike Dr. Tagore, undervalues the efficacy of such mystical practices as prayer, worship and contemplation. He lays stress on intuition rather than those processes emphasised by the Indian poet. But it must be said to the credit of the

* Though we are ardent advocates of love and service of God in humanity, we cannot appreciate the Poet's deprecation of renunciation. Renunciation, of course not in the sense of fleeing from the world, but the giving up of desires, is essential in the spiritual life. This is the verdict of all the great religions and teachers of the world.—Ed. P. B.

German thinker that he has raised philosophy from mere empty discussions concerning abstract theories to the deeper and more practical problems of life. He is a profound believer in the inward higher nature of man which has its ultimate fulfilment in living a supreme spiritual life for God and humanity.

SWAMI VIVEKANANDA'S MESSAGE TO THE WEST.*

BY SWAMI BODHANANDA.

Swami Vivekananda delivered the great message of India to the people of the West. And what was this message? He called it Vedanta. But by the word Vedanta he did not mean any special or particular form of religion or system of philosophy. He preached a most synthetic religion. It is, as Prof. James puts it, "an eternal process of progression in all fields of human activity." This process includes not only the religions and philosophies of the past, but also it has room for all creeds and systems of thought that are yet to come.

Religion, as conceived by Swamiji, is not mandatory, but evolutionary. It is the unfoldment or evolution of the Divinity already in man. Every soul is potentially Divine, and we are, consciously or unconsciously, endeavouring every moment of our life to unfold this innate Divinity in us. Swamiji did not believe that we could make any people great or good, moral or spiritual, by enforcing any amount of commandments or laws upon them. On the contrary, he emphasised freedom, because freedom is the only condition of growth or progress. Laws may be necessary for those who are weak and imbecile, morally and spiritually. But those who are strong are governed by the least number of laws. Men are not automatons—men are not machines. But men are living beings, and the more free they are, the greater

* Notes of a lecture delivered in Calcutta.

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will be their opportunity for the expression of the God within them. We can awaken in man this great sense of Divinity and dignity by giving him infinite freedom and not by withholdig it from him. By having this freedom, man will make mistakes, but the mistakes will be his teachers, and he will learn to improve himself by them. You cannot legislate virtue. By any number of man-made laws, you cannot make one great or good.

The people of the West are more rational than emotional. For this reason, Swamiji endeavoured to lay before them the Hindu religion from the standpoint of reason. In their estimate he was therefore a great reasoner, an astute philosopher, an intellectual giant, because they had no opportunity to know how loving he was—how large was his compassion for humanity. There are three fundamental elements in religion, *viz.*, God, soul and nature. Let us now consider rationally the most vital questions connected with these three elements in the light of the teachings of Swamiji.

There are three answers to the question: Is there a God? The first answer is 'yes,' the second is 'no,' and the third is 'I do not know.' If you say that there is a God, naturally, I will ask you to produce proofs in support of your statement. What are the proofs that there is a God? There are people who argue that it cannot be that God is non-existent. When there is so much beauty and intelligence in this world, we must posit one who creates it and who is very, very great and intelligent. They take this analogy. Here is a watch, and this watch suggests that there is a maker of it. So the world must have a creator. But we must say that this analogy is not complete and correct. The sight of the watch and the inference that there is a maker of it do not warrant the conclusion that there is a creator of the universe. The fallacy involved in this argument is what the lawyers call a departure in pleading. The conclusion is too abrupt. There are many intermediate steps which must be fully determined before one can draw that inference.

Swamiji refuted this extra-cosmic and anthropomor-



phic conception of God and tried to present the problem philosophically. In the Western world where Christianity is the prevailing religion, there are people still believing that God is an extra-cosmic Being who is our Creator and has all the human attributes and susceptibilities—who has justice and mercy, anger and hatred, and so on—who is pleased if you praise Him and displeased if you do otherwise. Swamiji proved that God is not only the efficient but also the material cause of the universe. In other words, He is both immanent and transcendent. God has not created the world out of a pre-existent substance remaining separate from it, but has projected Himself in the form of the universe.

Besides, Swamiji preached the doctrine of Maya. Maya is that inscrutable power of nescience, which is neither a reality, nor an unreality, nor a mixture of both. Why is not Maya real? Because, it vanishes when we get the highest knowledge. Why is it not unreal? Because, practically speaking, we cannot deny its existence while we are in it. Again, why is it not a mixture of both? Because, that is an impossibility. We must not make the error that Christian Science does. You have, of course, heard of Christian Science in America. Christian Science denies this world of ours—denies matter, sickness, sin and death. But it believes in health and wealth and all those other pleasant and desirable things. If sickness is unreal, health is also unreal. You cannot have a coin with only the obverse side, rejecting the reverse side. Similarly, good and evil are two inseparable aspects of the principle of Maya which is itself unreal from the absolute standpoint. You cannot reject one without rejecting the other, and have one without having the other.

Swamiji pointed out another fallacy that people often make. Even Herbert Spencer who was such a great philosopher, did not escape from the error. In expounding his theory of Agnosticism he said, 'God is unknown and unknowable.' But I must say that by this very statement he brought down God to the level of the known

and knowable. If God is unknown and unknowable, then He can have no definition or description whatsoever. Hence the statement made by Herbert Spencer is most unfortunate. By it he defeated his own purpose. But the Hindu philosophers went deeper into the question.

Buddha was a great agnostic. But he never talked of God, he never defined God. God being unknown and unknowable, there can be no statement about Him. Apropos of this I may remind you of one saying of Sri Ramakrishna: "Of all things, it is Brahman alone which has never been desecrated by being described." Those people who know Brahman become silent. In the Upanishads we read: "He who knows God knows Him not; but he who says that he knows Him not, knows Him. He is known to the ignorant and unknown to the wise." Those who realise God truly, become silent upon that question, being engulfed in the vastness of His love and light, in the infinity of His existence, intelligence and bliss. This great question as to the existence and non-existence of God has been fully discussed by Swamiji in his lectures. Neither the positive nor the negative explanation is satisfactory. The believers as well as the unbelievers fail to advance convincing proofs in support of their statements. But the third answer, *viz.* 'I do not know', or the position of the agnostic, of course not of the type of Herbert Spencer, seems to be rational and logical. Please forgive me if I say that those who declare that they cannot make any statement about God are the ones who know Him in truth and reality.

I told you that there are three great elements in religion. The first element is God of which I just now spoke, the second is soul, and the third nature. Swamiji preached about the immortality of the soul as taught in the Bhagavad Gita and the Upanishads, but he emphasised this point. He said that God dwells in all beings, great and small. If you cannot worship God present before you in so many forms, how can you expect to worship a

God whom you cannot see? He therefore enjoined the service of the poor and the despised as the veritable manifestations of the Divinity. And mind you, he did not stop there. In his lectures on Karma-Yoga, he said that when you do a work, when you are called upon to serve another, do not expect any return from him in any shape or form, but rather thank yourself that you have got an opportunity to express and exercise your love. The Karma-Yogi should consider work as a great privilege and service as a great pleasure. This doctrine of selfless work and service as taught by Swamiji is unique.

In the West many people ask as to how peace can be brought about on earth. There the leaders think that peace can be established by some sort of international agreement or by some world-tribunal. But I am of opinion, as Swamiji also said again and again, that this hope is an impossible hope, unless and until such things as lust, greed and jealousy are not removed from the heart of man. Man can never understand the spirit of universal brotherhood and practise universal love, so long as these elements remain in him. A synthetic religion, preaching the unity of all in God and giving scope for mutual toleration and freedom, can alone give mankind peace. Swamiji preached the necessity of spreading this synthetic religion all over the world. "He is the Eternal among the perishable, the Intelligence of those who are intelligent and the One fulfilling the desires of many. The wise who realise Him as residing in their hearts alone get peace and none else"—say the Upanishads.

नित्योऽनित्यानां चेतनश्चेतनानां  
 एको बहूनां यो विदधाति कामान् ।  
 तमात्मस्थं येऽनुपश्यन्ति धीरा-  
 स्तेषां शान्तिः शाश्वती नेतरेषाम् ॥

## YOGIN MA.

BY SWAMI ARUPANANDA.

\* \* \* Yogin Ma belonged to a well-known rich Zemindar family of Khardah, a place near Calcutta. Her husband was the late Ambica Charan Biswas, one of whose ancestors was the celebrated Prankrishna Biswas, who compiled the famous treatise on Tantra, called the Pranatoshini Tantra.

For many reasons Yogin Ma became disgusted with the household of her husband and acquired in the very prime of her life an intense Vairagya. Since then she used to put up in her father's house at Baghbazar, Calcutta. The late Balaram Bose of Baghbazar, one of the foremost householder disciples of Sri Ramakrishna, was related to her. And it was he who took her to Dakshineswar and introduced her to the Master. Within a short time of her acquaintance she was blessed with the divine grace of the Master and began to advance quickly in spiritual life by her wonderful renunciation and austerity.

After a few visits to Dakshineswar Yogin Ma came to be acquainted with the Holy Mother. Both, being of the same age, contracted at first sight a great love and attraction towards each other. Speaking of the Holy Mother, she once said, "Whenever I went there, the Holy Mother used to take me into her confidence, tell me her secrets and seek my counsel. \* \* \* I used to visit Dakshineswar at intervals of seven or eight days, sometimes spending the night there. And then the Holy Mother would not let me sleep anywhere else, but would drag me and make me sleep with her at the Nahabat. Some time after my first visit the Holy Mother was to go to her country home. I stood waiting and watching, on the bank of the Ganges, until the boat carrying her disappeared from view. After that I betook myself to the Nahabat and wept a great deal, being

unable to bear the pangs of her separation. The Master on his way to the Panchavati noticed all this and returning to his own room, sent for me. 'You have been much pained by her separation'—said he and began to console me by relating to me the experiences of his Tantrika Sadhana. After about a year and a half when the Holy Mother returned, he told her, 'That girl with nice, big eyes, who comes here every now and then, loves you much. She wept a lot at the Nahabat on the day of your departure.' The Holy Mother replied, 'Yes, I know her quite well, her name is Yogin'."

Yogin Ma had the good fortune of entertaining the Master once at her Baghbazar house, mentioned in the Kathamrita, as the house of Ganu's mother. She had also the privilege of having many spiritual talks with the Master, as is evident from the Lila-Prasanga, where in some places her version has been mentioned as that of a woman-devotee. Addressing Yogin Ma, Sri Ramakrishna once said to her, "What more is left to be attained by you? You have seen, fed and served this body (referring to himself)."

During the last illness of the Master Yogin Ma was at Brindaban, and immediately after his passing away the Holy Mother also joined her there. "The moment the Holy Mother saw me," said Yogin Ma, "she embraced me and being overwhelmed with grief began to shed profuse tears. While at Brindaban both of us used to spend our time in wails and lamentations. One day the Master appeared to us in a vision and said, 'Well, why do you lament so much? Here I am, where can I go? It is just like passing from this room to that!'"

During this period Yogin Ma used to have great concentration at the time of her meditation on God. One evening while thus meditating at Lala Babu's temple, she became so much absorbed that she fell into deep Samadhi. Long after the evening service of the temple was over she was found quiet in her seat. The temple attendants going to close the outer gate noticed her in that state and tried to bring her to the normal

consciousness. Finding her so late in returning, Swami Yogananda was out with a lantern in search of her at the instance of the Holy Mother. He went to the above temple, that being the usual place for Yogin Ma's spiritual practices, and found her lost to all outward consciousness. But she gradually came down from that exalted state as the Swami began to utter the name of the Master. Latterly, while talking of Sri Ramakrishna and the Holy Mother, she would incidentally refer to this period of her life and say, "I was then in such a high spiritual mood that I even forgot whether the world existed or not."

In her Calcutta residence, too, she once again experienced this bliss of Samadhi. Swamiji (who was alive at the time) remarked to her at that, "Yogin Ma, you will pass away in Samadhi. One who gets Samadhi once in life, gets back the memory of that at the time of death."

On another occasion, in connection with her spiritual experiences she said, "Once I was in such a high spiritual altitude that wherever I turned my eyes, I would see my Ishta. That state lasted for three days." Yogin Ma had two images of the Boy Gopala whom she used to serve and worship with so much love and care that she would see them in trance. "One day," she said, "while meditating at the time of the worship, I saw two incomparably handsome boys. They came smiling and hugging me closely and stroking me on my back, said, 'Do you know who we are?' I replied, 'Yes, I know you quite well, you are the heroic Balaram, and you, Sri Krishna.' The younger one (Sri Krishna) rejoined, 'You won't remember us.' 'Why,' said I. 'No, you won't, on account of them'—he answered and pointed to my grandsons." Really after the death of her only daughter Yogin Ma was much taken up with her grandsons, and that high spiritual tension in which she had been, abated to some extent and became normal gradually.

Though apparently living like a householder, she was initiated into Sannyasa both according to the Tantrika and

the Vedic rites. Yogin Ma performed the Panchatapa ceremony along with the Holy Mother at Nilambar Mukherjee's garden house, Belur. The Holy Mother remarked, "Yogin is a Tapasvini. Even now she observes so many fasts, vigils, etc." In the matter of formal rites and worship she had such single-minded devotion and such practice that it was rare even among men. She never wasted time. In her leisure hours she used to read the Gita, Bhagavata, and other Puranas, or sometimes the Chaitanya-Charitamrita and such other devotional works including those on Sri Ramakrishna. She had such a sharp memory that she learnt many portions of these books, specially of the Chaitanya-Charitamrita, by heart and could relate the stories of the Puranas nicely. The Sister Nivedita, while writing her Cradle Tales of Hinduism, got much help from Yogin Ma's deep and thorough knowledge of the Pauranic literature, and she acknowledged her indebtedness in the introduction to her book.

Even in her old age Yogin Ma had so much attraction for spiritual practices that in the midst of many engrossing occupations and distractions, she would not alter the routine of her daily meditation and Japa. Every day after the bath in the Ganges she used to spend about two hours or perhaps more in meditation etc. Even an inclement weather could not stand in the way of her doing that. We would wonder at her steadfastness. People generally want some relaxation and yield to laziness. But Yogin Ma would not miss a single day. At the time of meditation she would sometimes become so much absorbed that flies would enter into her eyes without her being aware of them. "Yogin and Golap have done much Sadhana. It will do you good to talk about it amongst yourselves"—thus did the Holy Mother advise her women-devotees.

Even during her last illness when she had not strength enough to get up from her bed, she would ask somebody to make her sit, so that she might go on with her regular spiritual practices or hear the reading of

the Kathamrita, Lila-Prasanga, Chaitanya-Charitamrita, Bhagavata and the like. But though she had a strong religious turn of mind, she was never indifferent to the daily household duties. After her bath and other observances she would come every day to the house of the Holy Mother and attend to the dressing of vegetables and the like. At noon she would go to her own house, cook for herself and for her old mother and again come to the Holy Mother in the afternoon to attend to her comforts, returning to her house at night after the last service.

One of the good traits of Yogin Ma's character was that whenever she visited some holy place, she would give a pice or two to the poor, disappointing none. Golap Ma says, "Beggars who come here demand pice and won't go without getting it. Yogin is at the root of all this." Besides, while going to a place of pilgrimage she would sumptuously feed those who accompanied her. Again when she would visit Jayrambati or Kamarpukur, she would never forget to help the relatives of Sri Ramakrishna and the Holy Mother.

The foremost disciples of the Master had great regard for Yogin Ma. Sri Maharaj (Swami Brahma-nandaji) had a soft place in his heart for Yogin Ma, who also had great love for him and used to entertain him with much care and affection. We know from personal experience how Yogin Ma would be beside herself with joy if Sri Maharaj were invited to dinner at the house of the Holy Mother. Then perhaps she would arrange for many varieties of dishes and delicacies, cooking one or two kinds herself with her own hands. Swamiji also had great love for Yogin Ma. Perhaps Swamiji was coming from the Math while Yogin Ma was having her bath in the Ganges. Alighting from the boat almost the first words he would utter would be, "Yogin Ma, I will have my meal to-day at your place. Please prepare that favourite curry of mine." We have heard from Yogin Ma herself that once while she was at Benares, Swamiji who happened to be there, saw her and



said, "Here is your Viswanath." Swamiji was so fond of things prepared by Yogin Ma that he would make fun and say, "To-day is my birthday. Entertain me well with nice dishes, specially with Paramanna."

Yogin Ma had devotion to all forms of the Deity. Though she was specially devoted to Sri Ramakrishna with whom she had taken her refuge as the visible manifestation of God, she was never narrow and bigoted. Having that toleration common to Hinduism, she would worship all the forms of the Divinity including Sitala, Shashthi, etc. While she was an expert in formal worship, ceremonials and fasts, she had also the highest form of devotion and knowledge in her. That is why Sri Ramakrishna once remarked, "Among women Yogin has the characteristics of a Jnani."

Yogin Ma's life was really a type of the ancient Indian womanhood, rich with profound spiritual experiences. And if we study it we shall find that the Master's remark about her that she was not an ordinary bud blossoming quickly, but rather the bud of a thousand-petalled lotus opening slowly and gradually, has come literally true. \* \*

—Rendered from the *Udbodhan*.

## SRI KRISHNA AND UDDHAVA.

(Continued from p. 374.)

इज्याध्ययनदानानि सर्वेषां च द्विजन्मनाम् ॥

प्रतिग्रहोऽध्यापनं च ब्राह्मणस्यैव याजनम् ॥ ४० ॥

40. The performance of sacrifices, study, and the making of gifts are the duties of the twice-born. Acceptance of gifts, teaching, and the helping of others to perform sacrifices are the occupations of the Brahmana.

प्रतिग्रहं मन्यमानस्तपस्तेजोयशोनुदम् ॥

अन्याभ्यामेव जीवेत शिलैर्वा दोषदृक् तयोः ॥ ४१ ॥

41. A Brahmana who regards the acceptance of gifts as destructive of austerity, spirit of independence

and fame, should live by either of the other two means, or if he considers them as harmful, live upon the grains left ungathered<sup>1</sup> in the fields.

[1 *Ungathered*—by the owner as useless.]

ब्राह्मणस्य हि देहोऽयं क्षुद्रकामाय नेष्यते ॥

कृच्छ्राय तपसे चेह प्रेत्यानन्तसुखाय च ॥ ४२ ॥

42. The body of a Brahmana is certainly not meant for the satisfaction of petty ends. It is for rigorous austerity here, and endless happiness hereafter.

शिलोञ्छवृत्त्या परितुष्टचित्तो धर्मं महान्तं विरजं जुषाणः ॥

मथ्यर्पितात्मा गृह एव तिष्ठन्नातिप्रसक्तः समुपैति शान्तिम् ॥

43. A Brahmana content to live upon grains left in the fields and in front of shops, and observing the great taintless duty,<sup>1</sup> while he lives at home, with his mind given up to Me and not over-attached, attains to Peace.

[1 *Duty*—consisting of hospitality, etc.]

समुद्धरन्ति ये विप्रं सीदन्तं मत्परायणम् ॥

तानुद्धरिष्ये न चिरादापद्गो नौरिवार्णवात् ॥ ४४ ॥

44. Those that rescue a Brahmana<sup>1</sup> devoted to Me from his misfortune, I will quickly deliver from dangers, as a boat picks up a drowning man from the sea.

[1 *Brahmana*—This should be taken as a type. Any devotee is meant.]

सर्वाः समुद्धरेद्राजा पितेव व्यसनात्प्रजाः ॥

आत्मानमात्मना धीरो यथा गजपतिर्गजान् ॥ ४५ ॥

45. A king (specially) should deliver all his subjects from misfortunes like a father, and as the leader of elephants rescues the elephants in his herd, he should, preserving his balance, deliver himself by his own efforts.

एवंविधो नरपतिर्विमानेनार्कवर्चसा ॥

विधूयेहाशुभं कृत्स्नमिन्द्रेण सह मोदते ॥ ४६ ॥

46. Such a king shakes off all his sins on earth, and ascending the heaven in an aerial car resplendent like the

sun, enjoys in the company of Indra, the king of the gods.

सीदन्विप्रो वणिग्वृत्त्या पण्यैरेवापदं तरेत् ॥

खड्गेन वापदाक्रान्तो न श्ववृत्त्या कथंचन ॥ ४७ ॥

47. A helpless Brahmana should get over his trouble by setting up as a merchant,<sup>1</sup> selling only things allowable.<sup>2</sup> If he is still overtaken by misfortune, he should have recourse to the sword, but never resort to dog-like servility.

[The means of livelihood for all the castes in extremity are mentioned in verses 47—49.]

<sup>1</sup> *Merchant*—This is in contravention of Gautama's injunction that the occupation of a next lower caste should be adopted in times of danger. The Lord prefers this course to the life of a Kshatriya, because it is free from injury to others.

<sup>2</sup> *Allowable*—not wine etc.]

वैश्यवृत्त्या तु राजन्यो जीवेन्मृगययापदि ॥

चरेद्वा विप्ररूपेण न श्ववृत्त्या कथंचन ॥ ४८ ॥

48. A king in adversity should take up the occupation of a Vaisya, or live by hunting, or even as a Brahmana ; but never take to dog-like servility

शूद्रवृत्तिं भजेद्वैश्यः शूद्रः कारुकटक्रियाम् ॥

कृच्छ्रान्मुक्तो न गर्ह्येण वृत्तिं लिप्सेत कर्मणा ॥ ४९ ॥

49. A Vaisya in trouble should lead the life of a Sudra, and a Sudra adopt the weaving of mats etc., which is the occupation of the *Karus*.<sup>1</sup> Once free from the adversity none should desire to maintain himself by a despicable profession.

[<sup>1</sup> *Karus*—considered a very low class.]

वेदाध्याय स्वधा स्वाहा बल्यन्नाद्यैर्यथोदयम् ॥

देवर्षिपितृभूतानि मद्रूपाण्यन्वहं यजेत् ॥ ५० ॥

50. By means of study of the Vedas, the utterance of *Swadha*<sup>1</sup> and *Swaha*, little food-offerings, and distribution of food etc., a householder should, according to his means, daily worship<sup>2</sup> the Rishis, the Manes, the gods,

the lower animals, and men respectively, considering them as forms of Mine.

[1 *Swadha and Swaha*—words used as Mantras in the invocation of the Pitris and Devas respectively.

2 *Worship &c.*—This is the fivefold Yajna or sacrifice obligatory for every householder.]

यद्दृच्छयोपपन्नेन शुक्लेनोपार्जितेन वा ॥

धनेनापीडयन्मृत्यान्नायिनैवाहरेत्क्रतून् ॥ ५१ ॥

51. By means of wealth that comes of itself, or is acquired legitimately, he should judiciously perform the above sacrifices, without<sup>1</sup> taxing his dependants.

[1 *Without &c.*—He should not starve his family to perform his Yajnas.]

कुटुम्बेषु न सज्जेत न प्रमाद्येत्कुटुम्बापि ॥

विपश्चिन्नश्वरं पश्येद्दृष्टमपि दृष्टवत् ॥ ५२ ॥

52. He should not get attached to his family, and, even though he is a householder, should not forget God. The wise man should consider the unseen enjoyments of future life just as perishable as the visible enjoyments of this life.

पुत्रदारास्रबन्धूनां संगमः पान्थसंगमः ॥

अनुदेहं वियन्त्येते स्वप्नो निद्रानुगो यथा ॥ ५३ ॥

53. The association with sons, wife, relatives and friends is like the chance meeting of travellers. They depart with the end of each body, as dreams are inextricably bound with sleep.

इत्थं परिमृशन्मुक्तो गृहेष्वतिथिवद्वसन् ॥

न गृहेरनुबध्येत निर्ममो निरहंकृतः ॥ ५४ ॥

54. One who reflecting thus lives at home without attachment and egoism, like<sup>1</sup> a guest, is not fettered by the home, and is free.

[1 *Like &c.*—i.e., indifferently.]

कर्मभिर्गृहमेधीयैरिष्ट्वा मामेव भक्तिमान् ॥

तिष्ठेद्वनं वोपविशेत्प्रजावान्वा परिव्रजेत् ॥ ५५ ॥

55. A devotee, worshipping Me through his household duties, may lead a householder's life, may retire into the forest, or, if he has progeny, may embrace monasticism.

यस्त्वासक्तमतिर्गोहे पुत्रवित्तैषणातुरः ॥

स्त्रौणः कृपणधीर्मूढो ममाहमिति बध्यते ॥ ५६ ॥

56. But he who is attached to his house, is afflicted by the desire for sons and wealth, and is hen-pecked—is foolish, and being beguiled, he comes under the bondage of 'I and mine.'

[The last three verses condemn attachment to the family-life.]

अहो मे पितरौ वृद्धौ भार्या बालात्मजात्मजाः ॥

अनाथा मामृते दीनाः कथं जीवन्ति दुःखिताः ॥ ५७ ॥

57. "Alas, my parents are old ; my wife has got young children ; and how can she in her helpless state live, with these poor children, without me?"

एवं गृहाशयाक्षिप्तहृदयो मुढधीरयम् ॥

अतृप्तस्ताननुध्यायन्मृतोऽन्धं विशते तमः ॥ ५८ ॥

58. Thus does this foolish man, with his heart distracted by thoughts of home, continue to think of them without satisfaction. Then he dies and enters into abysmal darkness.<sup>1</sup>

[1 *Darkness*—birth in a very undesirable body.]

## REVIEWS AND NOTICES.

A System of National Education.—By Sri Aurobindo Ghose. Published by the Arya Publishing House, College Street Market, Calcutta. Pp. 55. Price not mentioned.

The book contains some illuminating, suggestive essays on education. "These essays," as mentioned in the Publisher's Note, "were first published in the Karma-Yogin in the year 1909. They are, however, incomplete, and the subject of national education proper has not been touched except in certain allusions." Still the problem of education has been nicely dealt with from a general standpoint. The writer, having an eye to the Hindu ideal of perfect growth from within, has brought out the psychological implications of education and incidentally referred to the defects of our present educational system.

"The true basis of Education," rightly observes Sri Aurobindo, "is the study of the human mind, infant, adolescent and adult. Any system of education founded on theories of academic perfection, which ignores the instrument of study, is more likely to hamper and impair intellectual growth than to produce a perfect and perfectly equipped mind." We hope that the author will complete his observations on the problems of national education that remain to be written, in another part.

Bhagwan Sri-Krishna, Part II.—By S. N. K. Bijurkar, B.A. Published by the author from Coondapoor, S. Kanara Dt. Pp. 62. Price As. 12.

This little book, divided into the Mathurakanda and the Dwarkakanda, mainly deals with the youthful period of Sri Krishna—his heroism, chivalry and statesmanship. In the last chapter the Lord's 'Excursion to Burma' sounds curious. Part III, containing an exposition of the Bhagavad-Gita, is yet to be out.

Dietetic Righteousness.—By Lakshman. Printed at the Hanuman Printing Works, Villupuram (S. India). Pp. 68. Price As. 10.

As the title shows, the book is a dissertation on diet. It considers, in the light of modern research and the injunctions of our Shastras, some valuable hygienic principles with reference to the proper method, time, place, kind, etc. of taking food.

A Metaphysique of Mysticism (Vedically Viewed).—By A Govindacharya Swami. Published by the Veda-Griham, Mysore. Pp. 480. Price not mentioned.

This is a book on mysticism in which we find brought together all possible scattered data on the subject, interpreted in the light of the teachings of the Vedanta. What has been spoken has been corroborated by illustrations from the different cults of Hinduism and from Christianity, Sufism and Buddhism. The mystical state which is a supra-normal, immediate experience of the Ultimate Reality, the Truth-Goodness-Beauty, has been supported by metaphysical reasons. The author, it must be said, has shown much scholarship and research in explaining mysticism and vindicating its rightful place in human life.

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## REPORTS AND APPEALS.

The First Report of the Sri Ramakrishna Vidyapith, Deoghar, Behar, from May, 1922 to April, 1924.

The institution is a model residential school, conducted directly under the supervision of some monks of the Ramakrishna Mission. Based upon the ideals of the ancient Gurukula, it aims to give the boys, at present only Hindu boys, an all-round training, physical, intellectual, moral and spiritual. The total strength of the students has at present come up to forty, including four day-scholars. The principal sources of income of the school are the fees taken from the boys and the subscriptions and donations from the public. The total receipts during the years amounted to Rs. 9,829-1-0 and the total expenditure to Rs. 7,996-13-9.

Located as the Vidyapith now is in a rented house, it is in urgent need of a place of its own. Fortunately, a plot of land in the suburbs of Deoghar has been kindly awarded by Kumar Arun Chandra Sinha, Zemindar, Paikpara. A sum of Rs. 5,000 has also been promised by a kind-hearted gentleman for the construction of the buildings, the total cost of which has been estimated at Rs. 25,000. Besides, a permanent fund is essential for the upkeep of the institution.

We appeal to the generous public to respond to this call for funds. Contributions may be sent to the President, R. K. Mission, Belur, Howrah, or to the Rector of the Vidyapith.

The Sri Sarada Charitable Dispensary and the Sri Sarada Vidyapith, Jayrambati.

Jayrambati, the birthplace of the Holy Mother, is a small, out of the way village in the district of Bankura. The annual havoc done to the place and its neighbourhood by malaria, influenza, dysentery and such other diseases, is great. For the relief of the people of the locality, Sj. Lalit Mohan Chatterjee, a kind-hearted gentleman of Baghbazar, started in 1915 a free Homeopathic Dispensary, called, after the Holy Mother, the Sri Sarada Charitable Dispensary. While alive he did much towards the maintenance of the Dispensary. After his passing away, the Ramakrishna Mission took over charge of the Dispensary and has been managing it since.

Besides, in Jayrambati and the adjacent villages an educational institution was a long-felt necessity. To remove this want the Mission has recently opened a primary school, called, after the Holy Mother, the Sri Sarada Vidyapith, which has since been doing good work, giving the villagers the light of education.

Now for the efficient working of these two institutions, the usefulness of which is so great, more land should be acquired and permanent buildings should be constructed. This means a large amount of money. The Mission, therefore, appeals to the benevolent public for help.



Contributions may kindly be sent to the Secretary, R. K. Mission, 1, Mukherjee Lane, Baghbazar, Calcutta, or to the Secretary, the Sri Matri Mandir, Jayrambati, P.O. Deshra, Dt. Bankura.

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## NEWS AND NOTES.

### THE SOUTH INDIAN FLOOD RELIEF.

Our countrymen are already aware of the great catastrophe brought on some districts of South India by the floods in the Cauvery and its tributaries. Owing to the enormous rise of water in these rivers, numbers of villages on their banks have been washed away, and thousands of people have been rendered homeless and destitute. To relieve the acute distress of the flood-stricken people, the Ramakrishna Mission promptly sent workers to the affected areas.

By enquiry and personal inspection, the workers of the Mission have come to realise the gravity of the situation and against overwhelming odds they have been able to start some centres in the districts of coimbatore and Tanjore. In the twentythree villages they have visited so far, no less than 1,667 houses have been damaged or otherwise rendered quite unfit for occupation, and the loss has been estimated at an amount over several thousands of rupees. The inspection done so far comprises only a few villages of one Taluk. With the help of gentlemen, official or non-official, about 1,750 people belonging to 450 families have been given relief in the shape of distribution of grain, cloths etc.

All this has been done within a few days of the starting of the relief work. Still there are hundreds of villages to be visited, and the people that rush for receiving help are innumerable. It is apprehended that the distress will last for over several months. Those who have lost their houses, should be supplied with building

materials and other necessaries. The distribution of grains to those who are unable to secure work and earn their livelihood, should be continued, till the Government provides sufficient scope for manual labour by the opening of such new works as roads, canals, bridges etc.

The Mission appeals to our generous countrymen to come forward with financial help, so that it may continue this work of service to our suffering brethren. Contributions may kindly be sent to the President, R. K. Mission, The Math, Belur (Howrah) or to the President, R. K. Mission (Madras Branch), Mylapore, Madras.

### THE CRY OF LABOUR.

The problem of Indian labour is becoming serious day by day and should not be neglected any longer. It will spell disaster and bring ruin to the nation, unless it is promptly solved. But unfortunately very few among us know anything about the actual conditions under which our labourers live. It is a fact—a disgraceful fact, that here in India, fifty millions of human beings—the workers in factories and the tillers of fields—are deprived of all the amenities of life, leading, wretched existence worse than that of beasts.

Mr. C. F. Andrews, who had lived and worked in the slums of South East London and Sunderland before he came out to this country, speaks and writes again and again on the problem of Indian labour. "There (in Europe) I saw terrible sights," said Mr. Andrews in a lecture, "and met with very bad conditions of labour, but never in my life had I seen anything so bad as that which I discovered in India, when I came to investigate out here. There were women and children working exceptionally long hours all through the hot weather in unventilated rooms. There were men who worked year in, year out, at 12 hours a day with only half an hour's interval in the middle of the day during which to get their food. They were crowded into quarters to sleep in, which were more like cattle pens than human habitations. The holidays were pitifully few and the conditions of labour pitifully

bad. It was a state of 'wage slavery,' differing very little in its misery from the bodily slavery of old, which was abolished a century ago."\* The picture given above, coming as it does from one who has been ever since in close touch with the Indian labour problem, is far from being overdrawn.

Worse was the indentured labour system by which thousands of men and women of this country used to be sent out to the plantations in Fiji, Natal, British Guiana, Mauritius and other colonies. As a result of a persistent struggle of Mahatma Gandhi, Mr. Andrews and others to put an end to that iniquitous system, it has recently been stopped by the Government.

Now we should seriously try to remedy the evils that exist here in India, in our slums, fields and factories. Swami Vivekananda, whose heart ever bled for the poor and the oppressed, exhorted our countrymen again and again in his lectures and writings to work for the amelioration of the Indian proletariat. Let us study the conditions of the factory and the field labour, the indebtedness, the daily wage, the sale of produce, etc., and so improve things that the labourers may lead decent, healthy and worthy lives.

### THE JOINT FAMILY SYSTEM.

Like so many of our ancient institutions which have given way before the impact of Western ideas and culture, the joint family system, too, has undergone many changes. There are reasons to fear that it may become altogether a thing of the past in the near future. It is very difficult to arrive at any cut and dried conclusion as to whether this time-honoured institution has outlived its utility. Those who are not blind admirers of any ideas simply because they are modern, will find many justifications to cling to the spirit underlying the old joint family system. It will appear that in this course there is not only safety but also wisdom, provided of course the

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\* Taken from the 'Welfare'.

form of the family is made sufficiently elastic. When it is remembered that under the easier and calmer economic conditions of the life of old, the joint family was a great safeguard against many unexpected and unfortunate accidents to its members, it behoves us to explore all the possibilities for a revival of the system.

Professor Radha Kamal Mukerjee in the course of an interesting article on "The Development of the Family in India" in a recent number of the Modern Review shows how the joint family system is undergoing changes under the stress of the new forces and circumstances. He explains how conjugal unhappiness, domestic inharmony and the disappearance of many womanly virtues have resulted as a consequence of the decay of the system. He also points out the disastrous effects of the economic and industrial conditions peculiar to city life, upon the stability of the family system.

But he concludes:—"These changes surrounding our life encourage us to believe that our family is not disintegrating but that we are witnessing the transition to a nobler family. We shall see in future none of the autocracy of the head of the family which suppresses the legitimate individuality of a family member, nor the husband's overawing mastery and the wife's shrinking subservience which now masquerade behind the excusing doctrine of *Satihood*. Nor again should the ideal of fidelity be one-sided, a male code of domestic ethics which forgets or minimises the significance of man's chastity. The family of the future will emerge out of the wedlock of the above contrasted ideals ; but no noble family can arise on an economic edifice so cramped and narrow."

It is difficult to say whether there is sufficient justification for this most optimistic conclusion of the writer. In any case, when the force of the tide of individualism that has swept over the country has spent itself out, it might be expected that the social philosophers and legislators would turn their attention to the basic principles upon which the joint family system has been built up.

## SRI RAMAKRISHNA MANDIR AT OOTACAMOND.

His Holiness Swami Shivananda, President of the Ramakrishna Mission, who had been staying at Coonoor, went to Ootacamond by the first week of July to inaugurate the construction of a Mandir and Ashrama to be dedicated to Sri Ramakrishna. As a preliminary, a public meeting was held on 6th July at the Anjuman premises under the presidency of Mr. B. Rama Rao, a leading Vakil of the place. Swami Srivasananda, one of the members of the Mission, explained to the audience the aims and objects of the Mission and its activities in various parts of the world. The meeting resolved to construct for religious propaganda and social service a Mandir and Ashrama which would be a branch of the Mission, and requested His Holiness to accept the offer. An influential representative Committee was formed to carry out the objects of the meeting.

Mr. Tiruvengadam Pillai generously offered, as a free gift, a plot of land in the Bishop's Down, measuring two acres and commanding an excellent view. Mr. Mandaram Rangiah Chetty, a merchant of Madras, expressed his willingness to build the central hall of the Mandir at a cost of Rs. 2,000. Many leading men of the station also undertook to build the other portions of the Mandir or subscribed liberally.

On 11th July, the inauguration ceremony was performed on the site with Homa, Vedic chanting and other due religious rites. His Holiness turned the first sod for excavating the foundation with a silver pick-axe presented to him for the purpose. Much enthusiasm prevailed on the occasion.

An address to His Holiness was read by Mr. B. Rama Rao, the President of the Committee. The address, in welcoming the Swami, stated that the teachings of Sri Ramakrishna and Swami Vivekananda had been studied by the public with much profit for several years past. A similar address was also presented by the leading Badagas of several villages in the vicinity, and special songs, composed for the occasion, were also sung. His

Holiness felt deeply touched by the earnestness of the public of Ootacamond in organising a branch of the Mission in the hills and expressed great pleasure that the teachings of the Mission had so impressed the people there. He acknowledged with gratitude the generous offers of contribution in the shape of land and money, and thanked the public for their kind assistance in this noble cause of religion and service of humanity.

#### SRI RAMAKRISHNA UTSAV AT FARIDPUR.

Under the auspices of the local Sri Ramakrishna Samity, the birthday of Sri Ramakrishna was celebrated with great success at Faridpur on the 4th May last. Sankirtan continued throughout the day. About 1,600 people were sumptuously fed on the occasion. In the evening a meeting was held in the Town Hall under the presidency of Principal Kamakhya Nath Mitra. Rai Jatindra Nath Sinha Bahadur, Retired District Magistrate, read an interesting paper on the life and teachings of the Prophet of Dakshineswar. Lectures were delivered by Sjs. Pratap Chandra Guha Ray, Brahma Mohan Ghosh, Swami Karunananda and Benode Lal Bhadra, M.A., B.L.

#### LECTURE ON VEDANTA AT MANIKGANJ, DACCA.

Requested by the public of the locality, Swami Vasudevananda, Swami Kamaleswarananda and Swami Mukteswarananda of our Mission visited Manikganj, Dacca, by the end of May last. Under the auspices of some leading gentlemen of the place, meetings were arranged on the 31st May and 1st June, and there was a decent gathering of ladies and gentlemen to hear the Swamis.

Swami Vasudevananda enlightened the audience by a lucid exposition of the eternal truths of the Upanishads. Among other things, he emphasised that the service of humanity should be based upon the recognition of the principle that one indivisible Spirit resides everywhere. Besides, he dwelt at length upon the present condition of the country and upon the necessity of spreading Vedanta,

so as to enable the people to find out a common ground to stand upon at this hour when communal jealousy and ultra-conservatism are eating into the vitals of the nation.

Swami Kamaleswarananda also gave an interesting discourse on 'Yajnavalkya and Maitreyi Samvad,' while Swami Mukteswarananda charmed the assembled people by singing some devotional songs and 'Ramnam-Kirtan.'

#### THE PREMANANDA MEMORIAL TEMPLE AT SONARGAON, DACCA.

The opening ceremony of the Premananda Memorial Temple was duly performed by Srimat Swami Subodhananda at the Sri Ramakrishna Sevashrama, Sonargaon, Dacca, on 7th May. The anniversary meeting of the Sevashrama was also held on the same day under the presidency of the said Swami. Some Sannyasins and Brahmacharins of our Mission were present on the occasion, besides a large number of Hindus and Mahomedans of the place. Among others a Maulavi Saheb spoke at length on the humanitarian activities of the Sevashrama and called upon both Hindus and Mahomedans to join hands in the common cause of the service of the poor and the sick. About 3,000 persons were given Prasad at the end of the meeting.

#### MAYAVATI CHARITABLE DISPENSARY.

We have the pleasure to acknowledge with hearty thanks the following kind donations to the above fund, in rupees, from January to July, 1924:—

COLLECTED THROUGH SWAMI NIKHILANANDA: Prof. K. Rambhatji, Jodhpur, 10; Kumar Saheb Madho Singhji of Sankhwai, Jodhpur, 10; Ganapat Singh Esq., Baroda, 5; C. R. Shelat Esq., Surat, 2; A. B. Godrej Esq., Bombay, 10; A. E. Tendulkar Esq., Bombay, 2; *Palanpur*: H. H. The Nawab Saheb 200; Hiralalbai P. Mehta Esq., 50; Chotolal H. Mehta Esq., 70; Seth Chandulal Karshandas Mashruwala Esq., 100; *Ahmedabad*: P. N. Kinariwala Esq., 500; Hiralal Chunilal Mashruwala Esq., 100; S. Mohanlal Chunilal Esq., 25;

Ramanlal B. G. Shah Esq., 15 ; Seth Bhikhabhai Panachand Esq., 50 ; Bhogilal D. Lala Esq., 20 ; Balaji Esq., 10 ; Seth Chaganlal Chimanlal Esq., 5 ; Seth Wadilal Chotolal Nana Esq., 25 ; S. Chimanlal Girdharlal Esq., 25 ; S. Thakurlal Chimanlal Esq., 51 ; S. Somabhai Mulchand Esq., 15 ; S. Ratanlal Achratlal Esq., 5 ; S. Madanlal Lalji Esq., 5 ; S. Ratilal Nathalal Esq., 25 ; S. Shankarlal Balabhai Esq., 41 ; S. Chimanlal Harilal Nagri Esq., 51 ; M. Lalubhai Govardhandas Esq., 11 ; S. Amritlal Kalidas Esq., 200 ; Seth Brij Ballabhdas Esq., 100 ; Ahmedabad New Cotton Mills Ltd., 200 ; Ahmedabad Cotton Manufacturing Co., Ltd., 100 ; Ahmedabad Luxmi Cotton Mills Co., Ltd., 100 ; A friend, 51.

RECEIVED AT MAYAVATI : D. K. Natu Esq., Surat, 22 ; C. P. Raju Esq., Madras, 10 ; Miss B. E. Baughan, New Zealand, 14 ; Raja Bahadur Esq., Patiala, 5 ; Gangaram Puneta Esq., Furti, 10 ; Bachi Ram Ramchandra Esq., Bisjula, 15 ; A poor Narayan, 10 ; Pt. Hariram Pande, Almora, 5 ; Pt. Gangadutt Pande, Almora, 5 ; Pt. Chandradutt Pande, Lohaghat, 5 ; His daughter, 5 ; *Champawat* : Pt. Sthanu Prasad, 1 ; Pt. Mitrananda, 2 ; Sj. Fateh Singh, 5 ; His Mother, 5 ; Pt. Hariram Dhasmana, 17 ; Rudralal Shah Esq., 2 ; Hayat Singh Taragi Esq., 2 ; Jayram Shah Esq., 2 ; Sri Krishna Tabildar Esq., 1 ; Narayan Singh Taragi Esq., 2 ; Sj. Rajkumar & friends, Budaon, 10 ; S. N. Majumdar Esq., Dumka, 5 ; P. Jash Esq., Dumka, 1 ; *Pallatur* : A. M. Palaniappa Chettyar Esq., 5 ; S. T. A. Alagappa Chettyar Esq., 2 ; S. M. Ramanathan Chettyar Esq., 5 ; Messrs. Premballabh Kharkwal, Gopaldutt Kharkwal and Hari Kishen Kharkwal, with their Mother, Bisjula, 50 ; C. S. Mehta Esq., and others Bombay, Rs. 7/8.

Further contributions will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI MADHAVANANDA,  
President, Advaita Ashrama,  
Mayavati, via Champawat, Dt. Almora.