

Prabuddha Bharata

उत्तिष्ठत जायत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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

—SWAMI VIVEKANANDA.

VOL. XXIX. OCTOBER, 1924. No. 10.

CONVERSATIONS WITH SWAMI TURIYANANDA.

23rd July, 1920.

It rained in the morning, which greatly removed the oppressive heat. When, after the Gita-class, the usual audience gathered round him, the Swami asked one of the party what book was read that day. The person asked answered, "For the last few days we have been reading the Gita with Sridhara Swami's Commentary."

The Swami—The Gita is a splendid book. Though it is a Smriti, it is often classed among the Upanishads, for it contains all their essential truths. Haven't you noticed how, under each chapter, is written, "In the Upanishad of the Gita" &c.? The Gita is called Srimad-Bhagavad-Gitopanishat. It is therefore that sages

have said, सकृद्वीताम्भसि स्नान संसारमलनाशनम् । “A single plunge in the waters of the Gita removes the dirt that has accumulated from birth to birth.” The body and the mind have been stained with the dirt of countless past lives, and it is all washed by a bath in the waters of the Gita. It won't do merely to have a surface acquaintance with the book, you must dive deep in it. You will understand the Gita all the better if you first go through the Upanishads.

The Swami got animated as he spoke on the Absolute state and other allied topics, and suddenly looking upon the faces of those present said, “Therefore the poet declared, ‘May it never fall to my lot to communicate poetry to one who is innocent of it!’” Everybody felt ashamed at heart for having achieved so little in life, and kept quiet. The Swami broke the tension of the moment by changing the topic. He said: “It is refreshingly cool now. Oh, what a dreadfully hot weather we have just passed through! Atmospheric heat and cold are not things of a permanent nature. They come and pass away. Haven't you read in the Gita, ‘It is the contact with sense-objects, O Arjuna, that gives rise to the sensations of heat and cold, of pleasure and pain; these are subject to origin and destruction. So you must bear them.’ Since these are mere sensations, the Lord advises us to put up with them. You know Sri Ramakrishna used to say, ‘In the (Bengali) alphabet each sound is represented by one, or at the most, two letters, but there are three letters in the S group. This means that we must bear and forbear. He who does this survives, but he who does the opposite surely comes to grief.’ What a terrible heat we have had, and now it

is so cool ! A sea is no more than a mud-puddle when you have already crossed it. All anxiety and trouble are at the initial stage.”

The Swami sang a song to the effect : None cares to give a thought to a danger already averted. After a short pause he continued : It is a very difficult task to speak, for the same statement is variously understood by different people, and sometimes they are found to suffer in consequence. Real monks and sages never speak anything to cause any pain to others. They therefore make only general statements that are calculated to help humanity. Still you must have noticed how troubles arise over them. It is not everybody that appreciates humour. Hence one has to speak guardedly.

Ah, what a fund of humour we noticed in Sri Ramakrishna ! It was unexampled. One day Keshab Babu was to pay a visit to Dakshineswar. Even before the appointed time, Sri Ramakrishna put on a red-bordered cloth, covered his body with a decent Chadar, and with his lips crimsoned by the chewing of betel, began to pace the verandah of his room in expectation of Keshab. When Keshab saw him in that state he remarked, “Ah, to-day you have dressed yourself with extraordinary care. What is the matter?” “Why,” replied Sri Ramakrishna smiling, “to-day I have to charm Keshab ! That’s what all this trimming is for.” At this Keshab began to laugh.

Once, at a certain place, there was being performed a Harikatha, to which Sri Ramakrishna was listening, seated quietly on one side. It was about ten o’clock in the night when the chanting was finished. None in that assembly knew Sri Ramakrishna, except two or three.

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One of them said to those about him, within the hearing of the Master, "You don't know,—he is a regular honeycomb, with oh, what a large store of honey in it! Poke at it well, and you will see what a treasure of sweetness is there!" Hearing this Sri Ramakrishna with folded palms replied, "It is already far into the night, so spare me, for goodness' sake. Please go home, and you will all find there means enough to sweeten your hours of rest."

Swamiji also was very humorous. But his humour could not compare with Sri Ramakrishna's, which used to create side-splitting laughters. He would say, "I keep people in the right mood by introducing secular topics now and then." Once a Brahma devotee referred to Keshab and Pratap Mazumdar, in their very presence, saying that they were like Gauranga and Nityananda. Sri Ramakrishna was close by. Keshab asked him, "What then are you?" Sri Ramakrishna at once replied, "I am the dust of your feet." At this Keshab said, "He is never to be caught napping."

It was Sri Ramakrishna who taught the Brahmans to salute in the proper fashion. The idea of the motherhood of God was also his gift to the Brahma Samaj.

Every word of Sri Ramakrishna was instinct with a wonderful power. He used to snatch the hearts of people, as it were. The Americans like heart-to-heart talk very much. It is much more effective with them than lectures.

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## OCCASIONAL NOTES.

The Indian poet, Rabindra Nath Tagore's recent visit to China was in response to an invitation from the Chinese people who received him with open arms and showed him all the courtesy and honour due to a great man. "At last, here is a foreigner who has come to appreciate and not to mock or to exploit, a visitor to whom we are delighted to act as host and for whom no hospitality is good enough, the heir of a great civilisation and the representative of a great historical tradition."—Such was the feeling when China greeted the Poet from India. Seldom do the best minds of the different races belonging to the different nationalities come together and get opportunities for the exchange of ideas and ideals. It is generally the merchants, diplomats, creed-mongers, missionaries, soldiers or the like who go about scouring the globe, calumniating, exploiting or converting the people they come across. Their travels are actuated by a selfish, ignoble end, and they return home, some rich with money and others with perverted stories of their one-sided experience. But how different is the mission of those lovers of truth who are inspired by nobler visions! They carry a message of sympathy and toleration wherever they go and try to cement the bonds of love and cordiality between man and man. In days gone by, India had the proud privilege of sending teachers with such a mission and not armies and navies, diplomats and legations, to the other parts of the world. China who professes her faith in the Lord Buddha, cannot but acknowledge her deep debt of gratitude to India. "India

has always been a kind of fairy land in our minds," said the old Civil Governor of Nanking to Rabindra Nath, "and we had come to look on India as a kind of magic source, a distant Paradise out of which great streams of artistic, devotional and religious inspiration flowed continuously to China until the thread of direct contact was broken so many years ago."



As one moves among the Chinese people, observing their manners and customs, visiting their temples and shrines, and studying their art, philosophy and religion, one notices the clear marks of an ancient friendship China had with India. Really, India has left an indelible impression upon some of the aspects of the Chinese life. It was natural therefore that Dr. Tagore was quite at home in China, talking freely with her scholars, statesmen and youths. "Amongst you my mind feels not the least oppression of any undue sense of race feeling or difference of tradition. I am rather reminded of the day when India claimed you as brothers and sent you her love. That relationship is, I hope, still there, hidden in the heart of all of us,—the people of the East. The path may be overgrown with the grass of centuries, but we shall find traces of it still,"—observed Rabindra Nath while addressing a gathering of students at Shanghai. While in China, the Poet was quick to appreciate the new awakening he saw there, but at the same time he was not slow to remind her of the dangers of a blind imitation of the West with which some of her young men were seized. He pointed out to her in unmistakable terms the evils of the Western materialism and militarism, even at the risk of his popularity. "In the year 1915, the



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military party in Japan presented to China the notorious and shameful 21 points, which would have reduced China to complete subjection. In utter humiliation, China was obliged to bow before the might of military Japan. At that time the iron entered into her soul,"—writes Mr. C. F. Andrews regarding the impending crisis in China. Thoughtlessly have her young men recognised the greater efficacy of brute force in place of their old Confusian classics about the reign of morality and benevolence and the principle of Ahimsa of their Lord Buddha. But we must not forget that rural China, comprising nearly three-fourths of the entire population, is as yet unaffected by any undue enthusiasm for material progress, scientific improvement and military power. It is for Young China that Rabindra Nath has left this great message: "By the help of unrighteousness men do prosper, men do gain victory over their enemies, men do attain what they desire; but they perish at the root." We hope it will serve as an eye-opener to Young China.



From China Rabindra Nath went to Japan where also he was right royally received. His meeting with Mr. Mitsuru Toyama, one of the most venerated men of Japan, is interesting, for it symbolises the union between Hindustan and the Land of the Rising Sun. Last time, that is some eight years back, when the Poet went to Japan, he was rejected. After the first outbursts of a grand reception when he spoke out on the dangers of the materialistic turn Japan was taking at that time, he lost his popularity. Intoxicated by the success she had had in beating some of the European powers in their own game, Japan was going down the steep descent of materialism and

militarism. She was not prepared to listen to the Poet's gospel of a spirit of love and universal brotherhood, and the whole newspaper press turned upon him, wrote against him and warned the Japanese people not to hear Rabindra Nath, for he was the Poet of a subject nation. It was then that he wrote the 'Song of the Defeated'. But this time Japan gave him a patient and respectful hearing. The recent tide of circumstances has compelled her to change her course. "The fever of warlike excitement which seemed to be consuming Japan in 1916," writes Mr. Andrews, "has slightly abated. The awful lesson of Europe in ruins has been taken to heart. The disaster of the earthquake, which struck Japan's material power at its very centre and overwhelmed it in a moment, has carried the lesson still further. These great world-shaking events; coming one on the top of another, have shattered Japan's self-confidence. The words, which Jesus said about the soul: 'What shall it profit a man, if he shall gain the whole world and lose his own soul?' have become full of significance to Japan. In consequence, the fever of militarism has somewhat diminished. The sober mind has returned in some degree." It is a happy sign that Japan is turning over a new leaf in her national life and trying to remodel it on a spiritual foundation.

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Rabindra Nath's recent visit to the Far East, to China and Japan, is significant in many respects. It will, in the first place, very likely bring to bear a healthy influence upon Asiatic politics. He went out, not as an ordinary tourist or casual globe-trotter, but as one of those great minds whose main object in life is to search after

truth, goodness and beauty, irrespective of creed, race or nationality. Full of that breadth of heart and great receptivity which characterise a poet, he had his mind open to receive, study and assimilate what was best and noblest in the lands he visited. Besides, in his mission he had at his back the credit of belonging to a race whose culture and civilisation once contributed substantially to human progress. Let Asia be true to her soul—is the burden of the Poet's song. If she adopts European methods, answering brute force with brute force, she will be disloyal to her age-long cultural history. And the same infernal scenes as were enacted in Europe, will be repeated in Asia in all their naked horror and ugliness and make the lot of people more miserable than we can conceive. The war-engines of destruction will contaminate the sacred soil of the Orient, and the vision of world-federation will ever remain a Utopian idea never to be realised. Whenever we see the warships with national flags cruising about the Asiatic coasts, near the harbours of China and Japan, whenever we see the youths of the pioneer Asiatic countries busy in training themselves after the Western fashion exclusively for earthly acquisition and military power, we despair of the future of humanity. The renaissance of Asia should be along a line different from that of the West,—it should be in art, philosophy and religion. Let Asia grow in her culture of the spirit-consciousness. Let her rise out of a material existence into the higher, deeper and wider life, and solve the ultimate problem of the peace of humanity by conquering nature within. She has done so many times in the past and is expected to do so again in the future.

Being unable to cope with the aggressive, self-centred West, the Orient has no doubt been humbled, humiliated and exploited time and again. But that is no reason why she should copy Western barbarism and prepare herself for retaliation. Such a conduct will be beneficial to none; it will rather let loose the forces of evil and spell disaster to both the continents. No, that is not to be. Asia must arise, awake and regain her ethical and religious ideals. If one watches carefully the real state of things, one will surely notice that deep below the waves of westernisation agitating the surface, there is an undercurrent of reaction all over Asia. "It is the spreading disenchantment with white superiority, the superiority of Western civilization. A reaction has set in against the blind worship, the avid imitation, and the gulping of everything Western, just because it is Western that had characterized the younger generation of the colored races. * * * There is now not only skepticism, but affirmative criticism of the Western system; a cry for the arrest of its advance,"—writes an American writer who has long been in the East and seen things first-hand. Going to account for the reasons of this revolt, the same writer states: "This feeling is not anti-white or racial at all. It is against the concept of life we (the people of the West) have brought into the world and insist on spreading. It is a challenge to our civilization and not a threat, and a challenge not to a test of strength but to a comparison of merits." Hence rightly estimated the revivalistic movements in Asia need not give rise to any feeling of disquietude in European politics comprehended in the imperial German catchword

the Yellow Peril. The idea of an awakened and unified Pan-Asia has a deeper cultural basis.

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“Asia is one. The Himalayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end of life,”—wrote Kakasu Okakura, a Japanese scholar and artist of world-wide travel, in his epoch-making work, ‘The Ideals of the East.’ What he said is too true. The great Swami Vivekananda repeated the same thing in his lectures and writings many times in India and abroad. Asia is one, strong and powerful, for she has borne witness to the consciousness of the Spirit from age to age. It is not without a meaning that Asia is the mother of all the great world-religions—Hinduism, Buddhism, Zoroastrianism, Judaism, Christianity and Islam. Asian idealism was inspired by its supreme conviction in the unity of all forms of life and by its singular faith in the brotherhood of man, the fatherhood of God and the ultimate triumph of the moral and spiritual laws which govern this world of ours. This materialistic age, dominated by a ‘will to power’ and supported by steam, steel and electricity, is badly in need

of Asian idealism. The Light which once came from the East, will again come from the same quarter and illumine the dark paths of erring humanity.

SRI RAMAKRISHNA AND BANKIM CHANDRA
CHATTERJEE.

RENDERED FROM A CONTRIBUTION OF M. TO THE UDBODHAN.

Bankim Chandra Chatterjee, the great Bengali novelist, met Sri Ramakrishna once only, in the house of his friend Adhar Chandra Sen, on 6th December, 1884. To meet the Master, Adhar had invited several of his brother officers, of whom Bankim was one. Adhar introduced his friend saying, "Sir, he is a great scholar and has written many books. He has come to see you. His name is Bankim Babu."

Sri Ramakrishna (smiling): Ah, Bankim!* Well, whose influence has made you bent?

Bankim (smiling): Ah, Sir, it is the kick of British boots that has made me so.

Sri Ramakrishna: "No, no, I don't mean that. Sri Krishna was bent through love—love of Sri Radha. It took away the stiffness of his body and gave him that characteristic pose. Thus do some explain the posture of Krishna. Do you know why he looked dark and so small—of a man's size? So long as God is at a distance, He looks dark, as the water of the ocean appears blue from a distance. But it is no longer so when you go near the ocean or take some of it in your hand. Then it is transparent. The sun appears very small because it is so far off; it is no longer small when one goes near it. God, too, looks neither dark nor small if one knows His real nature. But it is a thing far, far off—one cannot realise it except in Samadhi. As long as there is the

* Bankim literally means 'bent'

distinction of 'I' and 'thou', name and form must remain. It is all His play. As long as we are obsessed with the idea of separateness, God reveals Himself to us in various forms.

"Sri Krishna is the Purusha—the Male Principle, and Radha is His Sakti—the Primordial Power. What is the significance of the united forms of Krishna and Radha? It means that Purusha and Prakriti are identical—there is no difference between them. Purusha cannot exist without Prakriti, nor can Prakriti exist without Purusha. One implies the other. Therefore you find in the united forms of Krishna and Radha that their eyes are riveted to each other. Again, Radha's complexion is bright like lightning; so Krishna has put on a yellow cloth. And Sri Krishna's complexion is blue like a cloud, so Radha has put on a blue cloth and has also decked herself with a sapphire. She has ringing anklets on her legs; so Krishna also has worn the same thing. That is to say, there is union between Purusha and Prakriti both inside and outside"

As Sri Ramakrishna finished these words, Bankim and other friends of Adhar began to speak among themselves in English.

Sri Ramakrishna (smiling): Well, what are you saying in English?

Adhar: Sir, we have been discussing what you said just now.

Sri Ramakrishna (to Bankim and others smiling): I am put in mind of a story which tickles me. I shall relate it to you. A certain barber was shaving a gentleman. The latter got just a little hurt and exclaimed, 'Damn!' Now the barber didn't know the meaning of the word. He at once put by his razor and everything and tucking up his sleeves—it was winter—demanded in an angry tone what he meant by it. The gentleman said, 'Well, don't be worried. Go on with your work. It doesn't mean anything serious. Only I want you to shave a bit more carefully.' But the barber wouldn't let him off so easily. He said, 'If the word means some-

thing good, then I take the epithet to myself, to my father and to my whole ancestry. But if it is a bad term, then it—with all its reduplicatives—goes to you, to your father and to your whole ancestry!

There was loud laughter over this. Then Bankim said to the Master: "Sir, why don't you preach?"

Sri Ramakrishna (smiling): "You talk of preaching! It springs from egotism. Man is but a puny creature. Preaching is reserved for God who has created the sun and moon and brought this universe to light. Is it an easy thing to preach? A man cannot really preach unless God reveals Himself to him and commissions him to do so. But you can have a travesty of it. If without that commission you go on preaching, people will listen to you for a few days and then forget everything. It will be just like any other excitement. So long as you go on speaking, people will say, 'Ah, how nicely he speaks!' But as soon as you stop, there is an end of the matter.

"So long as there is fire under the milk-pan, the milk will hiss and swell. But as soon as you remove the fire, the milk comes down to its former level.

"First of all one must develop one's powers by spiritual practice. Otherwise there can't be any preaching. It is like inviting a friend to share one's bed when there is hardly any room for oneself."

All listened to these words with attention.

Sri Ramakrishna (to Bankim): Well, you are a great scholar and have written many books. What do you think is the duty of man? What will accompany him after death? Of course you believe in a future life!

Bankim: Future life! What's that?

Sri Ramakrishna: Well, after realisation one no more goes to any other plane, there is no more rebirth. But until one has attained knowledge, realised God, one must return again and again into this world. There is no escape. For such a one there is the next world. Of course when a man attains knowledge, realises God, he is liberated and has no more to return. Boiled paddy,

when sown, no longer sprouts. A man who is boiled, that is, perfected,* on the fire of knowledge can no longer be made to participate in this play of creation. He cannot mix himself up with the world, for he is unattached to lust and wealth. What will be the good of sowing boiled paddy in the field?

Bankim (smiling): Sir, there are also many worthless plants which do not yield any fruit.

Sri Ramakrishna: "But a Jnani can by no means be compared to these. One who has realised God has acquired fruits not like the gourd or pumpkin, but the fruit of immortality. He is never born again. He has to go nowhere, neither to this world, nor to the solar sphere, nor to the lunar.

"All analogies are based on partial resemblance. You are a scholar, and haven't you read logic? The expression, 'terrible like a tiger,' doesn't mean that the object compared must have a big round head, like a tiger's. (*Laughter.*)

"I said the same thing to Keshab. Keshab asked me if there was any future life. I did not give him a direct reply. I said, "You must have noticed the potter drying his pots in the sun. Among them are some which are baked, while others are unbaked. Sometimes cattle trample and break these pots. The baked ones the potter throws away as useless. But he collects the unbaked shards, pounds them with a little water and puts them again on his wheel to make new pots; he doesn't leave them." Then I added, 'So long as you are unbaked, the Potter won't let you go until you have attained knowledge—realised God. He will again put you on the wheel. That is to say, you have to be born again and again and cannot escape it. When you realise God, you become free and the Potter leaves you, for you are no longer of any use in this creation of Maya. A Jnani has transcended Maya. So what will he do with it?'

* There is a play on the word 'Siddha' which has both these meanings.

“But some He keeps in this world of Maya, to teach mankind. A Jnani lives in the world, betaking himself to the higher aspect of Maya, in order to teach men. It is God who keeps him there for His work. Sukadeva and Sankaracharya are instances in point.

(To Bankim) “Well, what is your idea about the duties of man?”

Bankim (smiling): Well, I should say, eating, sleeping and enjoying the flesh.

Sri Ramakrishna (in disgust): “Pshaw, you are very saucy. You only utter what you always do. Eructations often smell of what one eats—radish or green cocoa-nut, for instance. You are constantly after lust and wealth, so only these words come to your lips. Dwelling constantly on sense-objects makes one calculating—insincere. But meditation on God makes one straightforward.

“What will mere scholarship avail if it is not attended with divine meditation—with discrimination and renunciation? A scholar who has studied much, who can glibly quote verses or has written books, but is attached to lust and considers wealth and fame as the essence of life, is nothing. He is no scholar whose mind is not turned to God.

“Some think, ‘These people are constantly busy with God, they are mad, they have lost their heads! But how clever are we! How we enjoy wealth, fame and sense-pleasures!’ Well, the crow also thinks it is very clever, but from early morning it begins to look for filth. Don’t you see how it restlessly moves about—as if it were very clever!”

There was a pin-drop silence in the room. Sri Ramakrishna continued: “Those who meditate on God, who pray day and night to be relieved of the craving for lust and wealth, to whom sense-pleasures taste bitter, and who can relish nothing but the bliss of the lotus feet of God—are of the nature of swans. If you place a mixture of milk and water before them, they will drink the milk only and leave aside the water. You must also

have noticed their gait. They go straight ahead. Real devotees also march towards God alone. They want nothing else ; they have no relish for anything else. (To Bankim, tenderly) Please don't take offence at my words."

Bankim : Sir, I have not come here to hear only sweet words.

Sri Ramakrishna : Lust and wealth constitute the world. They are Maya. They prevent us from seeing or thinking of God. After the birth of one or two children, one must live with his wife as brother and sister, and constantly talk of God. Then both will be drawn towards God and the wife will be a help in the path of spirituality. Without giving up the animal instinct none can taste divine bliss. One should sincerely pray to God to be freed from it. Next wealth. I used to sit on the bank of the Ganges below the Panchavati and discriminate that money was dust and dust money. Then I threw both into the Ganges.

Bankim : Indeed ! Is money the same thing as dust ? Even with four pice one can help a poor man. If money is as good as dust, do you mean to say that one shouldn't practise charity and philanthropy ?

Sri Ramakrishna : "Charity ! Philanthropy ! Dare you say that you have got the power to do good to others ? Well, man is so given to boasting, but if, when he is asleep, one pours ditch water into his mouth, he does not feel it. Where then would his boasting be ?

"A Sannyasin must give up lust and wealth. He can no more accept them. What has once been spat out has been spat out for ever. Even when a Sannyasin gives something to another, he doesn't think that he himself is doing it. God alone has the right to practise charity ? How can man claim it ? Charity and all depend on His will. A true Sannyasin renounces both mentally and physically. He who doesn't take molasses must not keep it with him either. If he has it and advises others not to take it, people won't believe him.

“A worldly man of course requires money ; for he has wife and children. To maintain them, he must lay by money. Two classes of beings don't do this—the bird and the monk. But even birds bring food in their beaks when they have young ones to feed. Then they also have to lay by. Therefore a householder requires money, for the maintenance of his family.

“A genuine devotee, though he may be in the world, performs his duties without attachment. He surrenders to God the fruits of his work—gain or loss, weal or woe, everything. Day and night he prays to God for devotion, and only that. This is called work without motive. A Sannyasin also has to work in the same spirit. But he doesn't do all the works of a householder.

“If a householder gives away anything in charity with that spirit of non-attachment, he does it for his *own* good and not for doing good to others. He thereby serves God who resides in all beings, and service unto God means helping one's own self. If one serves God manifested through all beings—not only through man, but through birds and beasts also—without caring for name or fame, or for going to heaven after death, and expects no return from those whom he serves, such work is really work without motive, and it benefits him alone. This is known as Karma-Yoga which also is one of the paths to realise God. But it is very difficult.

“Hence I say, one who does this kind of work unattached—is kind and charitable—benefits only himself. It is God who helps others. The love that you see in parents is His love : He has given it to them for the preservation of His creatures. The compassion which you notice in the generous is His compassion : He has put it there to save the helpless. Whether you are charitable or not, He has His work done through some source or other. His work never stops.

“So the duty of man is to take refuge in Him and pray to Him eagerly for His realisation. One who has realised God craves for nothing else. One who has tasted the syrup of candy cannot relish treacle.

“Those who want to build hospitals and dispensaries and be satisfied with that, are also good people, but they belong to a different grade. The real devotee seeks nothing but God. If he is placed in the midst of too much work, he earnestly prays to God, ‘Lord, be gracious unto me and lessen my work. Otherwise the mind which should exclusively think of Thee gets dissipated—it has to think of sense-objects.’ Genuine devotees form a class by themselves. Pure devotion is impossible without the conviction that God alone is real and all else unreal,—that the world is transient, while its Creator alone is real and eternal.

“Some people think that God cannot be realised without the help of books and scriptures. They think that one should first of all know of this world and its beings—one should study science. They hold that one cannot realise God without understanding His creation. What is your opinion? Which comes first, science or God?”

Bankim: Yes, one should first of all know something about the world. How can one know of God without some such previous knowledge? One should first learn from books.

Sri Ramakrishna: “That’s the one cant with you all! First is God and then His creation. Why, after realising Him, you can know all else, if there be need for it.

“First realise God, then you may think of creation or other things. Valmiki was given the name of Rama to repeat as Mantra, but he was told to repeat it in the reverse order as Mara. The first syllable means God and the last, the world. First is God and then comes the world. If you know one, you know all. If you put fifty zeros after one, it makes a big sum. Omit the one and its value is nothing. It is the one that makes many. First is one, then many. First comes God, then His creatures and the world.

“Your business is to realise God. Why do you worry so much about the world, creation, science and all

that? You want to eat mangoes. What would you gain by taking statistics about the garden?"

Bankim: Where can I get the mangoes?

Sri Ramakrishna: Pray to God eagerly. If you are sincere, He will surely respond to you. Perhaps He will procure you the advantage of holy company. Or somebody may give you directions about realising God.

Bankim: You mean the Guru? He keeps the best mangoes for himself and gives me only the bad ones! (*Laughter*).

Sri Ramakrishna: "Why should you think so? He knows what would suit a particular temperament. If the mother prepares a light diet for a child that has a weak stomach, it does not mean that she loves him the less.

"One must have faith in the words of the Guru. The Guru is God and God is the Guru. It is by having a childlike faith in his words that one can realise God, but not through cleverness, or a calculating intellect. One must have faith and sincerity, and no hypocrisy. To the sincere He is very near, but He is far, far away from the hypocrite.

"We want the child's yearning. Whatever path you may follow, whether you be a Hindu, a Mussalman, a Christian, a Sakta, a Vaishnava or a Brahmo, this is the one vital point. God knows the secrets of our heart, and it matters little if you take a wrong path—only you must have sincerity. He Himself will bring you back to the right track. Moreover, there are some defects in every path. Every one thinks that his watch is going right, but as a matter of fact, not one shows the correct time. But that doesn't hamper one's work. Through yearning one gets the association of Sadhus, and one can correct one's own watch by that standard."

Trailokya Nath Sanyal, who had been invited, began to sing. Soon the Master stood up and was lost in Samadhi. All stood round him in a circle. Bankim, elbowing through the crowd, hastened nearer, and stood watching him attentively. He had never seen a Samadhi before. After a few minutes the Master gained partial

consciousness and began to dance in ecstasy. The song over, he began to touch his head on the ground, saying, "Bhagavata, Bhakta, Bhagavan. Salutation to the Jnanis, Yogis, Bhaktas and all!" He resumed his seat and all sat round him.

Bankim (to Sri Ramakrishna): Sir, how can one get devotion?

Sri Ramakrishna: "I have already told you—you must have that yearning. If one weeps for Him with the intense yearning of a child for his mother, one can even realise Him.

"I say, what will you gain by merely swimming on the surface? You must dive deep. The gems lie deep under water, so what's the good of your struggling on the surface? A real gem has weight—it doesn't float on water. It goes down and lies at the bottom. If you want to collect the right gem, you must dive deep."

Bankim: Sir, what can we do? We are tied to a cork which prevents us from diving.

Sri Ramakrishna: Well, all sins vanish if one remembers Him. His name breaks the fetters of death. You must dive deep, or you won't get the gem.

Then he sang his favourite song, 'Dive deep, dive deep, my mind!'—to which everybody listened spell-bound. Bankim bowed down before the Master, intending to take his leave.

Bankim: Sir, I am not really such a fool as you take me for. I have a request to make. Won't you kindly grace my hut with your presence?

Sri Ramakrishna: All right, if the Lord wills.

Bankim: There too you will find devotees.

Sri Ramakrishna (smiling): Well, what sort of devotees are they?

Then he proceeded to tell the audience a funny story about some swindling goldsmiths passing under the guise of devotees, which was well appreciated.

Bankim took his leave and left the place in a rather pensive mood. Adhar treated the Master and the devotees to a dainty feast.

Sri Ramakrishna did not forget Bankim, though they never met again. He listened to portions of a famous novel of his, *Devi Chaudhurani*, and made apposite comments thereon. He also sent Narendra and one or two other brilliant disciples of his to meet and have a talk with the great novelist.

ECONOMIC ASPECTS OF PROHIBITION.

BY RAYMOND T. ASHLEY, MINING ENGINEER, RENO,
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Slightly more than six years have passed since the Eighteenth Amendment to the Constitution of the United States of America went into effect—too short a time by far in which to reach infallible conclusions ; but perhaps sufficient time has elapsed to form certain opinions of the ultimate success or failure of drastic liquor restriction.

The Eighteenth Amendment, commonly called the “Volstead Law” by reason of its having been originally introduced as a Bill in the House of Representatives by Andrew Volstead, became law during a time of great turmoil, a few months after the cessation of hostilities in the World Conflict. Therefore the circumstances of its first six years of enforcement are inextricably mixed with many other economic factors, and the results so far attained must be looked at as generalities, trends, tendencies, or opinions, rather than as established facts and incontrovertible conclusions.

Then, too, the correctness of the data depends greatly upon the bias of the individual observer—whether he is for or against prohibition, “dry” or “wet” in personal preference. Certain facts may be “coloured” by prejudice so as to appear as arguments for either side ; certain results are or may be attributed to enforcement or its lack, when in fact prohibition of liquor may not have entered at all. It is well to bear one thing in mind—that the argument of an extremist is a “special plea,” not an unbiassed statement.

In examining the economic results of the first six years of the law's operation, one calls to mind the "stock arguments" advanced by opponents of liquor regulation in the days when the Volstead Law was successively presented to the Legislatures of the several States for ratification. These arguments were five:—That prohibition meant ruin to the wine-grape, the barley, malt, hop and corn industries; that real-estate values would be affected adversely by the removal of the saloon, the winery, the brewery and the distillery; that social unrest and political revolution would follow the curtailment of personal liberty; that the people, lacking alcoholic stimulant, would turn to drugs, narcotics, and poisonous illicit concoctions; finally, that purveyors of smuggled or secretly-distilled liquor would wax rich at the expense of Government and people, and that this traffic would be impossible to curb. Let us examine each of these briefly in the light of present understanding:

1. Grapes, hops, barley, malt and other field crops.

The argument that growers of grapes or other crops concerned in the manufacture of wine or liquor faced ruin with the advent of Prohibition, seems to have been entirely fallacious. Many farmers ploughed their grape-lands immediately after the law went into effect and have not been sorry ever since. Grapes and all other fruits, suitable for manufacture of "soft" (non-alcoholic) drinks, have risen steadily in price over the last six years, due probably to the insatiable "thirst" induced by the Volstead Law itself!

2. Real estate and property values.

It was said that the end of the public drinking place or "saloon," with its bright lights and its place of congregation for convivial and congenial spirits, would cause serious downward fluctuations in real-estate. This, even at the present early date, seems to have been sophistry—the "cleaning up" of disreputable neighbourhoods morally and physically has resulted, in every city and town of which there are comparative records, in a great increase of property values! In fairness, it must be stated here

that this is one of the points mentioned above, where it is very easy to attribute too much of the change to the prohibition of liquor. Real-estate values have naturally increased of course, but another factor has entered also—the remarkable spread of the “chain store idea” in the United States, (one centralised purchasing bureau, with scattered neighbourhood distributing agencies). In hundreds of cases, these stores have eagerly seized upon the locations formerly occupied by liquor houses. But there can be no doubt that the passing of “John Barley-corn” has been of help to his neighbours’ property, not to mention the fact that many of the said neighbours now own property who once contributed their quota to the liquor dealer, which is another matter entirely and will be considered in its place.

3. Social unrest and “personal liberty.”

That liquor restriction curbs “personal liberty” is quite true. The same argument might be advanced by a murderer—his “personal liberty” also is curbed by law ; so say the proponents of Prohibition. The “wet,” in answer, denies the right of society to tell him what he may or may not do—he wishes to reserve the right to travel his daily stint of the road to Tophet without let or hindrance. The right or wrong of the matter is neither here nor there in the present connection ; but the social unrest which results *is* of interest. And that social unrest exists cannot be denied. Many men whose occupations make for great thirst—iron workers, smelter employees, blacksmiths, etc.—resent the fact that they cannot get light beer, while their rich neighbour maintains a well-filled cellar and his “bootlegger” grows exceeding rich. Others, seeing the law broken almost daily, conceive an abysmal contempt not only for the Volstead Law but for all law.

Strict enforcement would end these abuses and conditions at least partially. Perhaps modification of the Volstead Law would correct them entirely. It is quite possible for the Congress to *modify* the law without con-

stitutional amendment, by legal declaration of what is and is not "intoxicating liquor."

Undoubtedly Prohibition has worked hardship on the foreign colonies in American cities, whose people have been for generations used to daily wines. It is still possible for them to manufacture a limited quantity for home use, however, but not to sell or purvey it.

4. Narcotic drugs and illicit liquor.

There can be no reasonable doubt that the abolition of liquor has resulted in two great evils—the alarming spread of the use of narcotic and habit-forming drugs, and the poisonous, insidious contraband liquor of the "bootlegger" or purveyor. Radical steps are being taken for international control of narcotics at their source, and in time this should bring about an approximate end of the traffic. The sooner that time comes the better.

5. The "bootlegger."

The "bootlegger" reaps enormous profits; the Government loses badly-needed revenues; the "consumer" drinks poison. This is the "vicious circle" of Prohibition. Upon the suppression of the illicit liquor traffic the Volstead Law must stand or fall.

The law will stand—make no mistake about that. It may be modified; probably will be modified within a short time so as to permit the sale of light beer containing not more than two and three-fourths per cent. of alcohol by volume, and perhaps of light unfortified wines. But never again will John Barleycorn, of unsavoury memory, return to the United States: never again will the "saw-dust saloon" exist uncurbed.

Other economic factors exist, but are not capable of measurement or statistical proof. The great increase in savings-bank deposits in the United States during the six years just past is, must be, due in some degree to the abolition of alcoholic liquors. Many families, the heads of which formerly drank to excess, now own their home, their automobile, and their savings account and life insurance. Many of the poorer families who seven years ago wore a down-at-heel, poverty-stricken aspect, with

shoddy clothes and showing in their face and manner the results of insufficient or unsuitable nourishment, now are prosperous and contented. And the change in their circumstances is reflected in the very retail establishments where they trade, cheap and trashy merchandise having given place to standard, high-class goods.

One other point deserves mention—the comparative efficiency of labour before and since Prohibition. The management of certain factories estimate an increase in efficiency as high as fifteen per cent. due to causes directly traceable to Prohibition. This increase takes into account not only the day-to-day betterment of the individual workman, but also the gain in time formerly lost by reason of drinking and sickness traceable thereto, and the further facts that labourers now in many cases own their homes and are therefore less restless and migratory.

The situation, then, while not entirely satisfactory, seems to indicate that this tremendous experiment in moral and economic regulation is succeeding. The great problem is enforcement.

Just how great this problem is can be readily understood when it is considered that the ocean coast-line of the United States is about seven thousand miles; the "inner harbour" coast-line—Puget Sound, San Francisco and other bays and the Great Lakes—several thousand miles more; the unguarded borders of Canada and Mexico; and the dozens of navigable rivers and canals: all these must be watched with unceasing vigilance. To prevent smuggling, and at the same time to curb illicit manufacture within the United States, is a Herculean task, requiring an immense, capable organization of honest enforcement officers, and practically unlimited finances. Both of these are difficult to secure.

A final word of prophesy: The Volstead Law will endure, probably in slightly modified form, with very light beers and wines allowed under strict government supervision and high tax, the funds from taxes to be made available for law enforcement. But the vicious public drinking place, the "hard" liquors with high

alcoholic content, the "bootlegger" and the narcotic-peddler are doomed. Another generation will see the United States of America "dry," instead of "damp" or "deliquescent," as it is to-day!

SAINT FRANCIS OF ASSISI.

BY SWAMI ATULANANDA.

Saint Francis was born in the city of Assisi, in Italy, in the year 1182. His father, Pietro Bernardone, was a wealthy cloth-merchant and often had to go on long journeys to the famous fairs of Europe for the purchase of goods. He was in France when his son Francis was born.

Francis was a healthy, lively boy. During his early life, he, like other children of his age, played all day in the narrow streets and open squares of Assisi, singing and dancing and frolicking, the loudest and happiest among his little playmates. His education did not go very far. He was taught a little Latin, and he learned to write; and besides his own, he learned to speak the French language. As he grew up, his father supplied him with plenty of money which he spent right and left, and which drew around him the young nobles of the town, who followed him as their leader. This flattered the father's pride. But the gentle, pious mother felt some anxiety on behalf of her boy. Still, when neighbours complained of her son's escapades, she would reply that if it pleased God her son would become a good Christian.

With all his excesses Francis remained refined and courteous. He abstained from indecent language, and he had consideration for others. When he met one in distress he would sometimes give him all the money he had about him.

When in 1202 Perugia declared war upon Assisi, the latter city was defeated and Francis having joined the ranks was made prisoner and kept in captivity an entire

year. But far from being dejected, he astonished his fellow-prisoners by his cheerfulness. When he was released, Francis, then twenty years old, returned to Assisi and at once began to make up for lost time, resuming his life of dissipation. As a result he soon fell ill. For weeks his life was despaired of. Then strength came back little by little, and one day longing to look upon nature, hoping thereby to revive his youthful spirits, he walked slowly outside the city gate. But the beauty of spring-time did not affect him as he had expected. This beautiful, sun-bathed scene had for him only a message of reproach and sadness. He felt the emptiness of his life, the solitude of his soul. The past stood before him as a black shadow ; he was disgusted with himself and his vain ambitions. He was overwhelmed with shame and despair.

But returning to his home, Francis began to seek out his old companions again, and in new enjoyments tried to keep off his mental disturbance. And when the opportunity presented itself for Francis to join a knight on an expedition to Southern Italy, his heart bounded with joy, and he was determined to cover himself with glory. "I know I shall become a great prince," he told everyone who asked him why he was so joyful. And so he set out on horseback full of hope and expectation and convinced that he would return a knight of honour. But God willed otherwise.

That very same evening Francis contracted a fever. He had a vision, and the next day he returned to Assisi. What the vision was we do not know, but it caused a great change in him. He kept aloof from society, was very charitable towards the poor, and he went for long country rambles. Alone he would enter a grotto imploring God to show him a worthy cause to which to consecrate his life. He could no longer trust in pleasure or in glory. He felt ashamed over the follies of his youth. He sought for a higher aim in life, and remembering Jesus' promise that he who seeks shall find, Francis spent long hours in seclusion. The inward man was awakening, and

the decisive moment came when some friends finding him amidst one of his inward struggles taunted him with the remark: "Francis runs away from us because he thinks of taking a wife."

"Yes," replied Francis, "I am thinking of taking a wife more beautiful, more rich, more pure, than you can ever imagine." His friends were puzzled, but Francis knew that henceforth no trivial pleasures or ambitions could ever bind him again. He was to give himself to God without reserve. The poor became his friends, and a new compassion entered his heart.

And so it happened one day when Francis was contemplating the poverty of the Lord Jesus, that he felt a strong desire to experience what it meant to be really poor, to possess nothing and to depend for bread upon the charity of the passers-by. He saw a beggar and exchanged with him his own garments. All day he stood with outstretched hands begging for alms. It was an act of devotion and a triumph over his natural pride. And stronger even than before came to him the call: "Follow thou me."

But human nature is not conquered without many battles. One day, riding on horseback, Francis, at the turn of a road, finds himself face to face with a leper. A feeling of disgust for the terrible malady makes him turn his horse in another direction. But it is only for a moment. Can we follow Christ and not heed our suffering brethren? No! He turns his horse, springs to the ground and gives the poor leper all the money he has and kisses his hand as he would have done to a priest. And ever after Francis bestowed upon lepers his special love and charity.

As we shall see, Francis never allowed his external life to belie his internal convictions; thought and deed he kept in close harmony. Thus every new conviction expressed itself in exterior behaviour. His faith was a faith of the heart affecting his moral nature more than his intellect. He did not dogmatise, but he lived a life of consecration. He was content to imitate, to the best of

his strength, the life of his Master. Love was his only weapon against the wicked ; he conquered them through love.

Francis had not yet left his father's home, but a rupture between father and son became inevitable. The father's pride was hurt. Francis, leader among his companions, sought after by the young nobles of Assisi, had become the friend of beggars. The father scolded, reproached and treated Francis harshly. And Francis, having no one to whom he could open his heart, took full refuge in God.

He went to a poor little church to pray and kneeled before the image of Jesus the Crucified. "Great and glorious God, and thou Lord Jesus, I pray ye, shed your light in the darkness of my mind. Show me, Lord, how in all things I may act only in accordance with Thy holy Will." And behold, as thus he prayed, he felt something marvellous take place within him. The image took on life, and a still, small voice spoke in the very depth of his heart, accepting his oblation. Jesus desired to possess him, his heart, his soul, his labour. Francis rejoiced, and in his heart he cried out : "My beloved is mine, and I am his."

Francis had come into direct, intimate contact with Jesus Christ. And his faith was established. He gave his money to the poor priest who served in the little church, asking him to keep a lamp always burning before the image. Returning to his father's house, he made a bundle of the few things he still possessed, mounted his horse and left. He went to the nearest market place and sold the bundle and horse. And returning to the little church, he handed over to the astonished priest the money, the bundle and horse had brought.

Francis had broken with the world. Jesus had claimed him, and to Jesus he had given himself. Peace and calm settled on his disquieted soul ; the child had found its parent. But though his heart was at peace, the world was not to give up its claim so easily.

When Francis did not return to his home. his father

set out in search of him. But Francis stayed hidden in the little church. He knew his father's violent temper and feared to meet him. But after some weeks, ashamed at his own cowardice, Francis presented himself in the streets of Assisi. His appearance was greatly changed. He looked haggard and pale, and his clothes were torn and dirty. So the street urchins took him to be mad. They surrounded him shouting: "A madman! a madman!" They threw mud at him and sang and danced around him in a savage way.

Bernardone with other citizens came out to see the fun. But great was his astonishment to find his own son in this plight. Covered with shame, in a rage he threw himself upon Francis, dragged him into his house and locked him up in a dark closet. But he had to go on a journey, and during his absence his wife released the prisoner. Bernardone was furious. He disinherited his son and applied to the bishop to have him banished from the place. Francis appeared in open court before the bishop who advised him simply to give up all his property. And to everybody's surprise, Francis stripped himself naked, placed his clothing before the bishop and called out in a loud voice: "Listen well all who are present; until now I have called Pietro Bernardone my father, but from now on, I desire to serve only God. I return to Pietro Bernardone all that I have of him. Henceforth I desire to recognise only 'Our Father who art in heaven.' "

The bishop covered Francis under his own mantle, and Bernardone left in a rage. But the crowd admired Francis' sincerity. They felt instinctively that here was a man of character, one who acted according to his inner convictions.

(To be continued.)

HOW TO FIGHT MALARIA.

BY J. F. D'MELLO, L.M. & S.; D.P.H.; D.T.M. & H.

Of all the diseases that destroy the human body, malaria is the one that takes the highest toll in India. But such is not the case in European and other progressive countries. The reason of this is twofold:—

1. The Government of those countries adopts stringent and radical measures for the eradication of preventable diseases in the light of the most recent scientific researches, and takes special pains to give free publicity to knowledge on public health matters, by means of Information Bureaus, public lectures, magic lantern demonstrations, and by establishing sections of Hygiene and Public Health at the various public exhibitions held for the enlightenment of the people.

2. The people on their part imbibe those ideas, and assist the Government by doing their utmost in keeping their own premises in a sanitary condition.

What do we find in this country? A disproportionately large slice of the revenue of the country is taken by the military expenditure, another big slice goes in the shape of princely salaries, allowances, exchange compensations, and pensions to superior officers, and the people get the crumbs left after this surfeit, for their sanitation and education.

Dr. Bentley, the Malaria expert, and Director of Public Health of Bengal, in a lecture on Malaria recently delivered by him in the Overtoun Hall, College Street, Calcutta, among other things, said that forty Bengalees were dying every hour of Malaria epidemic, and the majority of those victims were young children; and, while dealing with the ways and means of prevention, he told the audience to have recourse to self-help and co-operation in the eradication of Malaria from the province of Bengal, and *not to depend upon the Government for this*. For, he said, the revenue of the Bengal Government which

worked out to Re. 1-12 as. per head of the population per year was too inadequate to cope with the malaria epidemic, because *the Government could ear-mark only 1/3 of an anna per head per year* for the preservation of public health. So the Government of Bengal allots only 1.19 per cent. of its total revenue for public health! And the rest of the Provinces probably get about the same meagre share left for the preservation of their health.

Now, let us see the other side of the shield. What do the people on their part do for themselves? The inhabitants of the rural areas in which this disease generally abounds are so steeped in ignorance as regards the cause of the disease, that they do not know what to do. They look upon the disease either as a visitation from the Almighty, or as a calamity brought on by their own evil fate, or as a result of the *air having gone bad*, as supposed by the Italians of old, who gave the disease the name 'malaria' (from *mala*, bad, and *aria*, air). And not knowing how to combat the disease, they submit to it meekly, and fall an easy prey.

Under these circumstances, it becomes the bounden duty of the more enlightened people hailing from these villages or their neighbourhood, not excluding school and college students, to acquaint themselves thoroughly with all the available knowledge regarding the mode in which the disease originates, and the ways and means of preventing it. Having done this, their next duty is to collect the principal villagers together, when they go to their native villages during holidays and vacations, and impart this knowledge to them. Having thus interested them in the subject of the prevention of this horrible curse of the village, it will be an easy task for them to get the villagers to band themselves together and set to work in right earnest to eradicate the disease from the village and its neighbourhood. Those that have no immediate interest in villages, but are stirred by feelings of compassion for the sufferings of these poor, helpless people, have here a splendid opportunity of doing noble service to these fellow-beings, by organising themselves into a social

Service League, and going out to very badly infected villages to work out the salvation of this mass of neglected and suffering humanity.

The happiest circumstance that greets such workers at the very outset is the full assurance and hope that their philanthropic work is bound to succeed, for malaria is *par excellence* a preventable disease, if the worker only knows its cause and the means of its removal.

The disease is produced by the introduction into the human system of a unicellular blood-parasite, belonging to the genus *Plasmodium* (*Hæmamoeba*), which, on entry in the blood, lodges itself inside the red blood corpuscles. Here it grows and multiplies itself by splitting into several merozoites, whose number varies from 9 to 24 according to the species of the parasite. The red blood cell, unable to hold this growing mass of young organisms, bursts, emptying the contents into the general blood stream. Along with the young parasites, the excretions and the residual part of the body of the parent organism, which were pent up within the red blood cell, are also discharged into the blood stream. Each of the young parasites immediately penetrates into the interior of a fresh red blood cell, for fear of being attacked by Phagocytes or white blood corpuscles, which act as Dame Nature's guards to protect the body against foreign intruders. These latter catch as many of the extraneous organisms as they find loitering free in the blood plasma and devour them. Once safe in the red blood cells, the parasites grow there and multiply, as their parent did, bursting them in the end, and thus completing another cycle.

Thus, at the end of each successive cycle, which occupies from twelve to seventy-two hours, according to the nature of the particular species of the parasite, an ever increasing number of young parasites, together with larger and larger quantities of excretory matter or *toxin*, are poured into the blood stream. When the parasites are first introduced into the blood, their numbers are relatively small, and hence for

a certain period they produce no appreciable effect on the host. This is the so-called *incubation period*, which varies according to the species of the parasite. In Quartan fever, the period of incubation is about 3 weeks ; in Benign Tertian fever, it averages about 14 days, and in the Malignant Subtertian fever from 10 to 12 days. During this period, the multiplication of the parasites and the invasion of the red blood cells, by as many of the young parasites as escape the clutches of the Phagocytes, go on uninterruptedly, unless checked by treatment with quinine. And as this method of reproduction causes the number of parasites to increase by geometrical progression at each cycle, they soon begin to bring about a reaction on the part of the host. The toxin discharged by every successive generation of parasites also increases in like proportion, with the result that it begins to irritate the system, and gives rise to shivering, headache, fever, pains all over the body, and the other symptoms characteristic of malaria.

We now see why the shivering fit and fever, which occur concomitantly with the regular sporulation of the parasites, come on with clockwork regularity on every fourth day in the Quartan infection, on alternate days in the Benign Tertian, and daily in Subtertian or Malignant infection. We also see why the patient goes on getting paler and paler every day, for with every successive cycle of the parasites an ever increasing number of red blood cells is destroyed and thrown out of the system.

Although when once introduced into the blood, the parasite can bore its way into a red blood cell of the patient, it cannot, of itself, migrate from one victim to another, as it has no other means of locomotion, and *herein lies the hope of eradicating this disease*. The business of transferring the parasite from one person to another and thus spreading the infection among human beings is done by the female of a particular species of mosquitoes, known as *Anopheles*, who acts as a foster-mother to the parasite, and is known in medical parlance as the *Definitive host* of the parasite, man being

considered its *Intermediate host*. If she happens to feed herself on a person who has suffered from several paroxysms of malarial fever, and has developed in his blood what are known as the *Gametocyte* or *Sexual* forms of the malarial parasite, some of the *Gametocytes* are sucked along with the blood into the mosquito's stomach. Here the parasite goes through its sexual phase, which it could not do while in the interior of its warm-blooded host. The impregnated female *Gamete* pushes her way through the epithelial lining of the mosquito's stomach, and begins to grow and multiply within a delicate membrane which is formed around her. After a time, a pimple-like cyst forms at the site of lodgment. Several such cysts are formed depending upon the number of *Gametes* fertilised. At the end of 10 or 12 days, the cyst bursts into the body cavity of the mosquito, and the young spores, known as *Sporozoites*, some thousands in number, escaping from it bore their way to the salivary glands of the mosquito, and penetrating through them get into the salivary duct, where they wait till they are inoculated into fresh victims ; for it is, indeed, a process of inoculation in the literal sense of the term. The mosquito is armed with a sting, resembling very much the needle of a hypodermic syringe in a miniature form and known as *proboscis*, which she inserts into the skin of her victim when she wants to have a feed on him. After she has sucked blood, she has a nasty habit of injecting some of her saliva into the wound by pump action, and in doing so, she inoculates some hundreds or even thousands of the young parasites waiting in her salivary duct, into the blood of her victim, thus giving him the infection. Then the process of development and multiplication of the parasite goes on as described above.

Now the worker knows exactly how the malarial infection is spread, and is in a position to understand that the way to eradicate malaria from any locality is (i) by preventing further inoculation of the parasites into fresh victims and (ii) by destroying the parasites already inoculated in persons suffering from the disease.

(i) **THE PREVENTION OF THE INOCULATION OF THE PARASITES** :—This means, in other words, the prevention of the bites of the mosquitoes, which may be done in a variety of ways.

(1) The mosquitoes may be driven away by a fan or by active movements of the body.

(2) The exposed parts of the body may be smeared with the oil of Eucalyptus, Lavender, or Cajuput or with ointments prepared with them, or similar strong-smelling substances, the odour of which mosquitoes do not like. It is possible that our ancients had some such idea in their minds in introducing the custom of tying little bags of garlic or camphor round the necks of children.

(3) Suitable clothing and wrappers may be worn to protect the body and limbs from the bites of mosquitoes.

(4) The mosquitoes may be debarred an access to the human body by the use of mosquito-nets at night, and by spending the evenings, when mosquitoes bite most, either in rooms which have been protected by means of fine wire-gauge screens fitted in the windows and in automatic swing doors, or in verandahs enclosed in wire-gauze screens, and provided with a self-closing door. As most of our poor villagers cannot afford to provide wire-gauze screens, a cheaper substitute may be prepared by painting a solution of commercial silicate of potassium in its own volume of water several times with a brush, without drying between the coats, upon a piece of ordinary cotton netting stretched on a window or door frame, and then allowing it to dry. The mesh should be large, as the interstices are partially filled by the solution. Or, a fine mesh of bamboo matting or some such cheap material may be devised as a substitute for wire-gauze. Similarly with bed-nets. If they cannot afford to purchase the proper mosquito-netting, fine muslin or cambric of a loose texture, or gauze will serve the purpose. A few points must be remembered in the use of bed-nets. (a) There should be not a single hole in the net, or else mosquitoes are sure to find it. (b) There should be no slit or opening in it for entering the net. (c) The net should be

tucked continuously all round under the mattress, after entering it from below the lower edge. (d) In order to avoid the hands, knees, and elbows being bitten by mosquitoes from outside the net during sleep, a loose valance of gauze should be sewn round the lower part of the net about 9 inches above the upper surface of the bed. (e) The size of the mesh should be about 18 threads to the inch, as mosquitoes will squeeze themselves in through a larger mesh. (f) The net should be stretched as tight as possible in every direction so as to allow air to pass freely. (g) The net should be rectangular and not round and bunched up at the top like a single-pole tent.

(5) The mosquitoes may be destroyed by killing them wherever they are found. It is easiest to kill them in large numbers in the day while they are resting. They have a habit of resting in dark musty corners of lumber-rooms and cowsheds, and on dark surfaces such as brown or black curtains, clothes, umbrellas, hoods of carts and carriages, etc. It is easy to catch them in large numbers by the use of hand-nets such as are used by boys for catching butterflies. Or, they may be trapped in empty boxes or tins with a small opening, the interior of which has been painted black, or fitted with a black lining.

In badly infected houses, it is advisable to destroy them by fumigation with sulphur fumes. After removing all the inmates from the house, all the doors and windows should be closed and any openings in them or in the walls blocked by sticking paper on them. Before closing the main door, powdered sulphur in trays, placed in basins containing water (as a precautionary measure against fire), should be placed in the central part of each room and ignited with the help of a little methylated spirit poured on the top, to which a lighted match is applied. On lighting the sulphur in the trays in all the rooms in quick succession, the worker should leave by the main door and close all the chinks between it and the door-frame. The house should be kept shut for about 3 or 4 hours, after which the doors and windows should be opened, and any mosquitoes lying stupefied near them

but not quite dead should be crushed. The whole house should be thoroughly swept and all mosquitoes found in a state of stupefaction should be killed before allowing the inmates to re-enter the house. Two pounds of sulphur are needed for every 1000 cubic feet of space in the house. Such fumigation of infected houses prevents the spread of malaria to neighbouring houses by destroying the infected mosquitoes, provided care is taken to keep the patients suffering from the disease under a mosquito net that no fresh mosquitoes may get the infection from them.

(6) Fumes of tobacco, pellitory root powder (*Pyrethrum radix*), Eucalyptus leaves, and the Japanese medicated sticks known as Katol, as also the fumes of incense sticks are said to drive away mosquitoes from the house, and may be tried.

(7) Outside the house, the mosquitoes are in the habit of lurking about, until dark, in the foliage of brushwood and in thick vegetation, where they get a protection against strong winds and the glare of the mid-day sun, both of which they detest. So, it is absolutely necessary that all useless trees, brushwood, and vegetation growing in the vicinity of dwelling houses should be cut down, and the surroundings rendered open and free for a distance of at least 500 yards all round the house. It is a fortunate circumstance that stretches of open paddy fields, and fields of peas and beans adjacent to villagers' huts are harmless in this respect, unless they are surrounded by a belt of trees with thick foliage on them. Should such exist, it should be cut down and substituted by a thin hedge of bramble.

As space does not permit further expansion on the subject in this number, I will stop here trusting that some of our young men will interest themselves in this subject and try to spread the knowledge of the ætiology of malaria and the means of its prevention among the village folks, and ameliorate the condition in some of the badly infected villages by active co-operation with them.

In the next number, I will deal with the destruction

of mosquitoes in the larval stage and of the malaria parasites in the body.

SRI KRISHNA AND UDDHAVA.

CHAPTER XIII.

श्रीभगवानुवाच ।

वनं विविक्षुः पुत्रेषु भार्या न्यस्य सहैव वा ॥

वन एव वसेच्छान्तस्तृतीयं भागमायुषः ॥ १ ॥

The Lord said :

1. When¹ a man wishes to retire into the woods, he should put his wife in the care of his sons, or go with her, and live peacefully in the woods the third quarter² of his span of life.

[1 *When &c.*—The duties of the forest life are being enumerated.

2 *Third quarter*—i.e. from 51 to 75. After this one may embrace the monastic life, even though he may not have attained to a perfect dispassion.]

कन्दमूलफलैर्वन्यैर्मैर्धैर्वृत्तिं प्रकल्पयेत् ॥

वसीत बल्कलं वासस्तृणपर्णाजिनानि च ॥ २ ॥

2. He should live on purifying wild tubers, roots and fruits, and wear a bark, or a cloth, or a garment of straw or leaves, or a deer-skin.

केशरोमनखश्मश्रुमलानि बिभृयाहतः ॥

न धावेदप्सु मज्जेत त्रिकालं स्थण्डिलेशयः ॥ ३ ॥

3. He should allow¹ the hair on his head and body as well as his beard to grow, and not remove the dirt on his person ; he should not wash his teeth, should plunge in water thrice a day, and lie on the ground.

[1 *Allow &c.*—All this is for minimising the attention to the body.]

ग्रीष्मे तप्येत पञ्चानिन्वर्षास्वासारषाड् जले ॥

आकण्ठमग्नः शिशिर एवंवृत्तस्तपश्चरेत् ॥ ४ ॥

4. In the summer he should subject himself to the five fires,¹ in the rainy season expose himself to showers, and in the winter remain immersed up to his neck in water. Thus should he practise austerity.

[Here is a series of austerities prescribed with a view to kindle the powers of the mind, by overlooking the demands of the body.

¹ Five fires—four fires lighted on four sides and the scorching sun overhead. All these austerities have got technical names.]

अग्निपक्वं समश्नीयात्काल पक्वमथापि वा ॥

उलूखलाश्मकुट्टो वा दन्तोलूखल एव वा ॥ ५ ॥

5. He should eat food cooked over a fire, or ripening naturally in the process of time,—powdering it with a pestle or stone, or even making his teeth serve the purpose.

स्वयं संचिनुयात्सर्वमात्मनो वृत्तिकारणम् ॥

देशकालबलाभिज्ञो नाददीतान्यदाहृतम् ॥ ६ ॥

6. Aware of the efficacy of place and time, he should himself collect¹ all his means of subsistence, and not eat things procured at some past time.

[¹ Collect—from within the forest itself. This is suggested by the 'efficacy of place.']

वन्यैश्चरुपुरोडाशैर्निर्वपेत्कालचोदितान् ॥

नतु श्रौतेन पशुना मां यजेत वनाश्रमी ॥ ७ ॥

7. The hermit living in the woods should perform his observances¹ of the season with oblations prepared from grains that grow in the woods, and not with animal sacrifice as prescribed in the Vedas.

[¹ Observances &c.—such as the *âgrayana*, a Vedic ceremony performed when the first harvest of the year is collected. Such harmless Vedic rites are to be preferred to those that entail injury to beings. This is the idea.]

अग्निहोत्रं च दर्शश्च पूर्णमासश्च पूर्ववत् ॥

चातुर्मास्यानि च मुनेराम्नातानि च नैगमैः ॥ ८ ॥

8. On the recluse the expounders of the Vedas also enjoin the daily tending of the sacrificial fires (Agnihotra), the observances in connection with the new moon and the full moon (Darsa and Purnamasa), as well as that of Chaturmasya,¹—as in the household life.

[¹ *Châturmâsya*—an observance extending over four months beginning with the rainy season.]

एवं चीर्णेन तपसा मुनिर्धमनिसंततः ॥

मां तपोमयमाराध्य ऋषिलोकादुपैति माम् ॥ ९ ॥

9. The recluse with arteries and veins prominent all over his body on account of this practice of austerity, worships Me, the embodiment of austerity, and attains to Me from the sphere¹ of the Rishis.

[¹ *Sphere &c.*—i.e. Maharloka, which is the fourth among the seven spheres. A gradual attainment of liberation by passing through the successive spheres is meant.]

यस्त्वेतत्कृच्छ्रतश्चीर्णं तपो निःश्रेयसं महत् ॥

कामायाल्पीयसे युञ्ज्राद्वालिशः कोऽपरस्ततः ॥ १० ॥

10. Who is a greater fool than he who applies this great austerity practised with such hardship and calculated to confer liberation, to the fulfilment of petty desires?¹

[¹ *Petty desires*—including that of enjoying the pleasures of Brahmaloка even.]

यदासौ नियमेऽकल्पो जरया जातवेपथुः ॥

आत्मन्यग्निं समारोप्य मच्चित्तोऽग्निं समाविशेत् ॥ ११ ॥

11. When¹ the hermit is unable to observe those rules, being overtaken by a shaking of the limbs consequent on old age, he should mentally put the sacrificial fires within him, and with his mind intent on Me, enter² into fire.

[¹ *When*—i.e. before his attaining the 75th year.

² *Enter &c.*—i.e. burn himself to death.]

REVIEWS AND NOTICES.

SATKATHA, PART II. (Bengali).—Collected and compiled by Swami Siddhananda. Published by the Udbodhan Office, 1, Mukherjee's Lane, Baghbazar, Calcutta. Pp. 111. Price As. 10.

The book under review records some more of the words of advice given to certain spiritual aspirants by Swami Adbhutananda, better known as Latu Maharaj amongst the devotees and admirers of Sri Ramakrishna. As the Swami lived in life what his lips uttered, his sayings have got a special value of their own and appeal naturally to the heart.

PRATAP (Special Janmashtami Number).—Edited by Pt. Ganes Sankar Vidyarthi. Published from the Pratap Press, Cawnpur. Price of this number, As. 6.

Pratap is one of the leading Hindi weeklies, known to the Hindi-reading public for its bold and straightforward statements. The number under review contains a number of readable articles and poems.

OMAR KHAYYAM—By Jamshedji E. Saklatwalla. Published by Luzac & Co. 46, Russell Street, London. Pp. 20. Price not mentioned.

The book under review is a versified translation of only 39 of the Quatrains of Omar Khayyam, the immortal poet of Persia. The author has ventured to lay before the English readers the inimitable poetry of Omar in a metre which is foreign to the original Rubaiyat. As one reads the book one gets some idea of the pathos, the mystical suggestiveness and the sufistic leanings of the original. But as we do not know Persian, we cannot say how far the author has been faithful to Omar's sense and meaning. The get-up of the book is attractive.

A BIBLIOGRAPHY OF RELIGION (MAINLY AVESTAN AND VEDIC).
—By Jamshedji E. Saklatwalla. Published by the

author himself from Navsari Building, Fort, Bombay. Pp. 142 and XII. Price not mentioned.

A short but comprehensive Bibliography for helping students, scholars and inquirers who wish to make a comparative study of the ancient religions, specially Vedic, Avestic, Egyptian, Assyrian etc. Though the author cannot claim to be exhaustive in his list, it must be said that he has taken great pains to make the book a good compendium.

We beg to acknowledge receipt of the following books :—

Spinal Bath.—By Lakshman. Printed at the A. K. V. Printing Works, Madura (S. India). Price As. 4.

Sacred Sparks.—By Maneck Pithawalla. Published by Maneck B. Pithawalla, Principal, Parsi Birbaiji School, Victoria Road, Karachi.

The Katha Upanishad (Sanskrit Text, English translation and word for word meaning).—By Hari Raghunath Bhagavat, B.A. Published by Ashtekar & Co., Poona.

BENGALI.

(From Sj. Paresh Nath Sen, 78/1, Cornwallis Street, Calcutta.)

1. Guru.—By Swami Brahmananda. Price As. 2.
2. Vidyar Utsahadata Swami Vivekananda.—By Swami Suddhananda. Price, As. 2.
3. Sri Ramakrishna Math and Mission Pratika. Price Anna 1.
4. Hridivan Sri Vivekananda.—By Brahmachari Kumarchaitanya. Price As. 2.
5. Brahmacharya.—By Swami Trigunatitananda. Price As. 4.
6. Durgotsobe Bhagavan Sri Ramakrishna. Price As. 4.

NEWS AND NOTES.

THE ETHICS OF THE UPANISHADS.

Side by side with the highest ethical code found in the Upanishads, there were in ancient India also relative codes which were later on embodied mainly in the Dharma Sastras and Smritis. The former was meant for the highly advanced souls "whose thoughts," as the Mundaka Upanishad says, "are not troubled by any desires and who have obtained peace." The latter were the paths laid down for different types of individuals in lower grades of ethical culture. A good deal of misunderstanding has arisen even in the minds of scholars about the ethical teachings of the Upanishads. This is mainly due to their overlooking the great fact that the Upanishads, although some of them contain the preliminary lessons of morality, are concerned mainly with, what may be called, the culmination of ethics, and with the highest knowledge leading to the final emancipation of the soul. Mr. M. Hiriyanna deals with this point in a thoughtful article, "The ethics of the Upanishads," contributed to the *Annals of the Bhandarkar Institute*.

Says the writer:—"The Hindu conception of life is very much wider than what we find it to be from the Upanishads, which are not interested in traversing the entire field of ethical training. They presuppose a certain moral equipment in the *Vedantic* initiate and proceed to explain the course he has to pursue.....For one that is an *adhikari* and therefore possesses, among other things, the required degree of preliminary moral culture, the 'objective worth' of a moral deed may not count for much. But this does not warrant us in assuming.....that its 'subjective worth' is overestimated. The aim in this final stage is rather to transcend both ; and we ought not therefore to conclude that in the view of the Upanishads, either is less important than the other."

The object of the Upanishads is to take the person who has already attained to a high degree of moral development, beyond relative morality, and establish him in absolute morality. In this all moral strifes cease to

exist, and the individual reaches the highest good—the culmination of ethics—as understood in the Upanishads. Observes Mr. Hiriyanā :—“Our first efforts no doubt should be directed towards co-ordinating social and individual needs ; but eventually the distinction between the two is itself to be transcended. The notions of self and of society are not understood as destroyed thereby ; they only merge in the notion of the whole.....Accordingly the object aimed at in this final stage is neither the good of the individual nor of society as such, but common good ; or rather individual good itself now becomes identical with common good. In other words, the distinction between rights and duties is here annulled and the relative morality of the previous stage now becomes transformed into absolute morality.” This transcending of all forms of individual and social ‘selfishness,’ and the attainment of perfect unselfishness is the crowning glory of life according to the Upanishads.

THE INTERNATIONAL CONGRESS OF PHILOSOPHY AT NAPLES.

The value of the coming together of the intelligentsia of the various countries of the world for the promotion of mutual understanding and cordiality cannot be over-estimated. Especially at the present day when the international feelings and relations are not of a happy kind, the exchange of courtesy and good-will among the representatives of the different nationalities is most welcome and can be expected to help in creating a broad cultural outlook of a universal character.

One such attempt was the recent International Congress of Philosophy, which had its fifth session at Naples in May last. The Congress met on the occasion of the Seventh Centenary of the University of Naples, and this Congress was not the only one of its kind that took place. There were also a Congress of Sciences, a Congress of Eugenics, a Congress of Ophthalmology, a Congress of Gynæcology and a Congress of Students, but these latter were confined to Italy alone. It appears that delegates were invited from as many as twenty-five different parts of the world. One is, however, struck by

the omission of China, Japan and Russia. From India Prof. S. N. Dasgupta was the only representative, and he read a paper on 'Indian Philosophy in Relation to Contemporary Italian Thought,' specially comparing and contrasting the system of Croce with Buddhism.

"It is interesting to note that the great Italian philosopher Croce, who for some reasons or other had kept himself aloof throughout the proceedings of the Congress, came to attend this lecture and took the chair only for Dr. Dasgupta's lecture. Croce, in spite of the criticisms that Professor Dasgupta made about his system of thought, was immensely pleased with the paper and from the attention that Professor Dasgupta received from the large number of Italian and German papers, it appears that his lecture was a great success, and it served to rouse a genuine interest and respect for India and her philosophy,"—writes the *Modern Review* of August.

We quote the following extracts from an abstract appearing in the same paper :—“Much of what passes as modern discoveries in philosophical thought is found anticipated long ago in ancient systems of Indian philosophy, which hardly any European philosopher has up till now mastered on account of lack of intimate acquaintance with Sanskrit, the language in which most of these philosophical systems are written. He maintained that if Indian philosophy is properly studied in the original by persons whose chief interest is philosophy, it is bound to stimulate new lines of thinking and give rise to a new branch of study called 'Comparative Philosophy.'”

“He proceeded then to prove his point by taking the system of Croce, which to all appearance seems to be very far removed from Buddhistic thought. * * * He showed that Croce's system may be said to reveal five fundamental positions :—*viz.* (1) anti-metaphysical character of philosophy, (2) anti-verbalist character of logic, (3) difference between intuition and concept, (4) identity of philosophy and history, and (5) spiritual nature of all phenomena, and that all these are also fundamental positions of Buddhism as formulated by Dharmakirti, Ratna-

kirrti, Pandit Asoka and others. He further showed that in the points in which there were differences between Croce and Buddhism, Buddhism was in the right."

THE RAMAKRISHNA MISSION SOUTH INDIA FLOOD RELIEF.

Our countrymen are already aware of the magnitude of the distress caused by the floods in several districts of Southern India. The following is a short report of the work of relief done by the Mission up till 4th September. So far, as many as 12 centres were opened, and they had been looking to the needs of over 150 villages. The number of people relieved was over 10,000, and the measures of grains distributed were about 45,000.

As the conditions seemed a little improved, it was proposed to stop food-relief and concentrate attention to the distribution of cloths and building of huts, which were more urgently needed. So far 1,157 new cloths had been given in addition to many old cloths, and 438 huts had been built.

The total sum required for continuing the relief work, which is essential in view of the acute distress of the people,—has been roughly estimated at about Rs. 78,100. The Mission fervently appeals to the generous public for help. Contribution 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 RAMAKRISHNA SEVA SAMITY, KALMA, DACCA.

The Samity recently celebrated its annual Utsab on the local R. K. Ashrama grounds, Kalma, Dacca. The proceedings were as usual. About 800 people of different castes and creeds partook of the Prasad. The opening of a small exhibition of local products by one of our Swamis was the special feature of this year's Utsav. The annual meeting of the Samity was also held on this occasion. The report of the Secretary, which was read at the time, showed how the Charitable Dispensary, the Free Primary School for boys and girls and other useful activities of the Samity were doing immense good to the people of the locality.