

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.

(Continued from p. 436.)

Gradually the talk drifted on to devotion and devotees. The Swami said: There is a story about Shiva and Parvati. One day, at Mt. Kailas, they were playing at dice, when Shiva broke off in the midst of the game and went out. When after some time He returned, Parvati asked Him the reason of His suddenly going out. Shiva answered, "Well, a devotee of Mine, having fallen among some robbers, at first took refuge in Me. But before I reached the spot, I found that he had himself taken up a stone to throw at the robbers. At this I came away." The Lord's grace doesn't manifest itself unless one resigns oneself to Him up to the last. It is no easy thing to surrender oneself

to the Lord, and that whole-heartedly. They say that a devotee always beholds the Lord. It is quite true. In the Bible it is written : 'For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath.' All this is very true. Just look at the question broadly, from the standpoint of our physical health, for instance. A man who is possessed of a good health improves more and more by degrees, and little irregularities seldom affect him. But one whose health is bad may take all possible precautions, and yet fail to maintain his already poor health. A slight irregularity tells upon him badly. This is the case everywhere. It is a law of nature.

But there is another side to the question. The Lord is the Protector of the humble—their Friend and Helper. It is, however, very difficult to be humble. Humility does not come so long as there is any egotism left. Sri Ramakrishna would recite the story of a sweeper woman. Well, her work was, as you know, the lowest that could be imagined, but no sooner did she possess an ornament, than her vanity knew no bounds. Don't you see, there is an ocean of difference between the lowness of position due to worldly circumstances and the humility of a devotee—that meekness of spirit which leads him to consider himself lower than even a blade of grass?

Thou art guiding me by the hand, O Lord!—this is not a mere poetical conceit.

Quoting the opening verse of the fifteenth chapter of the Gita which runs thus, 'They speak of an eternal Aswattha tree (i.e. relative existence) rooted above and branching below, whose leaves are the Vedas; he who

knows it is a knower of the Vedas;’—the Swami said : You see, there is no mention here of the Brahman. How then can a man be a knower of the Vedas by simply knowing this relative existence? Well, let us see. ‘Rooted above’—means emanating from the Paramatman, and ‘Aswattha’ means that which will not last till to-morrow, i.e. transitory. So the meaning of the verse comes to be this : One who has known relative existence to be such,—that is, has definitely understood its transitoriness,—is a knower of the Vedas. Isn’t it all right now?

Repeating the next sloka he pointed out that one must use dispassion to cut off that tree of relative existence. Then he went on to the next verse : ‘Then that Goal is to be sought for, going whither the wise return no more,’—and said, ‘Isn’t it so? But here a difficulty seems to present itself. How is it that they return no more? Don’t you hear it said that you have all come from Brahman? How then can you help returning from that to this relative plane again? When we once came down from a state of union with the Absolute, isn’t there every chance of our returning again to the relative plane, after our attaining to that in this life?’

The Swami answered the question indirectly, by referring to the case of the Adhikarika beings, that is, those entrusted with the management of the world. He said :

Their case is different. They come with perfect knowledge from their very birth. It is only they who can come down again from a state of union with Brahman. For this purpose they allow some, little trace of desire to remain in their mind.*

* So in one sense they are not wholly merged in Brahman. Ordinary beings are absolutely unified with Brahman at the time of

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What is that 'Eternal Goal' like? Ah, how beautifully the Lord puts it, 'That the Sun does not illumine, nor the Moon, nor fire. That is My Supreme Abode, going whither they return no more.'

In the life of everyone there comes a satiety after a prolonged enjoyment of sense-objects. If at that time one happens to come in contact with a saint, one advances towards the goal. Dispassion first originates in seeing evil in sense-objects. Until a man begins to see the dark side of these, no spiritual advice is of any avail to him.

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### OCCASIONAL NOTES.

"Once more the world must be conquered by India. \* \* \* This is the great ideal before us, and every one must be ready for it,—the conquest of the whole world by India—nothing less than that, and we must all get ready for it, strain every nerve for it." Thus did the great Swami Vivekananda proclaim with a clarion-note the future mission of India. India is to take her rightful place of the future spiritual leadership of humanity. It is indeed a matter of pride and glory for every Indian. But in our exultation and enthusiasm, let us not forget the grave responsibility of the great task. Let us examine and see how far we are fit at this stage for the sacred trust—how far we are true to our spiritual ideal—how far we are living, in life and in our dealings with our fellow men, the noble tenets of our religion. Before

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Videhamukti, or dissolution from the body after Realisation, when their ignorance, desire and work are all destroyed. So there is no more rebirth for them.—ED., P.B.



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launching on an evangelical mission of saving other nations, will it not be wise for us first to save ourselves and our own countrymen? India had, indeed, a glorious past—a history, eventful and rich, coming down from hoary antiquity. But that will not alter the present situation—the decadence that has come over her in all the spheres of her life. A review of her present condition reveals the stern fact that India occupies no status whatsoever in the comity of nations. Not only has she fallen from the high pedestal of her ancient glory, but she has also proved herself, to some extent, disloyal to her native spiritual ideals. Her vision of a spiritual democracy, grounded on the liberty, fraternity and equality of man irrespective of caste, creed or colour, has lost its meaning to the people. Religion which truly is a life of intense moral and spiritual discipline having its ultimate fulfilment in the manifestation of the inborn Divinity of man, has now come to mean a mere intellectual profession of some articles of faith or a mechanical performance of elaborate rites and ceremonials. Hence as it happens in all society, Indian life now seems to have become a cesspool of numerous superstitions and evil practices that are impeding the natural course of its progress and development.

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The solidarity of the ancient Hindu society primarily rested upon its Varnashrama Dharma which brought into existence a system of castes and a fourfold scheme of life. The system of castes, as everyone knows, was at first amicably planned on a principle of the division of labour according to individual efficiency and merit. But with the general degeneration, this institution began to

be stereotyped, creating water-tight compartments with exclusiveness of rights and privileges. And the invidious distinction of high and low which has no ethical sanction or justification, gradually came into being. Those who were at the helm of society—the upper three castes, having, in social matters, the greatest amount of power in their hands, began to tyrannise over the rest of the people by depriving them of their legitimate social status. The doctrine of 'untouchability' which we hear of nowadays, is simply the extreme form of this social inequality and injustice. Then again, the fourfold scheme of life of ancient days was a healthy, disciplinary step. It divided the career of a man into four stages, one leading to and preparing the way for another, just like the rungs of a ladder. The austere, rigid life of continence and study was the first stage, serving as the necessary prelude to the second stage, the responsible life of the householder. Then came the third stage when a householder, after faithfully discharging the duties of his station, should retire to the forest and spend his time in contemplation and meditation. The last was the most covetable stage glorified by renunciation and freedom from all bondage—the consummation of the preceding three stages. But as society began to degenerate, this scheme came to be discounted. The result was that the nation began to deteriorate, failing to produce ideal citizens, robust, bold, patriotic and virtuous, as it used to do in the past. Thus India, the holy land, the birthplace of Sri Krishna and Buddha, has gone down in the scale of progress.



But superficial Western critics who come globe-trotting and take a scampering view of the country, present


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a wholly distorted picture of India's present condition. There are even some who go so far as to declare that India, as a whole, is in a state of 'barbarism'. The long list of works written, abusing India and her culture, is quite sufficient to show how far misrepresentation, coloured by sheer ignorance of facts and base racial prejudice, can go. "Barbarian, barbarism, barbarous—I am sorry to harp so much on these words. But they express the essence of the situation. \* \* \* There are, of course, many thousands of individuals who have risen and are arising above it (barbarism), but the plain truth concerning the mass of the (Indian) population—and not the poorer classes alone—is that they are not civilized people,"—writes one critic. Another describing the type of an Indian observes: "A mere Oriental, who, for creative purposes, is a thing dead and dry—a mere mental mummy that may have been a live king just after the flood, but has since been embalmed in spice." A third speaking of the religion of India says that it is "a weltering chaos of horror, darkness and uncertainty. It is a religion without the apprehension of a moral evolution, without definite commandments, without a religious sanction in the sphere of morals, without a moral code, without a God, except a Being which is a mixture of Bacchus, Don Juan and Dick Turpin. It is the most material and childishly superstitious animalism that ever masqueraded as idealism." We need not multiply our quotations. The specimens given above will suffice.

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Sir John Woodroffe, the great lover of India, has quoted in his book, 'Is India Civilized?' a host of such filthy passages and proved conclusively the utter futility

of such writings. As for ourselves, all that we can say to the irresponsible critics of our land is: Yes, there is a wide divergence between facts and ideals—there are evils in India; but where is the man who can befriend us in eradicating them? We have had enough of empty lectures, abusive writings and condemnatory societies. We now want the man who can drag us out from our deplorable condition. We now want love and sympathy and actual help in the task of regenerating our country. But unfortunately that is what is really not forthcoming. Another thing that we would like to say is that India is not the only place in the world where there are evils. Evils exist in all lands and societies; they have got nothing to do specially with India. As the Swami Vivekananda says: “Here the earth is soaked sometimes with widows’ tears; there, in the West, the air is poisoned with the sighs of the unmarried. Here poverty is the great bane of life; there the weariness which comes of luxury, is the great bane that is upon it. Here men want to commit suicide because they have nothing to eat; there they commit suicide because they have so much to eat.” The irony of the whole thing is that everybody is blind to the faults of his own country. ‘Physician, heal thyself’—is the only advice that our critics deserve.

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“In all this process of exchange and unification between the cultural groups with the grand unit of Asian culture, the influence of India is felt. In Asia all roads lead to India—or rather all roads lead *from* India.”—Thus does James H. Cousins begin the last chapter of his book, ‘The Cultural Unity of Asia’, and conclude that



India is the mother of Asian culture. Yes, India had the proud privilege of being the originator of Asian culture. One who knows the current of history must admit that India wove the web of a unique culture with its threads spreading all over Asia and some parts of Europe. Thus China and Japan, Persia and Asia Minor, Siam and Malay, Greece and Rome and other distant countries came under the cultural influence of India, and are deeply indebted to her. Being one of the most ancient countries she developed a tradition which may be called the richest in the world. Fortified in her strength, she survived the onslaughts of centuries and evolved a civilisation that stands unparalleled. Neither military conquests nor the cultural invasions which swept over the land like hurricanes from time to time, could shake her from her divinely destined path. The ravages of time simply seemed to make her stronger and stronger. Now what was the secret of India's strength and vitality? What was it that accounted for her indomitable power of self-preservation and resistance? It was her spiritual outlook upon life—her natural predilection for the deeper and wider problems of existence—her whole-souled devotion to God and religion. She built her society and polity, her art, literature and philosophy on the bed-rock of spirituality. Spirituality was the key-note of the music of her national being. She conserved, preserved and accumulated, in a dynamo as it were, all the spiritual energy of humanity, ready to issue forth and revolutionise the world, whenever the opportunity occurred.

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Each nation, like each individual, has a patent ideal suited to its peculiar temperament and environment. Thus

one wants political supremacy, military efficiency or material power; another has a creative genius and tries to express its conception of beauty in art and literature, and a third has spirituality for its central theme and evolves a culture based on metaphysic and religion. Here in India spirituality is the vital principle of the national existence. Hence if she is to rise, she must rise through an upheaval in spirituality—she must rise by actualising in everyday life the deeper and higher religious ideals. The wonderful truths treasured in our scriptures—in the Upanishads, the Gita and the Puranas, and kept under the custody of a limited section of the people, should be brought out and thrown broadcast all over the land, amongst all. Let everyone, high and low, the privileged and the suppressed, be inspired by the mighty gospel of the Atman. Unfortunately, the teeming millions of India who form the backbone of the nation, received nothing but scorn and neglect so long from the leaders of our society, and were taught all sorts of cramping theories of degradation, sin and vice. Let them now know that even the lowest of the low has the Atman in him, the birthless, the deathless, whom the sword cannot pierce, nor the fire burn, nor the air dry. This man-making religion, and not a bundle of subtle, occult theories or meaningless rites and formalities, is the crying need of India. The ancient Varnashrama Dharma which has since degenerated, should be revived in the light of this man-making religion of the Upanishads, and so modified as to suit the modern changed conditions of life. As it is in vogue now, it is debassing and dehumanising. In the name of the Varnashrama Dharma what a great injustice and inequity has been done and is



being done! Let us now cry halt and preach unto all the religion of Vedanta that will bring strength in our minds and vigour in our nerves and muscles—the religion that will unify the nation and widen its outlook—the religion that will awaken our lost Sraddha, the spirit of self-respect and self-confidence—the religion that will satisfy the questionings of this sceptical, scientific age and bring peace and harmony among the divergent warring sects, communities and creeds.

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There is no reason for despair. One who has eyes must see the signs of awakening everywhere. The darkest, stormy night, so discouraging, so chilly and dreary, is now going to have its end, and we can see the first flush of a sunny dawn. The history of the world bears testimony to the fact that there are ups and downs in the march of a nation. India too went to sleep for some time after a glorious period of her national life. This sleep—this lull and pause after years of tremendous useful activity, cannot be everlasting. By the inevitable law of nature, India is rising unmistakably and getting ready for playing her rôle in the future history of humanity. There is already a stir among the young and old, and instances of sacrifice for the national cause are multiplying from day to day. In times of famine, pestilence, flood, cyclone or such other national calamities, the appeal for help and service receives a hearty response from all quarters. Is it not encouraging and hopeful? With the Swami Vivekananda let us address the India that is awakening and say :—

Once more awake!

For sleep it was, not death, to bring thee life

Anew, and rest to lotus-eyes, for visions  
 Daring yet; the world in need awaits, O Truth!  
 No death for thee;

Resume thy march,  
 With gentle feet that would not break the  
 Peaceful rest, even of the road-side dust  
 That lies so low. Yet strong and steady,  
 Blissful, bold and free. Awakener, ever,  
 Forward! Speak thy stirring words.

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### TO WHOM?

(RIG VEDA, X. 121.)

He, first, who was the root of universe,  
 Of all the spheres Lord, the golden-wombed,  
 Who made the heaven and the earth true-paced—  
 Is He the shining one who has oblation?

Who fashioned Soul, gave might, has dominance  
 The lesser gods all over who dispensed,  
 Like shades of whom come death and life e'er lasting,  
 Is He the shining one who has oblation?

The master, Who of all that live, hath movement,  
 In His own glory peerless, and lordly,  
 Who man and beast and all that walk so ruled,  
 Is He the shining one who has oblation?

Whose lustre made these snow-clad hills so glowing,  
 The sea whose font of grace engirts our habitat,  
 Whose hands o'er all directions are outstretched,  
 Is He the shining one who has oblation?



The earth who made to stand, the heavens fixed,  
 Who gave them laws that keep them pacifical,  
 Who is in mid-air splendour-charioted,  
 Is He the shining one who has oblation?

Who sent a joyful clamour in emotion  
 All through the earth He made and starry skies  
 The sun and they, whose glory all acknowledge—  
 Is He the shining one who has oblation?

A world of waters first in waves upheaved  
 In water depths the fire afirst was quickened  
 From where rose God-soul, He, the Lord, bright-  
 gleaming,  
 Is He the shining one who has oblation?

Who looked on waves that sacred fire suckled  
 Beheld with grace, He first, the world so beautiful,  
 Who, of the gods, the God Supreme was placed—  
 Is He the shining one who has oblation?

Builder, Father, Who, of earth and heavens,  
 Who made the seas and moon so well-entrancing,  
 May He, the God, to us be never forward  
 Who is the shining one who has oblation.

Creation's Lord! None else beside can conquer  
 All living worlds,—and make them move in strictness,  
 May Thou, to us give cherished fruits in ample  
 O God, we supplicate with our libation.

D. MITRA.

## RELIGIOUS TOLERATION.\*

BY BRAHMACHARI SURACHAITANYA.

Students of the religious history of the world very often come across the phenomenon that in periods of decadence the form or the letter of religion claims the allegiance of the votaries to a degree which nearly kills the spirit. It is during such unfortunate and critical stages that fanaticism and intolerance become uppermost and acts of persecution or similar other sins are committed in the name of God. Nevertheless, if we search into the teachings and lives of the respective prophets and founders of the various religions, we shall find no justification for these perversions. On the contrary, we shall discover positive statements and proofs condemning, in no unmistakable terms, intolerance or everything which savours of force or cruelty to others. Hence the necessity of emphasising the essentials of all religions, in place of the superficial forms. We are to find out the common features in the different faiths and go to the unity behind them. In that case not only will all the misunderstandings and acrimonious controversies disappear, but also a way will be opened for love and amity among the different sects and creeds, and the much wished-for federation of humanity will mean something more than a mere dream of visionaries and idealists.

It was with this end in view that more than a quarter of a century ago, Swami Vivekananda, speaking at the Parliament of Religions at Chicago, pleaded for universal peace and harmony. The burden of his message to the world as conveyed in his address on that memorable occasion was:—“Holiness, purity and charity are not the exclusive possessions of any church in the world and that every system has produced men and women of the most exalted character. In the face of this evidence, if any-

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\* Written before the Unity Conference at Delhi.—Ed., P. B.



body dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of their resistance: 'Help and Not Fight,' 'Assimilation and Not Destruction,' 'Harmony and Peace and Not Dissension.' "

We are constrained to refer to this most familiar and well-known passage by the fact that at the present day there have sprung up certain sects which are exhibiting religious short-sightedness and bigotry of a kind most inexcusable. Some time ago we came across in the *Bharata-Mitra*, a Hindi daily published from Calcutta, some samples of songs under the heading—'Bhajans of the Agakhanis.' The purport of one such is that Bhagavan Buddha was born in the country of the Arabs in the form of Sultan Mohammed Shah. \* \* \* In order to remove the sufferings of his devotees, he came again in the country of Shambhal in Jambu-Dweepa in the person of Aga Khan, the present head of the Agakhani sect. Another Bhajan speaks of the Hindu-Muslim unity and calls upon all to 'give up' jealousy and become the servants of Ali! A third is to the effect that the Pandavas themselves once sacrificed a cow of which the head was taken by Dhritarashtra, the four legs by the four Pandava brothers, the skin by Draupadi, the entrails by the Brahmins for their sacred thread and the rest of the meat by the Kshatriyas, Vaisyas and Sudras; further that the Buddha asked Yudhishthira to take the sacrificial cow along the bazar-streets and that it was so done. We think these samples of the teachings of the Agakhanis will suffice.

Comments on the above are hardly necessary. We are told that some of these are taught to school children, Hindus and Mussalmans alike, and that the form and contents are so devised as to mislead the ignorant and uncultured low-caste Hindus and make their conversion to Islam easy without their actually knowing it. We think that any such wholesale conversion cannot but involve means other than peaceful and justifiable. We confess, we are

pained to read of such attempts which are calculated to disturb the harmony and love so needful for the solidarity of our national life. The existence of many sects in itself is not an evil, so long as it is recognised that the test of true religion is toleration, sympathy, and charity for the whole of the human race. We shall commend the following passage from a lecture of Swami Vivekananda to the careful consideration of our readers:—

“Many years ago I visited a great sage of our country, a very holy man. We talked of our revealed book, the Vedas, of your Bible, of the Koran, and of revealed books in general. At the close of our talk, this good man asked me to go to the table and take up a book: it was a book which among other things contained a forecast of the rainfall during the year. The sage said, ‘Read that.’ And I read out the quantity of rain that was to fall. He said, ‘Now take the book and squeeze it.’ I did so, and he said, ‘Why, my boy, not a drop of water comes out! Until the water comes out, it is all book, book. So until your religion makes you realise God, it is useless. He who studies books only for religion, reminds one of the fable of the ass which carried a heavy load of sugar on its back but did not know the sweetness of it.’ ” What a mass of truth does this simple passage contain!

If we bear in mind the supreme fact that the essence of religion does not lie in any church, dogma, creed or ceremonial but in conduct and character, there cannot be any room for quarrels or for attempts at conversion by force or fraud. We are happy to find that many enlightened Muslim leaders are alive to this fact, and as a striking instance in point, we refer to the address of Mr. M. M. Pickthall at the third convocation of the Muslim University at Aligarh. In the course of his learned address, he spoke at length of national unity and universal brotherhood. Referring to the spirit of toleration in Islam, he observed:—“There is only one God for all of us. He is the God of all mankind, of all creation, and His Standard and His Judgment and His



Mercy are for all alike. He is not only the God of the Muslims, but He is the God of the Hindus too. He is the God of the Christians and of every living soul upon this earth. As the Holy Koran informs us very plainly, it is false religion to assign a limit to His Power and Mercy by saying that only those who profess this or that formula of belief, will get salvation. That is the invention and design of priestcraft in order to increase its hold on peoples' minds through superstitious fear."

Mr. Pickthall contends that it is nothing less than infidelity and negation of the spirit of El-Islam to imagine that Allah can favour exclusively one particular community or race of men. Illustrating his point by apt and telling quotations from the Koran, he emphasised the universal aspect of the Muslim creed. Addressing the Muslim leaders and the young graduates present, he put the following heart-searching questions:—"How many Muslims here in India bear all this in mind when dealing with their Indian brothers of another faith! How many of them think of the example of the Holy Prophet when they form opinions on the problems of to-day! What did the Holy Prophet ask of everybody in Arabia when he was fighting to establish Allah's Universal Kingdom? Did he ask the people who possessed the older Scriptures to accept his form of worship? He did not. He asked them to acknowledge Allah's Universal Kingship and accept the fact of universal brotherhood—truths which they could find by searching in their own religions. On that analogy, to-day in India, where we are trying to establish Allah's Universal Kingdom, the question to be asked of every one is this:—"Are you for the Kingdom of God, which includes all of us, or are you only for your own community?" It is terrible for any one who bears in mind that great example to see some Muslims jealously opposed to the advance of the Hindu community toward the light, merely because they are not led by persons of our community but by saintly men who have arisen in their own."

Incidentally Mr. Pickthall regretted the aggressive

attitude of some Muslims towards other communities and showed the incompatibility of such a conduct with the words of the Holy Prophet: "He is not of us who sides with his tribe in aggression; and he is not of us who summons others to assist him in tyranny." Again, he most unerringly laid his finger upon the actual weak spot when he pointed out that the cause of the decline of El-Islam has been due to the dwelling too much on non-essentials instead of on the one essential of religion—God. Speaking of the remedy, he pleaded for free education, *i.e.*, education 'not hide-bound in prejudices and conventions but conducive to free thought, conducive to the fullest possible development of every individual soul.' The address contains much good and sound advice which not only our Muslim brethren but other communities as well can profit by. We conclude our observations by quoting from the Holy Koran which says:

"Verily he is successful who has cultivated the  
soul,  
And he is a failure who has stunted and starved  
the soul."

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## SAINT FRANCIS OF ASSISI

BY SWAMI ATULANANDA.

*(Continued from p. 463.)*

Francis left the city and taking the mountain path made the air resound with his songs of joy. The bishop had given him an old mantle to protect him against the cold of early spring. Francis resolved to beg his food from house to house. It was not easy, and he had difficulty in swallowing the pieces of coarse bread. But remembering that he whom he wished to follow had begged his own food, the bread became sweet to him.

He returned to the little church and set to work restoring its broken walls. In the open squares of the town he sang a few hymns and then begged of the people who had gathered around him, the material needed for



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the work. Thus he laboured for the love of Jesus, singing the while his praise.

When he had repaired the church, he spent his days in meditation. Tears of love came from his eyes. And one day when the priest of the church celebrated mass, he became entirely unconscious of his surroundings, but he saw standing before him Jesus, his Lord. And the Lord spoke to him: "Wherever ye go, preach the Gospel. Freely ye have received, freely give. Provide neither silver nor gold nor brass in your purse, neither scrip nor two coats nor shoes nor staff, for the labourer is worthy of his meat."

"Yea, Lord," Francis exclaimed, "from this day forth I shall put this into practice." And throwing away his stick and purse and shoes, he determined to observe Jesus' bidding to the letter. As a true knight of Christ he accepted the banner of poverty, sacrifice and love.

The very next morning Francis began to preach in the streets of Assisi. His words were simple, but they carried conviction, they came straight from the heart, and those who heard him were touched. He spoke of that which he himself had experienced. He spoke of the instability of life and the blessing of throwing oneself at Jesus' feet. But his life, his example, his personality were even more effective than his words. In him was found a love which was stronger than death, a love that was contagious. And one or two of the citizens of Assisi began to listen to him in all earnest and became his disciples.

This was the beginning of the Order of St. Francis. The rules were simple, the texts being taken from the Bible,—Jesus' own words. "If thou wilt be perfect, go, sell that thou hast and give it to the poor and come and follow me. And if any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul?"

Thus lived the first Brothers. It was a life of renunciation and consecration. Rich and prominent men gave up the world and lived as did the poor. They begged their food, they slept wherever they could find shelter, in hay-lofts or under the porch of some church or under a tree. Thus they went on foot up and down the country, singing God's praise and preaching His word. Sometimes not willing to be a burden to anyone, they would aid the peasants in their field work. The next morning they would move on, leaving peace in the hearts of those who had given them food and shelter.

But in the cities they often received but scant hospitality. Sometimes they were refused food and shelter. They were rebuked and treated as madmen. Their relatives could not forgive them for distributing their goods among the poor. And parents were in fear that their sons might join them. Some threw mud upon them and beat them. But the Brothers were full of joy in the midst of their tribulations. They were humble and forgiving. By their steadfastness and perseverance, they conquered their souls. Francis was their father. By his love he had changed their hearts, and in his presence they felt radiant with joy. They knew no longer the noisy, feverish pleasures which money can bring, but they had found a profound and lasting joy which is free from all painful reaction.

Francis and the Brothers loved solitude, and sometimes they would retire from the active life to spend their days in contemplation in mountain caves or in huts, made by their own hands of branches and leaves. There they underwent many hardships and practised austerities. But Francis always watched over his little flock like a loving father.

One night he heard one of the monks moaning. This Brother had fasted so long that he was dying of hunger. Francis brought him a little food, but the Brother refused to eat. Then Francis, to encourage him, broke the bread, ate some himself and made the sufferer eat the rest. Francis knew the human heart, and by simple, gracious



acts he bound to himself the hearts of his companions. A word, a look, a touch would bring to him men who would follow him till their death. "I, Brother Francis," he wrote towards the end of his life, "I, the least of your servants, pray and implore you by that Love which is God Himself, willing to throw myself at your feet and kiss them, to receive with humility and love the words of our Lord Jesus Christ, to put them to profit and carry them out." It was an appeal, born of divine love.

Among the occupations of the Brothers was that of taking care of lepers. These unfortunate people were always glad to see the Brothers who performed for them the most repugnant services, taking as recompense only the food left by the patients. Sometimes, however, their great suffering made the patients unreasonable and ungrateful.

So it happened one time in a certain hospital, that one of the lepers became so impatient and bad-tempered that everyone believed him to be possessed by an evil spirit. He cursed and beat those who nursed him, and he used most blasphemous language. At last no one would wait on him any more. The Brothers left him and told Francis about it.

Hearing the story, Francis went to see the man. "May God give thee peace, my most dear brother."

"And what kind of peace can I expect, seeing that God has taken from me all good things and has left me a stinking and rotten body?"

"But," said Francis, "God rewards highly those who suffer patiently."

"And how can I be patient, suffering tortures day and night? Furthermore, the Brothers you sent to wait on me do not take care of me as they ought."

Francis finding the leper so discontented, kneeled down and prayed for him. And rising from his knees he said: "My son, since you are not satisfied with the others, I will wait upon you. I will do whatever you wish."

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 “Very well, wash me then from head to foot, for I am disgusted with the bad smell of my body.”

Then Francis heated some water and mixed with it sweet-smelling herbs, and he bathed the leper. And behold, wherever his holy hands touched the flesh it became sound. And the leper seeing his flesh healed, repented of his sins and asked pardon of the Brothers.

Francis was a mystic ; his soul communed with God. And during these communions he experienced the highest ecstasies. But this did not make him forget poor humanity. After a period of retreat on some mountain height, he would come down to the plains and mingle with the people—with the suffering, the poor, the needy. And he demanded the same of his companions. He believed in the union of souls, and therefore all humanity was enclosed in his embrace of universal love. In his heart he felt the throbbing of the world-pain. That pain he wanted to relieve. He felt the unspeakable joy of the religious life. That joy he wanted to communicate to others. He forgot himself in his labour for man, just as he forgot himself during his meditations. He had found his beloved ‘Lady Poverty,’ and she bestowed on him the riches of the Spirit. He loved voluntary poverty, because it meant freedom from material bondage. “Possession,” he used to say, “is a cage with gilded bars, to which the poor bird becomes so accustomed that it no longer even thinks of getting away to soar up into the blue sky.”

When asked, how one should live in the world, Francis replied: “Our life ought to be such that on meeting us, every one shall feel a desire to praise our Heavenly Father. Have in your heart the peace you preach to others. Never be the occasion of anger or scandal to any one, but by your gentleness may every one be led to peace, concord and good works.”

Francis felt kinship with all creation. He loved animals and flowers. Once when crossing a lake, the boatman presented him with a large fish. Francis accept-


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ed it gladly, but to the astonishment of the fisherman he put it back into the water, bidding it bless God.

Another time he begged of a youth some turtle-doves he had just caught. He held them in his mantle and said: "Little sisters, turtle-doves, you are simple, innocent and chaste; why did you allow yourselves to be caught? I shall save you from death and have nests made for you, so that you may bring forth young and multiply, according to the wish of your Creator."

He requested the Brothers when planting vegetables to reserve a piece of ground for their sisters, the flowers. He talked with the flowers as if he understood their mysterious language.

All nature responded to his gentle touch and soothing words. When leaving Mount Verna, where his communion with God had been exceptionally intimate, he alighted from his horse, and kneeling upon the earth, his face towards the mountain, he said: "Farewell, mountain of God, holy mountain, may God bless thee; abide in peace; we shall never see each other again."

Francis loved the sun and the moon and trees and rocks. And towards the end of his life he seemed to see God's presence everywhere. "Praised be my Lord God with all His creatures," he wrote in his 'Canticle of the Sun.' "Praised be our brother the sun who brings us the day and light; fair he is and shines with great splendour: O Lord, he signifies to us Thee! Praised be our Lord for our sister the moon, and for the stars, the which he has set clear and lovely in heaven. Praised be our Lord for our brother the wind, and for air and cloud which calms and all weather by the which Thou upholdest life and all creatures."

"We are God's jugglers," he would say, "we desire to be paid for our sermon and song. Our payment shall be that you love God always. Yes, we are jugglers, for we juggle with the hearts of men, leading them into spiritual joy."

(To be concluded.)

## MALARIA AND ITS PREVENTION.

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

The readers will perhaps remember that in the previous issue of this journal, I dwelt on the cause of malaria, and pointed out how the malarial parasites that gave rise to the disease were unable to attack man unless introduced into his system by an anopheline mosquito. We also saw how the mosquito, after having a feed on a person suffering from malaria, became herself infected with the parasite, and how the parasites, after their multiplication in enormous numbers in the stomach-wall of the mosquito, were inoculated into the blood of fresh victims by the mosquito. We saw that the avoidance of malaria depended on the avoidance of the bites of mosquitoes, and considered some of the ways of escaping them, as also the various methods of trapping and destroying the adult insects.

I propose now to deal with a still more potent means of eradicating mosquitoes, and that is by attacking them in the larval stage, when they are unable to fly, and are in a comparatively helpless condition. In this state, it is possible to make a wholesale slaughter of the insects. For this, a little knowledge of the way in which mosquitoes breed, is necessary. When the female mosquito is ready to lay her eggs, she goes in search of little pools, or other collections of water, and lays from 40 to 400 eggs on the surface of the water. In two or three days, the shell of the eggs bursts, and little wriggling worm-like creatures known as 'larvæ' emerge. They lead an aquatic existence. The larvæ of the culicine or ordinary house mosquitoes are provided with a long respiratory siphon by which they hang in water with their heads downwards. Anopheline larvæ can be distinguished from culicine larvæ by the fact that they have a very insignificant and rudimentary siphon and lie flat on the surface



of the water. The larvæ feed, as a rule, on algæ and other vegetable matter that they find at the edge of the pool. Some of them are carnivorous and live on the little aquatic creatures usually found in pools. If there is no fresh vegetable matter near by, then they can live on any decomposing organic matter they can find. The larval stage lasts from 8 to 10 days or sometimes more, and during this period they moult 3 or 4 times, *i.e.* throw off their skin as a snake does. At the end of this period, they are metamorphosed into a form resembling miniature lobsters. In this stage, they are known as 'pupæ'. They now cease to feed and remain in a quiescent state. This stage lasts from 2 to 7 days, after which period the pupa becomes inflated, straightens its abdomen, and splits its back. The adult mosquito emerges through the split part, and rests for a while on the floating shell which serves as a raft for it, and as soon as its wings are dried, it flies away and takes shelter in the nearest brush-wood. Both sexes of the mosquito feed on vegetable matter ; but the female, after impregnation, needs a meal of blood so that she may be enabled to lay fertile eggs. Therefore, she goes into dwelling houses and cowsheds at night to have her feed of blood.

The mother-mosquito takes good care not to lay her eggs in briskly flowing currents of water, where they are likely to be swept away by the current and destroyed, nor in places where the water is very deep, for fear the *wrigglers* coming out of the eggs might die of exhaustion in alternately swimming down to the bottom of the water for food, and coming up to the surface again to take a breath. She, therefore, lays them, by preference, in little shallow pools near the grassy banks of rivulets and streams, or in puddles formed by rain water accumulating in depressions in the ground. Even the water that a cow's footprint can hold is often sufficient for them to breed in the rainy season. The anopheline species of mosquitoes that convey malaria, as a rule, prefer clean and fresh water to lay their eggs in ; the ordinary hump-

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backed\* house mosquito lays them in any water, even in urine and sewage.

Having known the habits of mosquitoes as regards breeding, the anti-malaria worker is now in a position to understand why it is that malaria occurs in an endemic form in the neighbourhood of marshes, lakes, and streams, and also why it springs *de novo* where foundations of houses and embankments are dug, or railroads and canal systems are constructed. Of course, in the latter cases, malaria can be prevented from arising *de novo*, if the Railway Companies and engineers in charge of the construction of new canals take pains to construct a sufficient number of bridges and culverts so as not to obstruct the natural water-ways, and do not dig fresh trenches and borrow-pits along the railway or canal track, which they are often in the habit of doing to save themselves the trouble of carting from a distance stones and earth for their embankments. Contractors and builders of houses also can avert the springing of fresh malaria in the neighbourhood of building works, if they take the simple precaution of oiling the surface of the water accumulating in the pits dug for the foundation.

Knowing where to expect mosquito-larvæ, the worker has, by now, formed his own plans as to what he is going to do to annihilate all the mosquitoes from the field of his operations. He will remove all the broken pots, cans and other refuse likely to hold water from the backyards and the lanes by the side of houses, and either bury them or flatten them out. He will instruct the villagers to keep their water-vessels, and water-tanks or cisterns, if there be any in the house, closed up, or covered with a fine wire-gauze lid, so as not to allow the mosquitoes to enter and lay their eggs in them. He will fill up all the puddles, pits, and ditches, or drain away such as are too large to be filled up, and clear them of all vegetation. He will see that all the gutters and

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\* Anopheline mosquitoes, when resting on a wall, keep their bodies straight as a bolt; while the culicine mosquitoes double up the tail part of their bodies which gives them a hump-backed appearance.



drains in the village are freed from all obstruction, and the outfall so arranged that all the rain water may flow away quickly and completely. He will instruct the villagers to empty the water-troughs of cattle every now and then, and to have the ground around drinking troughs, and stand-pipes, if there be any, well paved and drained. Where cattle are led to streams or ponds for drinking, a fixed spot should be reserved for this purpose, and properly prepared by ramming it hard with broken bricks or cobble-stones, and the animals should not be allowed to stray for drinking or grazing purposes on the softer muddy banks so as to leave there holes for mosquitoes to breed in. He will instruct them also to pave and drain the ground around their wells, and to keep the mouths of the wells closed, when not in use, so as to prevent mosquitoes getting in. It has been proved conclusively by Dr. Bentley, while engaged in the investigation of malaria in the city of Bombay, that the greater part of the malaria in that city is due to a certain subspecies of anopheline mosquitoes that breeds freely in house-wells.

If there be any rivulets or streams in the neighbourhood of the village, he will remove all the rank vegetation growing on their banks, and deepen the centre of their beds, and so train the water-edges (*i.e.* make them more regular and solid by ramming them hard and evenly) that there may remain no puddles, or shallow irregular slopes with a sluggish flow in them, so that all the larvæ present may be carried away in the accelerated stream which will now flow through the central deepened part of the channel. Availing himself of the lesson learnt from the mother-mosquito, he will take particular care to see that the edges are made steep (and this applies also to the edges of lakes, ponds, and all large reservoirs of water), so that the larvæ and pupæ may find no shallow places for shelter. If there be any spring of water in the vicinity of the village, he will clear the course of the streamlet issuing from it of all moss, and deepen the channel, filling up any pools that may be found along its

course. If there be any large collections of water such as tanks, ponds, large cisterns or wells, or any large reservoirs of water which cannot be drained away or are required for use, they should be dredged of all moss and other vegetation growing in them (unless it be the green scum of the vegetable matter known as *lemna*, which chokes up the breathing tubes of the larvæ and is therefore beneficial from the malarial point of view), and their banks should be deepened and made steep. Occasionally, their surface should be covered with a thin layer of kerosine oil by means of a swab tied to the end of a long bamboo and moved along the surface, or by means of a portable spray. If the whole surface of the reservoir cannot be reached with the aid of the bamboo-swab or spray from the bank, then the central part will have to be reached by means of a boat or raft. In any case, the edge all round should be well oiled. Laveran, the discoverer of the malarial parasite, is of opinion that the oil chokes the breathing tube.

The reservoirs of water may, as an alternative plan, be well stocked with fishes that are known to devour mosquito larvæ with avidity. The names of larvicidal fishes peculiar to each province are tabulated in the office of the Director of Public Health of each province, who, on being written to, will not only supply them, but will also be very glad to help in procuring the kind of fish most suitable for particular reservoirs. Besides fish, there are other natural enemies such as ducks, tadpoles, aquatic bugs and the larvæ of several insects which destroy mosquito larvæ and pupæ.

To make quite certain that no larvæ or pupæ remain in the water even after adopting these measures, the villagers should be instructed to fish for them every now and then. This can be done by means of a muslin hand-net. The person, out for larvæ fishing, should be instructed to go right round the whole border of the pond or other reservoir of water fishing for the larvæ. He should carry a basin containing some water along with him, and every now and then he should dip the inverted



net into the basin to see what he has caught. The larvæ caught in the net will float in the water. The water should then be boiled so as to kill the 'wrigglers', or if there be good strong sun, and no likelihood of rain coming, it may be emptied out on the open ground, and the place should be trampled upon so as to kill the 'wrigglers'. To fish larvæ out from wells, a net without a handle should be prepared by sewing a piece of muslin all round a brass or iron ring, 18 inches in diameter. The net should be fastened to a long rope and lowered horizontally into the well. Allow the net to sink about a foot or so below the surface of the water; rest awhile, and then move it quickly under the surface to a distance of a few feet and draw it up quickly, without losing any time. The larvæ that will have swum away from the place where the net dropped into the water will be caught in this way, if one is quick enough. The net should be inverted in a basin full of water, and well washed free of all larvæ before lowering it again into the well. It should be dropped in different parts of the well by turns so as to examine all parts of the well systematically.

Where low-lying swamps and marshes occur, the villagers living near them should be advised to quit the locality, and shift their huts to elevated lands having a free natural drainage, for it is a task involving great expenditure and labour to make a sickly marsh habitable. A marshy place can be improved by either draining it away, filling it up, or converting its lowest part into an open lake too deep for mosquitoes to breed in. Small marshes can be dealt with quite easily if they have been caused by the blocking of the natural lines of drainage by vegetation or other small obstructions which can be easily removed. But those in which the natural outlets are insufficient will have to be drained by deepening the outlet, and cutting channels across them so as to free the water in them. There are other marshes that are caused not so much by a defective outlet as by an excessive inlet, such as those at the base of hills, the rainfall from which

rushes down and stagnates on the plain below. In such cases, we have not only to improve the outlet, but also to stop the inlet by cutting intercepting trenches, around the place, which will remove the incoming waters. All these are major works, requiring not only much expenditure but expert advice of skilled engineers as to the selection of the best plan for any particular locality. Such swamps are not worth meddling with unless they be in the outskirts of a growing city, the Municipal Corporation of which can well afford to spend money for their improvement in order to safeguard the health of the citizens.

*Destruction of the Malaria Parasites in persons already inoculated with them.*

This leads us to the subject of quinisation. Persons suffering from the disease have to be treated not only in order that they may be cured, but primarily as a means for the prevention of further spread of the disease. For, every person suffering from the disease is a reservoir of malarial parasites, from where mosquitoes take the infection and scatter it broadcast. For this reason, every person suffering from malaria is a danger to the community, and must not only be dosed with quinine until all the parasites in his system are killed, but until such time as he is absolutely free from them he must be always kept segregated, either in a mosquito net, or in such a protected room where mosquitoes cannot gain an access to him.

From his knowledge of the cycles of sporulation (multiplication by spores) of the malarial parasites within the human system (*vide* previous issue of this journal), the worker will have no difficulty in understanding that the best time to administer quinine to a person suffering from the disease is when the young parasites are free in the blood stream, and therefore most vulnerable to the action of quinine, *i.e.* at the time when the patient gets his shivering fit and paroxysm of fever. For, once the parasite enters its fortress within the body of the red blood cell, no amount of quinine administered will have any effect on it. In order to saturate the blood with



quinine prior to the disrapture of the red blood cells containing the sporulating parasites, the administration of the drug is commenced three hours before the advent of the shivering fit, and continued for some time after the fever has set in. Five or six grains of quinine bisulphate or bihydrochloride are administered either in a pill or tablet form, or in solution with double its quantity of acid hydrochloric dilute and an ounce of water and repeated every hour, until 4 or 5 doses are given, commencing the treatment three hours before the expected time of the paroxysm. The solution is better and more quickly assimilated in the system than quinine given in solid form. In cases of severe infection with the subtertian parasite, where the patient gets continuous fever, it will be necessary to give injections of quinine. After the fever has ceased under the above course of treatment, it is recommended that quinine should be continued in a daily dose of 5 or 6 grains before breakfast regularly for a period of at least four months, so as to remove the last trace of the parasites and prevent relapses, which invariably occur if this precaution is not taken. Moreover, it must be remembered that the patient continues to be a source of danger to others if only treated with the initial treatment, which is not sufficient to destroy the more resisting sexual forms of the parasite, and four months is the minimum period recommended for the complete destruction of the parasites in the system. In the case of children, the dose should be 1 to 3 grs. according to age. The greatest care should be bestowed on the prompt and effective treatment of children, as the mortality among them from this disease is enormous in endemic areas, and quite out of all proportion to that among adults.

“Malaria can be completely extirpated in a locality by the complete adoption of any one of the three great preventive measures, namely, *protection*, *mosquito reduction*, and *treatment*. That is to say, if every person in the community could be fully guarded against mosquito bites, or if every anopheline could be banished. or if every infected person could be thoroughly treated from the

beginning of his case, then each of these measures ought to suffice by itself to banish the disease entirely. But, obviously, it will never be possible in any general community to adopt or enforce any one of these measures completely." (Ross.) It is, therefore, necessary to have recourse to all the available measures at the same time, as far as possible.

*Prophylaxis.*—In the case of persons living in malarious localities who have not shown any symptoms of the disease, it is possible that many have become infected unknown to themselves, and if they do not take quinine as a preventive measure, the disease will show itself in the course of time. It is, therefore, recommended that all persons exposed to infection in such localities should take a five grain dose of quinine daily before breakfast. Persons living in healthy localities, when on a visit to malarious places, should similarly take this precaution, as also that of sleeping in mosquito-nets at night. Many a pilgrim returning home from a pilgrimage to holy shrines in different parts of India has brought the infection with him, and spread it in hitherto uninfected places. They could have averted this calamity if they had only known and taken the above precautions. It is wise to be guarded against mosquitoes throughout one's journey to distant places, as not infrequently one gets stung by an infected mosquito during the stoppage of a train, of an evening, at a badly infected railway station. The anti-malaria worker will do well to take all the available precautions he can, while he is engaged in this philanthropic work.

My object in writing about malaria in this monthly magazine devoted to religion is to supply a working knowledge and information regarding this subject to the unselfish and devoted well-wishers of our country, who wish to subscribe their mite in removing the ills of our poor, suffering brethren. This work is fraught, no doubt, with a certain amount of risk of contracting the infection oneself, but just as the members of a fire-brigade, who gird themselves with tight-fitting and unflammable



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clothing and hats before jumping into the flames, succeed in rescuing the inmates of a burning house, and come out themselves unscathed, so also an anti-malaria worker, armed with a bed-net, a hand-net, a fan, and a phial of quinine tabloids can, if he takes the precautions detailed above, do an immense amount of good in endemically malarious tracts, and return home hale and hearty at the end of a successful campaign against malaria. It is hoped that many of our energetic young men will take to this work, and rescue some of the badly infected villages in the different provinces of India from being wiped out of existence by this dire scourge. Even those that have not the leisure to undertake a regular anti-malarial campaign will have done a great deal of good to the country, if they will avail themselves of holidays to go in the midst of some of these sufferers, and enlighten them on the means of ridding themselves of this pest, either by means of lectures, or magic lantern demonstrations, or by the free distribution of handbills containing full information on this subject.

DHARMA AND LIFE.

Up to the beginning of this century and even down to the outbreak of the Great War, the European not only took for granted the superiority of himself and his civilisation to all others, but also acted upon the conviction, whenever opportunities presented themselves, that other peoples and civilisations should either adopt his own ideals or be destroyed. There is nothing strange in this. For as is usual with children, the European—he with his civilisation being only a child of yesterday—could hardly imagine that there might be other things good besides his own. He would not have the patience to see his own 'pet' ideas tested by time.

But what we could never understand was the attitude of some of our own countrymen who constantly turned to Europe as an ideal in everything and were on the look-out to have our country and social institutions re-

constructed on a foreign model. But both to the self-conceited European and this class of blind imitators, the Great War was a rude shock and an eye-opener. The War has demonstrated to all, of course excluding those who would not see, the utter bankruptcy of the Western culture and the complete incapacity of the statesmen of the West to guide the destinies of the people, during great crises. It is a pity that the world needed such a terrible lesson.

But alas! even at the present day we have not as yet come fully to our senses. There are still some in our country who are guided by an inordinate admiration for the West. Of course, there has always existed here a small section of the people refusing to take Europe at her own valuation, and the author of 'Dharma and Life'* is one shining example. The plan of the work, to quote the words of the author himself, is to show that the six institutions of state, war, property, education, marriage and religion, "can be—and are—made to subserve creative purposes under the transformation they undergo when men are guided by the rules and principles of Dharma." The part before us deals with the first three of the six institutions, and we are told that education, marriage and religion will be similarly treated in part II, which is in the press.

Before taking up the main subject, the author devotes in this volume six chapters to a preliminary examination of the origin, aims and methods of the modern Western civilisation and another four chapters to a defence of Chaturvarnya on which the ancient civilisation of India was based. It is enough to state that the learned author has pointed out all the defects of the Western civilisation as well as all the merits of the Indian civilisation, to the best of his ability. The authority upon which he relies seems to be the Mahabharata, Santi Parva, for almost all his conclusions. In one place he writes:—"The Indian

* Dharma and Life, Part I.—By Prof. K. Sundara Rama Iyer, M.A. Published by Sri Vani Vilas Press, Srirangam. Pp. 255. Price Rs. 1-12.

Dharma recognised, in the truest sense, the *rights of man as man* to live in a world not made by any tribe, nationality, society, concourse or section among the human race or by any number of them in combination. It also recognised the right of all men to live up to their own ideas and convictions in regard to religion and conduct, so long as they obeyed the minimum of legal and civic obligation enforced on all citizens to protect the elementary rights of persons and property to which everyone is entitled by reason of his status as a free member of the civic community for whom the State exists."

Further on, we are told that "the ideal of competitive strife—of struggle for existence and survival of the fittest—is one opposed as the poles to the Indian ideal of peaceful co-operation and unity among all men and groups of men." Yes, India had a lofty ideal of life and conduct, but the question is, how far it is being practised in our everyday relation and dealing. The author seems to feel it, and he lays down the conditions under which the ideal can be materialised in society. It can not be denied that the present day conditions of our society are a travesty of our glorious past and its ideal. But we should not be blind to the fact that even in those good old days there were evils and things not very desirable.

In the very Mahabharata which gives so many rules for king, council and other state affairs, we are told that the king, the incarnation of Dharma, did gamble away his kingdom, his brothers and even his wife, and also that in the very presence of some great men and sages the queen was brutally insulted. Our supreme duty now is not to sing the glories of the dubious past blindly and rest contented, but to practise in daily life the ideals of love, harmony and toleration of which we are the proud inheritors. For unfortunately, we often see that the very class of people who swear by the scriptures, are the persons who most obstinately defend any and every superstition in the name of religion.

SRI KRISHNA AND UDDHAVA.

(Continued from p. 474.)

यदा कर्मविपाकेषु लोकेषु निरयात्मसु ॥

विरागो जायते सम्यङ् न्यस्ताग्निः प्रव्रजेत्ततः ॥ १२ ॥

12. When he is perfectly sick of the spheres that are the outcome of work, seeing that they are attended¹ with misery, he should discard the fires, and from that stage embrace the monastic life.

[1 *Attended &c.*—because they are not eternal.]

इष्ट्वा यथोपदेशं मां दत्त्वा सर्वस्वमृत्विजे ॥

अग्नीन्स्वप्राण आवेश्य निरपेक्षः परिव्रजेत् ॥ १३ ॥

13. Sacrificing unto Me according to scriptural injunctions and giving his all to the officiating priests, he should mentally put the sacrificial fires in his own self, and renounce without caring for anything.

[This shows the method of becoming a Sannyasin.]

विप्रस्य वै संन्यसतो देवा दारादिरूपिणः ॥

विघ्नान्कुर्वन्त्रयं ह्यस्मानाक्रम्य समिधात्परम् ॥ १४ ॥

14. To a Brahmana who is about to renounce the gods, thinking that he may verily transcend them and attain to Brahman, offer¹ obstructions in the form of the wife and other relations.

[1 *Offer &c.*—therefore he must be on his guard against yielding to their entreaties.]

विभृयाच्चोन्मुनिर्वासः कौपीनाच्छादनं परम् ॥

त्यक्तं न दण्डपात्राभ्यामन्यत्किञ्चिदनापदि ॥ १५ ॥

15. If the monk retains a second piece of cloth, it should be only as much as covers the loin-cloth. And except in times of danger, he should not have anything

that he has already¹ discarded, other than his staff² and his begging bowl.

[1 *Already*—i.e. at the time of Sannyasa.

2 *Staff &c.*—the barest necessities are meant.]

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेज्जलम् ॥

सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ १६ ॥

16. He should¹ place his foot on the ground after looking well, should drink water filtered through a cloth, should speak words that have the stamp of truth on them, and act as his reason dictates.

[1 *He should &c.*—the general idea being non-injury and purity.]

मौनानीहानिलायामा दण्डा वाग्देहचेतसाम् ॥

नह्येते यस्य संत्यङ्ग वेणुभिर्न भवेद्यतिः ॥ १७ ॥

17. Silence, inaction¹ and control² of the Pranas are the restraints of speech, body and mind respectively. One who has not these, my friend, never becomes a Sannyasin by simply carrying some staves.

[1 *Inaction*—giving up of works with selfish motives is meant.

2 *Control &c.*—i.e. Pranayama.]

भिक्षां चतुर्षु वर्णेषु विगर्हान्विर्जयंश्चरेत् ॥

सप्तागारानसंक्लीप्तांस्तुष्येल्लब्धेन तावता ॥ १८ ॥

18. A Sannyasin should beg his food from the four castes,¹ excepting the culpable.² He should visit not more than seven houses, must not think of the food³ beforehand, and must be satisfied with as much as is obtained.

[1 *Four castes*—each succeeding caste being resorted to in the absence of the preceding one.

2 *Culpable*—e.g. those under a curse or degraded.

3 *Food &c.*—i.e. such and such food is to be had from such and such a house.]

बहिर्जलाशयं गत्वा तत्रोपस्पृश्य वाक्यतः ॥

विभज्य पावितं शेषं भुञ्जीताशेषमाहृतम् ॥ १९ ॥

19. Going to a tank outside the village, and bathing there, he should purify¹ the food he has collected, and

offering portions to the deities² and all creatures, silently eat the remnant, without saving³ anything.

[1 *Purifying*—by sprinkling with water, and so on.

2 *Deities*—Vishnu, Brahmâ and the Sun.

3 *Saving &c.*—so he must not beg in excess of one meal.]

एकश्चरेन्महीमेतां निःसङ्गः सयतेन्द्रियः ॥

आत्मक्रीड आत्मरत आत्मवान्समदर्शनः ॥ २० ॥

20. He should roam over this earth alone, without attachment, and with his senses under control. All his pastimes should be in the Self, as well as all his pleasures ; he should be of a steady mind and look evenly upon everything.

विविक्तक्षेमशरणो मद्भावविमलाशयः ॥

आत्मानं चिन्तयेदेकमभेदेन मया मुनिः ॥ २१ ॥

21. Taking shelter in a secluded and congenial spot, and with his mind purified by rapt devotion to Me, the sage should meditate on the One Self as identified with Me.

अन्वीक्षेतात्मनो बन्धं मोक्षं च ज्ञाननिष्ठया ॥

बन्ध इन्द्रियविक्षेपो मोक्ष एषां च संयमः ॥ २२ ॥

22. He should reflect on the bondage and liberation of the self, through the pursuit of knowledge. Bondage consists in the outgoing of the senses, and liberation in their control.

तस्मान्नियम्य षड् वर्गं मद्भावेन चरेन्मुनिः ॥

विरक्तः क्षुल्लकामेभ्यो लब्धात्मनि सुखं महत् ॥ २३ ॥

23. Therefore the Sage, controlling the senses, should roam, looking upon everything as Myself. Deriving great bliss from the Self, he should turn away from petty desires.

पुरग्रामव्रजान्सार्थान्भिक्षार्थं प्रविशंश्चरेत् ॥

पुण्यदेशसरिच्छैलवनाश्रमवतीं महीम् ॥ २४ ॥

24. Going to towns, villages, cowherd settlements

and assemblies of pilgrims for the purpose of begging his food, he should wander over the earth abounding in holy countries, rivers, mountains, forests and hermitages.

वानप्रस्थाश्रमपदेष्वभीक्षणं भैक्ष्यमाचरेत् ॥

संसिध्यत्याश्वसंमोहः शुद्धसत्त्वः शिलान्धसा ॥ २५ ॥

25. He should beg his food mostly from the hermitages of people who have retired into the forest, for by partaking of their food consisting of grains picked up from the fields, he soon becomes purified in mind, and freed from delusion, attains to perfection.

नैतद्भस्तुतया पश्येद्दृश्यमानं विनश्यति ॥

असक्तचित्तो विरमेदिहामुत्र चिकीर्षितात् ॥ २६ ॥

26. The visible world he should not¹ consider as a reality, for it perishes. With his mind unattached to this world and the next, he should desist from activities tending to enjoyments in them.

[1 *Should not* &c.—this is how he is to overcome temptations for nice food etc.]

यदेतदात्मनि जगन्मनोवाक्प्राणसंहतम् ॥

सर्वं मायेति तर्केण स्वस्थस्त्यक्त्वा न तत्स्मरेत् ॥ २७ ॥

27. This world,¹ and this body² with the mind, speech and Pranas, are all a delusive superimposition on the Self,—reasoning thus he should take his stand on the Self, and giving the former up, should no more think of them.

[1 *World*—which we consider as 'ours.'

² *Body* &c.—which we consider as 'ourselves.')

ज्ञाननिष्ठो विरक्तो वा मद्भक्तो वानपेक्षकः ॥

सलिङ्गानाश्रमांस्त्यक्त्वा चरेद्विधिगोचरः ॥ २८ ॥

28. He who, averse to the objective world, is devoted to knowledge,¹ or not caring even for liberation, is devoted to Me, should move about, regardless² of the orders of life with their respective insignia ; he should be above the ties of formality.

[In the foregoing verses are set forth the duties of lower orders

of Sannyasins, e.g. the Bahudakas &c. Verses 28—37 describe those of the highest class, viz. the Paramahamsas.

1 *Knowledge*—as a means to liberation.

2 *Regardless &c.*—i.e. he should observe only the spirit of the rules guiding them, without being bound by their letter.]

(To be continued.)

REVIEWS AND NOTICES.

LANDMARKS IN LOKAMANYA'S LIFE.—By N. C. Kelkar.
Published by S. Ganesan, Triplicane, Madras.
Pp. 212. Price Re. 1-8.

The book is mostly a collection of the articles, written by Mr. Kelkar in the 'Maharatta' as its editor during the last quarter of a century or so, on the most striking and prominent events of the Lokamanya's Life.

Although these articles were originally inspired and written for particular occasions, they possess a unique value and interest in as much as the Lokamanya's life is bound to be a source of inspiration for all time. For, in the words of Mr. Kelkar, "Tilak was drawn by the painter Nature with some of the boldest and most striking touches of her brush. The landmarks of his life are so conspicuous that they will stand, abide, and will have to be reckoned with, even when a new lay-out will be designed and new scenes will be enacted on the field of public life on which he once figured like a flaming torch of fiery patriotism."

We welcome this timely and useful publication.

TWELVE YEARS OF PRISON LIFE.—By Ullaskar Dutt. To be had of the Arya Publishing House, College Street Market, Calcutta. Pp. 292. Price, Rs. 2-4.

The history of the famous Alipur Bomb Conspiracy Case is too well-known to our readers ; so also the name of Sj. Ullaskar Dutt, who along with Sj. Barindra Kumar Ghose, was given capital punishment, and the Calcutta High Court on appeal changed it to one of transportation for life. The sufferings of these political transportees in

the Andamans have already been given to the public by many.

In the book before us Sj. Ullaskar, for obvious reasons, does not enter into any elaborate details of the trial and prison scenes. But he gives a description and a liberal explanation of a series of extraordinary supernatural experiences which he had during his life of incarceration. The phenomena of the psychic world have lost much of the bad odour and incredibility which were once attached to them, and many eminent scientists of the present day are devoting their energies to their investigation.

We do not like to give any definite opinion about the author's theories and explanations at this stage when the scientific world seems to be divided on these questions. Whatever be the ultimate judgments, we derived much pleasure in going through this book and would recommend it to all interested in psychic research.

SIND AND ITS SUFIS.—By Jethmal Persram Gulraj. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 224. Price, Rs. 2-4.

This book of the Asian Library Series gives a bird's-eye-view history of Sind from the earliest times up to the present day along with an account of the Sufi culture of Sind and its mystic teachers.

The author has pointed out in the book how Sind, placed amidst a variety of conflicting circumstances, was about to lose its individuality and how ultimately it evolved a culture that contains elements of several civilisations—Aryan, Greek, Scythian, Islamic and European. The sections dealing with the philosophy of Sufism and the life-stories of some of the Sufi poets and saints interspersed with apt quotations from them, have been a delightful study.

THE KNIGHT ERRANT.—By Sita Chowdhury, Authoress of 'The Cage of Gold,' etc. Published by R. Chatterjee, from 91, Upper Circular Road, Calcutta. Pp. 221. Price Rs. 2-8.

This nicely got up novel brings to light many interesting features of the life of an enlightened section of Bengal. The plot is natural and the characters, too, fairly typical.

The central figure is the *Knight Errant*, Devapriya Roy, a rich youngman who, after finishing his college career, engages himself, as a labour of love, in such humanitarian works as the opening and conducting of night schools, working men's institutes and the like for the benefit of the poor and helpless people. He is a large-hearted, amusing man, specially liked by children. He has such a fund of wit and fun in his stock that he may be called a veritable pedlar of laughter. In his off hours he goes about telling stories to his tiny little friends, showing them pictures or taking them to circuses. After the usual manner of such novels, Devapriya Roy finally marries a girl who is painted as the heroine of the story.

We may say that the interest has been maintained throughout the book, affording pleasant reading.

LETTERS FROM ABROAD.—By Rabindra Nath Tagore.
Published by S. Ganesan, Triplicane, Madras.
Pp. 156. Price not given.

The book is a collection of letters written to Mr. C. F. Andrews by the Poet during his tour in Europe and America from May, 1920 to July, 1921. The letters are written in the Poet's usual charming style, and reveal the thoughts and reflections passing through his mind during this period. Some of them—they are the most important—deal with the schemes and ideals of the International University—then to be established at Santiniketan and a criticism of the Non-co-operation movement introduced into the country by Mahatma Gandhi.

A perusal of the book enables one to catch a glimpse of Dr. Tagore's outlook upon life and of his attitude towards men and the problems of the day. Needless to say that the publisher has done a great service to the public by bringing out these instructive letters of Rabindra Nath.


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 IDEALS OF NON-CO-OPERATION.—By Lala Lajpat Rai. Published by S. Ganesan, Triplicane, Madras. Pp. 125. Price (paper) Re. 1/-.

The book contains a series of ten articles, dealing with the fundamental principles and ideals of the Non-co-operation Movement. In his usual clear and forceful style, Lalaji explains in these articles, what the movement stands for, what its aims and objects are, and how it is not merely a negative movement as is often thought by some superficial critics. Bringing out both its negative as well as positive and constructive sides, he has proved nicely how its programme is sound and practical.

The appendix, besides the resolutions on Non-co-operation passed by the Calcutta Special Congress and the Nagpur Session, contains the 'A. B. C. of Indian Politics,' which is an able and lucid exposition of the fundamental principles of Indian politics and deserves to be studied by all.

THE MAHA BHARATHA (In English), Part I.—By K. S. Seshagiri Iyer. Published by the author himself, from 43 New Street, Mylapore, Madras. Pp. 89. Price, As. 10.

The booklet gives a brief summary of the main events of the first ten Parvas of the great epic. It has been written with the object that it may be useful as a text-book for school children.

We beg to acknowledge with thanks the receipt of the following books:—

- (1) The Bhagavad-Gita or the Lord's Song, with the text in Devanagari and an English Translation.—By Annie Besant. Published by G. A. Natesan & Co., Madras. Fifth Edition, Price, As. 4.
  - (2) The Struggle for Freedom of Religious Worship in Jaito.—Published by Shiromani Gurdwara Prabandhak Committee, Amritsar.
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## REPORTS AND APPEALS.

The Annual Report of the Ramakrishna Mission Students' Home, 6/A, Banka Rai Street, Calcutta, for the year 1923.

This Home is a College Students' Hostel, run on the lines of a Brahmacharya Ashrama. It is licensed by the Calcutta University and is specially intended for deserving indigent students who, while putting up there, get everything they require. At the end of the year under review, there were twelve students in the Home, of whom eight were free, and four paying boarders.

The total receipts during the year amounted to Rs. 7,888-15-0 and total disbursements to Rs. 3,755-11-1½. The balance of the year, including the previous year's balance, was Rs. 6,980-15-9. This shows that the financial condition of the Home is far from satisfactory. Besides, the Home is in need of a permanent place of its own for which a Building Fund has been started.

The Home appeals to the generous public to come forward to its help. Contributions may be sent to the Secretary of the Home.

The Seventeenth Annual Report of the Ramakrishna Mission Sevashrama, Brindaban, Muttra, for 1923.

The report is a good record of selfless service to the sick and the poor without any distinction of caste and creed. The total number of patients treated in the indoor hospital was 180, of whom 149 were discharged cured, 5 left treatment and 2 were removed to the Government hospitals at Muttra and Agra. Altogether 17,642 patients were treated at the outdoor dispensary of whom 3,747 were new patients. Besides, the Sevashrama rendered medical relief and pecuniary help to some distressed people at their houses. It is needless to point out that the institution is supremely useful, situated as it is in a place of pilgrimage like Brindaban.

But owing to its humble resources, it can hardly cope with the growing demands. Want of accommodation for the patients is a great hindrance to its efficient



working. The construction of a male ward undertaken in 1917 has not yet been finished. A hall, with two side rooms, one for operation and the other for the dispensing of medicine, is badly needed. Another crying need is quarters for the workers who work under great inconvenience now.

For the construction of these buildings and the general upkeep of the institution, a substantial financial help is urgently called for. The Sevashrama therefore fervently appeals to our generous countrymen to come forward with their mite and keep this noble work alive. Contributions, however small, will be thankfully received and acknowledged by the Secretary, R. K. Mission Sevashrama, Brindaban (Muttra) or by the President, R. K. Mission, Belur (Howrah).

The Fifteenth Annual Report of the Sri Ramakrishna Ashrama, Bharukati-Narayanpur, Barisal, for 1923.

The selfless service of the people by medical relief, pecuniary help and spread of education, is the chief work of this Ashrama. In order to carry out its object it has been conducting a charitable dispensary, a small library and a free elementary school. During the year under review, altogether 43 patients were treated in the charitable dispensary. Besides, 55 persons were given help in the shape of diet and other necessaries. A useful institution like this deserves the kind patronage of our countrymen.

The Fifth Annual Report of the Sri Ramakrishna Students' Home, Basavangudi, Bangalore City, for 1923.

There is no doubt that an institution like this is invaluable for the student community of Mysore. There were fifteen boarders at the Home during the year under review. The receipts of the year, including a sum of Rs. 35 subscribed to the Building Fund, amounted to Rs. 1,744-5-3, and the expenses to Rs. 1,787-15-7. This shows that the financial condition of the Home is not at all satisfactory.

Located at present in a rented house, it is labouring,

besides, under many inconveniences. A plot of land has, of course, been granted free by the Mysore Government, but it has been given on the condition that a building, at a cost of not less than R's. 10,000, is put up in three years' time. Owing to financial stress, the authorities have not been able to undertake the construction of the building and hence this appeal to our generous countrymen for help.

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## NEWS AND NOTES.

### A SELF-GOVERNING SCHOOL.

There are still some pedagogues who are really the fossils of a by-gone age, incurably wedded to the philosophy—"Spare the rod, spoil the child." They shake their heads whenever any reform is proposed in the system of their training, for they have no faith in any method save their own. Though in theory they know quite well that only by love and freedom can one easily effect a reform in the character of another, still in practice they make the fear of punishment the all important factor while dealing with their wards. It is a psychological fact that wherever fear is the motive of action, there cannot be any heart to heart influence or natural growth. It is love that touches the depths of one's personality and makes a change in character possible. With the success of the experiments of some Western experts in pedagogics, love and freedom have now become the watch-words of many schools in the West.

In a recent issue of 'The Young Men of India, we have come across an interesting account of a self-governing school with love as its motto, doing excellent work. In this school there is a judicial committee or court, the personnel of which is constituted by the headmaster, three senior boys and three senior girls. The committee publishes school laws, investigates cases of misconduct and offence, and pronounces judgments upon offenders. It has been so arranged that no case of school crime can



go unnoticed and unpunished. The neglect of school work, general laziness or indifference, insubordination, misconduct and the like are generally the offences dealt with. The method of punishment or correction is interesting. For instance, in the case of a damage, the offender has to make good the damage either by payment of a fine or by undergoing some kind of hard manual labour in the school. In minor offences the punishment is the writing of an essay, or the clearing of weeds from the school-paths, or doing some such work. Defaulters are punished with fifty per cent. increase in task, subscription etc. In certain cases of offence warnings are given, promotions stopped and scholarships annulled.

It is said that prior to the introduction of this system, thirty or forty per cent, of the pupils of the above school were in the detention room and there were a good deal of corporal punishment and scolding. But within seven weeks of the trial, a remarkable fall in offences has been noticed. The writer adds:—"It will be noted that so far this year there have been reported no cases of misconduct, neglect of duty, unsatisfactory class work, or any of those breaches of law that are an everyday occurrence when one section of a community governs another section. The sources of friction have been eliminated."

This is nothing to be wondered at. Everyone who has had anything to do with schools and children, knows that one of the main reasons for the occurrence of school offences is that the law-breakers in most cases are regarded by their fellows as a 'herd' and very rarely, if ever, they lose the sympathy of the class. Even when the class feels the wrong doers' offences, no great reaction results as the offences are against a 'foreign authority. Hence the new experiment that has eliminated force or restraint, is so very successful. As the writer points out, law-breaking is no longer considered to be an adventure or escapade. The law-breaker knows that by his breach he places himself out of sympathy with his fellows, and this serves as the most effective check. Besides, the new system goes to the root, finds out the ultimate causes of

offence and suggests immediate remedies. Any way, the experiment deserves study by all interested in the subject.

#### SWAMI NIKHILANANDA IN KATHIAWAR.

During the months of August and September Swami Nikhilananda visited Limbdi, Porbandar, Palitana, Dhrangadra, Morvi, and Wadhwan, where he was cordially received by the respective Ruling Chiefs of those places. Their Highnesses the Maharajas of Limbdi, Porbandar and Morvi have been particularly generous, and the Swami stayed for comparatively long period in these States. Besides helping in other ways, Their Highnesses the Thakur Sahebs of Limbdi and Morvi have kindly promised an annual subscription of Rs. 350/- each to the Mayavati Charitable Dispensary, the former during his lifetime, and the latter permanently. Kumar Pratap Singhji of Limbdi also has kindly donated Rs. 350/- to the Dispensary. H. H. the Rana Saheb of Porbandar has promised a princely donation of Rs. 20,000/- to the Advaita Ashrama, Mayavati, by instalments. His Highness is eager to have an Ashrama started at Porbandar, which will be attempted if circumstances will permit. The Swami delivered a number of interesting religious lectures at Limbdi and Porbandar, some of them being presided over by Their Highnesses. Illness prevented the Swami from doing any active work at Morvi. The Chiefs of the other places visited by him have also been more or less interested in Vedanta and the ideals of the Ramakrishna-Vivekananda movement. The Bhavnagar State, which too the Swami visited, has made a kind donation of Rs. 400/-. The President, Advaita Ashrama, Mayavati, is deeply grateful to all these Princes for their great kindness and active sympathy for Swami Nikhilananda.

The Swami has closed his tour for the present, and it is hoped the work will be taken up again at a favourable opportunity.