

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



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.

News came just now that the Holy Mother's condition was gradually becoming critical. When the letter was read out to the Swami he remained grave for a few minutes, and then said :

Everything in this world has a dissolution. You won't find anything in it that escapes this fate. Death is but another name for dissolution. The authors of our Shastras say that everything that has an origin must die. A thing, according to the sage Yaska, "is born, exists, grows, attains maturity, decays and dies." Whatever has a birth—every creature, and vegetable too—is subject to this sixfold transformation. Do you find any departure from this rule anywhere? The authors of our Shastras

have pronounced the last word on this as on other allied subjects. Their doctrine of Reincarnation is very grand. The Christians have nothing corresponding to that. Their idea is that when a man dies and is buried, his soul lives for a long time in that grave. Then, on the Day of Judgment following the destruction of the world, Jesus Christ will take his seat on the right side of the Lord; the angels will take all the souls out of their graves, and those about whom Jesus will say, 'I know them,' will be sent to heaven, while those of whom he will deny any knowledge, shall have eternal damnation. See, what a dreadful thing! Many a lady with naive faith, in the West, feels very miserable if her child dies before Baptism. For the Protestants believe that one who is not baptised shall have eternal damnation after death. The Roman Catholics have a place called the purgatory, through which, they believe, even the unbaptised souls can pass to heaven. How far Vedanta has saved the people of the West, well, they only know.

About the doctrine of Reincarnation they say that it is very logical, for there ought to be a chance for all. If one fails to attain the goal in a single birth, one can make up for it in the next, and so on. Here you have no idea of what a revolution the Swami Vivekananda has brought about in the world. He has changed the entire thought-current of the West. The New Thought Movement had its rise and full play just after his preaching those doctrines of his. Western philosophy can bear no comparison with Hindu philosophy. Our sages declared long ago the final conclusions to be reached on the subject.

At Almora, the chief clergymen used to say to F—, "The reason why we cannot make any impression on the

Hindus is because of their philosophy." You can't find anywhere a philosophy like ours.

The authors of our scriptures reached Unity, beyond which, of course, there is no progress. Swamiji has said that Chemistry will have reached its goal when it has succeeded in discovering an element that is the primal unit. It cannot go further than that. The American scholar who has written the introduction to the Harvard Address of Swamiji has said that though they had not been converted by his doctrines, yet they unhesitatingly acknowledged that the idea of unity which he preached was quite a new thing, and exceedingly appealing to them.

The more people are learning to think, the more are they reluctant to accept the Bible. With Emerson there originated a new sect in the West called the Unitarians. They, too, have a fine literature of their own. Carlyle has, to a great extent, tried to maintain the authority of the Bible, because, you know, he was a hero-worshipper. But Western philosophy does not accept the Bible. You must have read how, the other day, S. J. Akhil Chandra Dutt, in the Bengal Council, exposed the Westerner's scanty faith in the dictum of the Bible, "If one smites you on the right cheek, turn to him the left also." Lots of people have this mentality. The Unitarians say, "If Jesus is the son of God, so are we." Well, the great War has shown which way they are going in the West. Their only destination is enjoyment, and you know materialism can never lead to any permanent good.

How beautifully has Tulasi Das expressed it—  
 "Where the Lord is, there is no desire; and where there is

desire, there the Lord is not. Both can never co-exist, like the sun and night !”

In Bengal, too, there has recently grown up a party for combining Yoga and Bhoga—spirituality and materialism.

One of the audience referred to an article in a vernacular magazine, refuting the idea expressed by Tulasi Das and attacking Sankaracharya. He also mentioned a letter published in another journal, seeking to harmonise spirituality and materialism. At his request the Swami listened to the letter in question being read, and at the end of it remarked :

I like the concluding portion of it. But the writer has no idea about Maya. The highest attainment of philosophy is the theory about Maya. People won't study Sankara, but would only criticise him ! He is the great Teacher of Knowledge, and those who abuse him without any reason will do so at their risk. There are two quotations from the Gita in that letter, and both are quoted amiss. What a deal of worthless stuff they circulate along with a little that is good ! But you see, they, too, have their appreciators among the people. To be frank, I can't at all follow what they mean to say. There are not wanting fools who won't understand a bit of Sankara and yet would dare to criticise him.

You all have read the Shastras—why don't you write a reply ? Why do you shrink from a duel ? Why should you be afraid of speaking out the truth ? You ought to write in the papers. Here, too, you are arguing the point. You can as well put that on paper. Just think of the amount of help you are getting from Sankara, and

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 yet you are silent against these undeserved attacks made on him !

What nonsense does the writer mean? Nowhere has Sankara said that we must all fly to the woods. He himself has done a world of good. Just study his life ! We are all in the world, and where should we go, leaving it aside ! But doing good to the world is not an end in itself. The world will remain as it is. As Sri Ramakrishna used to say, it is but a dog's tail, which won't straighten ! But in trying to help the world, you help yourself—you realise your freedom.

Whenever Sankara has argued, he has refuted all his adversaries with the greatest ease. But he himself was a worshipper of Sakti, in whom he had perfect belief. His very hymns prove this. In the Sankara-Vijaya, also, it is written that it was he who introduced the worship of the Five Deities\* in India. Sri Ramakrishna used to say, "No one can be a preacher without worshipping Sakti." It requires the finest intellect to understand Sankara, and where this is wanting, you have only childish criticisms.

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### OCCASIONAL NOTES.

"And what are you doing now,.....promenading the seashores with books in your hands—repeating undigested stray bits of European brain-work, and the whole soul bent upon getting a thirty rupees clerkship, or at best becoming a lawyer—the height of young India's ambition,—and every student with a whole brood of hungry children cackling at his heels and asking for bread ! Is

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 \* Ganesha, Surya, Vishnu, Shiva and Sakti.

there not water enough in the sea to drown you, books, gowns, University diplomas and all?"—Thus did the great Swami Vivekananda address our educated young men two decades ago. He was really pained to see them so much demoralised—so much carried away by the baneful influences of the Western education. Had Swamiji been alive at this hour, he would have been happy to notice a stir of life everywhere, specially among those who are young. The spell which hypnotised the nation and created in almost every mind an inordinate craze for the Western culture and an utter disregard for the ancient traditions, is now gradually losing its power. The saner section and those who guide the destiny of the people, are now keenly feeling that it is the Western educational system, transplanted upon the Indian soil, which is mainly responsible for this cultural demoralisation and degradation. And so we hear nowadays from the platform and the press so much about educational reform. There can be no difference of opinion that education conducted on national lines and national ideals will be the panacea for the existing evils.



But before giving a definite scheme, let us see what education means and what its psychological conditions are. Rightly understood, education has a deeper and more comprehensive significance than it generally has nowadays. It is a preparation for life eternal, and its ideal is to make man a *man* in the true sense of the term. A person may have vast scholarship and erudition which is in itself enviable to many, but all his knowledge is a vanity of vanities unless it uplifts his soul, chastens his character

and ultimately unfolds his inherent Divinity. A simple, honest, dutiful, God-fearing peasant who is looked down upon as uncultured and illiterate, is more advanced, according to us, than most of our so-called educated people, though he does not know how to read and write. He has his moral sense developed in him, and he walks always with a clear conscience. His wants are few, and contentment and cheerfulness which are so rare in this world, are stamped on his face. Our point will be clear if we refer in this connection to those saintly teachers who had no education in the strict sense of the word, but still commanded the greatest worship and admiration from the people by their unique life and teachings. For instance, Kabir and others. We cannot say that they were not educated. By their intense Sadhana or spiritual discipline, they awakened their inner divine consciousness and thus got an access to the fountain of eternal wisdom. And the words that fell from their lips were illuminating and could solve the greatest riddles of existence which ordinary knowledge cannot explain. Hence we must admit that properly speaking they had education, whereas the majority of mankind are simply making a travesty of it. "Education," says the Swamiji, "is the manifestation of the perfection already in man. It is neither book-learning nor diverse knowledge but the training by which the current and expression of the will are brought under control." It is a growth from within, and not an accumulation of something from without. It is the development of the internal possibilities of man by a systematic culture of his different faculties through study, observation, reasoning, contemplation, meditation and such other aids. Educa-

tion has, therefore, a mission as sacred as that of religion itself.



But unfortunately very few understand these deeper implications of education and do more harm than good by trying to mould the young minds according to their limited ideals and individual whims and caprices. A sculptor or an artist who produces a work of art, has to handle such inert things as a piece of marble or wood. He hammers and chisels the material and fashions it according to his own design. But a teacher has to deal with a living substance, *viz.*, the human mind which is extremely subtle, complex and elusive. "No one can teach anybody. The teacher spoils everything by thinking that he is teaching. \* \* \* Within man is all knowledge—even in a boy it is so, and it requires only awakening, and that much is the work of the teacher. We have to do only so much for the boys that they may learn to apply their intellect to the proper use of their hands, legs, ears, eyes, etc., and finally everything will become easy"—says the Swamiji. Let those who are entrusted with the work of training and teaching students, watch, suggest and encourage, and not impose. It is an error, nay, a tyranny to interfere with the freedom of the learners at every step. An undue restraint has been responsible for the wastage of much human material which would otherwise have produced many great and useful men.



Based as it was on a close study of human psychology, our ancient educational system was very comprehensive, efficient and practical. It aimed at a harmonious



development of all the sides of man. As the body, mind, moral sense and spiritual consciousness are interdependent, all were given the due attention and care they needed. The training imparted was at once spiritual and secular. Not only was it a key to the liberation of the soul from earthly bondages, but it also pointed out one's worldly duties and was a means to material prosperity. So there arose in those days highly developed spiritual men soaring in other-worldly bliss, as well as citizens proficient in the different branches of secular knowledge and vocational arts. Along with Para Vidya which leads directly to the realisation of the Self, Aparā Vidya, including literature, grammar, rhetoric, prosody, astronomy, mathematics, medicine, politics, etc., was also assiduously cultivated. But the key-note of ancient Indian life being spirituality, Aparā Vidya was considered inferior in rank and was useful only if it subserved and acted as a means to the highest end.



For a thorough working out of these ideals of education there was in those days the invaluable system of Gurukula. Every child of the three twice-born castes was required by this system to undergo along with study a hard discipline, physical, mental and spiritual, for a period of several years under a Guru in some forest retreat. This life, away from the dust, noise and distraction of the city, under the paternal care and guidance of a teacher who combined in his life great scholarship and spirituality, was highly useful for the natural growth of young minds. The personal contact of the teacher and the student gave the former ample opportunities to see that

the latter paid undivided attention to study, lived a plain, rigorous life and observed the rules of Brahmacharya—chastity in thought, word and deed. Hence the training given at the ancient Gurukula was very efficient; it was based on man-making principles. It formed, as it were, a necessary prelude to the responsible duties of a householder who was to devote his life to selfless work and service of the country.



As a striking contrast the Western educational system that is being tried in our modern schools and colleges, is defective in many ways. In the words of the late Sir Asutosh Mukherjee, “The waste of the finest human material, involved in the present system, is truly appalling.” The reasons are obvious. In the first place, this system is unsuited to the Indian ideal and temperament. As it aims at giving a training to the intellect by neglecting the higher potentialities of man, it has proved disastrous. An education of the intellectual faculties, ignoring the moral and spiritual sides of a person, is not education proper. It is far short of the ideal and thus belies its real object. Secondly, it gives no opportunities for a close, personal touch of the teacher and the pupil, which is so essential for true education. For it has supplanted the ancient, healthy system of the Gurukula by its standardised, class method of training. The present educational institutions, situated generally in cities and towns, are open to all sorts of corrupting influences. The teachers and professors consider their duties fulfilled by helping the boys in their lessons during the school or college hours and do not care to see what their wards do outside.

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Brahmacharya which was the principal part of our ancient training, is not at all enforced. The parents, burdened with the cares and anxieties of earning money for the maintenance of the family, have now neither the time nor the energy to look to the real well-being of their children, even if they wish to do so. Thirdly, our defective education, as it neglects the vocational arts, has failed to prepare us to cope with the keen struggle for existence we have nowadays. Our young men come out of the university with ruined health and energy and find themselves quite helpless, with no openings to earn their livelihood except the Government clerkship or the professions of a lawyer or a physician or some such things. Above all, the greatest harm the Western education has done is to weaken our national backbone by undermining that spirit of self-respect and self-reliance which truly makes a man. अज्ञानं लभते ज्ञानम्, says the Gita.—He who has got Sraddha or the spirit of self-respect, gets knowledge.” But under the existing educational machinery we have lost that Sraddha. “We have only learnt that we are nobody. Seldom are we given to understand that great men were born in our country. Nothing positive has been taught to us. We do not even know how to use our hands and feet. \* \* \* We have only learnt weakness. We believe we are weak. \* \* \* This loss of Sraddha has brought in all evils among us and is bringing in more and more”—observes the Swamiji. “An education,” says he again, “which does not help one to fight out successfully the battle of life, which does not mould one’s character, nor create the idea of self-sacrifice for the commonweal, do you call it education?”

But it would be doing injustice if we say that the Western educational ideals and methods have nothing good and worth imitating in them. It must be admitted that they have their own merits quite as much as ours. But the fact is that being foreign and of a distinctly different type, they have proved harmful in India. Each race has its patent cultural ideals and ways to attain them. Each race should, therefore, be allowed to grow and advance in its own natural course. It is a psychological fact that the mind proceeds from the known to the unknown, from the familiar to the unfamiliar, from what is near to what is distant. If we are to imitate others we must not do so at the very outset. The child who is nurtured from the beginning on foreign culture and ideas, having nothing to draw from its own intimate associations of babyhood, is like that miserable waif brought up in a stranger's house. He leads an unnatural life, and the growth of his personality is hampered at every step. This brings us to the question of the place of the foreign culture in our future programme of education. Swamiji nicely solves the problem when he says: "We have many things to learn from other nations. The man who says he has nothing more to learn, is already at his last gasp. The nation that says it knows everything, is on the very brink of destruction. 'As long as I live, so long do I learn.' But one point to note here is that when we shall take anything from others, we must mould it after our own way. We shall add to our stock what others have to teach, but we should always be careful to keep intact what is essentially our own."



We want an education in India which is to combine

all that is best of the East and of the West—the Eastern spiritual idealism and the Western practicality. It is to be a unique synthesis adopting all the improved methods of Western education tested in the crucible of the ancient Gurukula. It is to encourage the cultivation of science, art, business and agriculture along with literature, philosophy and religion, so that we may have men developed on planes external and internal. It is to consecrate itself by illuminating all the sections of the people—the classes and the masses, men and women. It is to kindle and revive the noblest traits of the four castes of the ancient Aryan society. As Sri Aurobindo says in his essays on national education : “The thirst of knowledge, the self-devotion, the purity, the renunciation of the Brahmin,—the courage, ardour, honour, nobility, chivalry, patriotism of the Kshatriya,—the beneficence, skill, industry, generous enterprise and large open-handedness of the Vaisya,—the self-effacement and loving service of the Sudra,—these are the qualities of the Aryan. They constitute the moral temper we desire in our young men, in the whole nation.”

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## WEALTH.

The value and uses of money are obvious. The trials and difficulties of the millions whom fortune has not favoured, are many and painful to a degree. Within limits money is the ‘universal balm,’ the ‘sovereign remedy’ for all sorts of ills on earth. Nevertheless, all the great teachers of the world have warned their adherents to keep themselves aloof from Mammon. It cannot be that these prophets have conspired to shut their eyes to the

stern realities of life. They must have known quite well that religion and spirituality can have no attraction, nor convey any intelligible meaning, for a hungry man.

As a matter of fact, throughout the scriptures of this country, we find that a special emphasis has been laid on the duty of preservation and maintenance of the body in a state of efficiency. This duty is enjoined, not in the interests of the body as such, nor for the sake of enjoyment, but as a means to a truly spiritual life. In the fourfold scheme of ends, wealth is recognised and given a place as one of the Purusharthas or ideals of life to be striven after by man.

If we examine this fourfold scheme of ends a little more closely, it becomes plain that they are not so many independent and self-sufficient ideals, but are the different stages or means towards the one Supreme Goal or Parama-Purushartha. So long as wealth is sought after as a means to the Highest Ideal, it is perfectly legitimate, useful and beneficial, nay, it is very helpful in the faithful discharge of one's duties. Viewed in this light, money is but an instrument—a slave of man, and not man its slave. But the moment these well-defined bounds are exceeded and wealth is sought as an end in itself, man falls a victim to infatuation and loses sight of his Supreme Goal. Under the sway of this passion, he falls from the high pedestal of a free human agent and ends his life as a galley-slave, not knowing the why and wherefore of his being worked upon.

It is in this light that we should interpret the sayings of Christ as the following :—“Man shall not live by bread alone.” “Ye cannot serve God and Mammon.” “For what is a man profited, if he shall gain the whole

world, and lose his own soul?" "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Sri Sankaracharya also points out the evils of wealth when he says :

अर्थमनर्थं भावय नित्यं

नास्ति ततः सुखलेशः सत्यम् ।

पुत्रादपि धनभाजां भीतिः

सर्वत्रैषा कथिता नैतिः ॥

—Consider always that wealth is an evil. Verily, it cannot give even an iota of happiness. One who has wealth, is even afraid of one's own son. Such is the universal dictum."

It is true that here and there we come across exceptional cases of men who have acquired untold riches and have utilised them in the service of humanity. But even in such cases, the pursuit of wealth for its own sake, with its necessary corollary of huge accumulations by a limited number of individuals, has many demoralising consequences upon the rest of mankind. A striking illustration of this is given by the 'Current Opinion' of America under the heading—'Henry Ford and Beggars.' It writes :—  
"Fifteen hundred people a day, ten thousand a week, half a million a year write begging letters to Henry Ford. Some want charity for themselves, and some want donations of money or cars or what-not for worthy causes; but nearly all demand what they can and ought to get for themselves by honest labor, according to Edgar A. Guest, reporting the phenomenon in the *American Magazine*. The annual amount in money which these requests would total, if granted, is estimated at 350 to 400 million dollars. A truck brings this mail in huge bags daily to

the Ford offices; a large staff of clerks and secretaries open it and sort it; and only that handful of missives which contain a grain or two of justification are passed on to Mr. Ford's Secretary, Mr. Liebold."

The Secretary enumerates some typical forms of request which include, among others, cases of women trying to relieve their husbands from the burden of the debt which they have thoughtlessly incurred. It is said that hundreds of married women have made this plea. According to Secretary Liebold, many of the requests are genuine and many are not. He adds, "I think a great many people write to Mr. Ford for money just as a gamble." "If he falls for it, so much the better for them. If he does not, they are out only two cents for a stamp." The conclusion which Mr. Ford has come to as a result of reading the millions of appeal for help is interesting. He says: "The cure for poverty is not charity. Nothing that you give a man will do him much good. You may relieve for the moment his temporary care, but he will drift back again. What is best for the man who needs help, is to give him the chance to help himself. If you can make him self-supporting, you will also make him self-respecting. A chance to work his way is much better for him than a chance to *shirk* his way. So I am building new factories with my money, that I may give more men employment." Mr. Ford's decision is no doubt commendable.

But after all, beggary, poverty and gambling are merely symptoms of disease in the social organisation; they are signs of want of harmonious adjustment in the scheme of life. A permanent cure is effected only when the root cause is removed. The root of the trouble in the



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case before us is in the greed and passion for wealth for its own sake and to the exclusion of all other claims and duties of life. Humanity must learn to give wealth the due place it should have. This is to seek wealth, to work for it, by all honest means and in righteous ways. Another important point to be remembered is that wealth is necessary, useful and beneficial only in so far as it subserves its normal function—to help man in the proper discharge of all his duties, which again are to lead him to Ultimate Freedom. India of all countries in the world saw this truth at a very early stage in the evolution of mankind and consciously set about to organise her society that it might conform to the supreme scheme of life. The four ends, the four Varnas and the four Ashramas—all form but parts in one grand scheme of life.

Whether owing to too much insistence upon the Supreme Goal or for political or other causes, India at the present day is in a state of abject poverty. Millions of her children are not able to get a square meal a day, and are thus famishing and dying of hunger. At such a time the only religion of our countrymen is to find sufficient bread for the hungry and the poor. But while accepting this great need and duty, we should also carefully guard ourselves against the dangers of wealth, which we have pointed out before. It is well known that an extremely hungry man has to be protected from his food lest he should endanger his health by over-eating. The charm and fascination of wealth is almost bewitching to us in India to-day, and consequently the lofty ideals of spirituality are in the danger of being lost sight of if we are not on our guard in the pursuit of wealth. The people of the West also need to learn the limitations and

dangers of wealth, as with them in particular, it is sought after more for its own sake and for enjoyment than for Dharma.

Just as there is no fear in playing with a cobra if its poisonous fangs are removed, so there is no harm in possessing wealth if one can keep away the infatuation for it and make a proper use of it. The best and safest armour against infatuations of any kind whatsoever, is what is known as the *sublimation of desires*. It means the transformation of the nature and direction of one's lower desires by higher and purer desires. When a man, for instance, is under the grip of a master passion, say ambition or revenge, he is beside himself. But if he can make love of God his ruling passion—his highest end and aim of life, these minor passions will have no power over him. The literature, dealing with the lives of the saints and sages of India, abounds in illustrations of such phenomena. We read in the Puranas that Prahlad refused to accept illimitable riches and vast empires which he was offered by the Lord. He rather prayed for devotion to His lotus feet and would accept material prosperity only if he would have devotion. Let everyone earn wealth by rightful means, but let him also not forget that wealth is only a help or means to perform his duties and that his ultimate end is to realise God or attain Freedom.

BRAHMACHARI SURACHAITANYA.

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## SRI RAMAKRISHNA AND ISHAN CHANDRA MUKHERJEE.\*

Ishan Chandra Mukherjee was an orthodox Brahmin of Calcutta. His generosity and devotion were of a very high order. He used to come to Dakshineswar now and then and sometimes spent the whole day telling beads. He was therefore much liked by Sri Ramakrishna who once said to him, "You are living in the world like a mud-fish which lives in the mud but is not tainted by it."

One day (11th October, 1884), after the evening service, Sri Ramakrishna was seated on his small bedstead at Dakshineswar when Ishan entered the room. He saluted the Master and sat down among the other devotees. Ishan was much devoted to *Purascharan* and other religious practices prescribed in the scriptures. Sri Ramakrishna began to speak :

"Can you attain Jnanam by simply talking of it? There are signs which indicate that one has got true knowledge. The first is intense attachment or love for God. Discrimination is futile without this love for God. The other sign is the awakening of the latent power of Kundalini. You cannot have knowledge so long as the Kundalini remains asleep. Mere study of books and mechanical discrimination are not signs that one is a real Jnani. With these there must be an intense hankering after God. When the Kundalini is awakened one gets absorption, devotion and pure love for God. This is called Bhakti-Yoga.

"Karma-Yoga is very difficult. It brings certain powers—psychic powers."

Ishan : "I am going to Hazra Mahashay."

Sri Ramakrishna kept silent. A little later Ishan came back with Hazra. Sri Ramakrishna sat silent.

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\* Rendered from Sri Sri Ramakrishna Kathamrita by M.

After a few minutes Hazra said to Ishan, "Let us go, he will meditate now." They left the room.

Sri Ramakrishna was silent. He was really meditating. Silently he repeated the name of God on his fingers. He touched with his hand his head, then his forehead, his throat, his heart, and so on.

Was he meditating on the Primal Energy in the six centres of the body?

A little later the Master went to the Kali temple. He looked at the Mother and taking some flowers from Her feet placed them on his head. He bowed down before the Mother, walked around Her and taking a *chamar* began to fan Her. He was intoxicated with divine ecstasy. When he came out of the temple he saw Ishan performing his evening rites.

Sri Ramakrishna said to Ishan: "Ah, you are here, and, going on with your evening worship! Listen to a song." He sat down near Ishan and in an ecstatic mood began to sing in his sweet voice:

'Why should I want to visit the sacred places if with my last breath I can utter the name of Kali? Unnecessary is worship to him who thrice a day utters the name of Kali. If one can cling always to the lotus feet of the Mother, then one does no longer care to practise charity, vows and ceremonies.'

After finishing the song Sri Ramakrishna said:

"Do you know how long one should continue the routine of daily worship? So long as one does not feel devotion to the lotus feet of the Lord, so long as one does not shed tears uttering His name, so long as one's hair does not stand on end in joy while thinking of God. Ramprasad says: 'I have risen beyond the desire for enjoyment as well as for freedom. Being firmly convinced that Kali and Brahman are the same, I have given up both ceremonies and evil-doing.'

"The flower falls off when the fruit appears. Similarly routine practices stop automatically when one gets devotion—when one realises God.

"When the young wife is with child the mother-in-law

relieves her of some of the household duties. When her time draws near she is not allowed to do any work. And when the child is born she only fondles and takes care of the baby. She has no other work. After the realisation of God ceremonials are given up.

“You must not be so slow and lethargic. Intense renunciation is necessary. Don't count fourteen months to a year. You seem to have no energy, no strength. You lead a jelly-fish existence. Wake, gird up your loins!

“I don't like the song, ‘Brother, cling to God and some day you will succeed.’ ‘Some day you will succeed’—I don't like this. Intense renunciation is required. I tell Hazra the same thing.

“You ask why one does not get that strong renunciation. There is a reason. It is because the mind is full of desires and attachments. I said this to Hazra too.

“In that part (meaning Kamarpukur) people irrigate the fields. They build dams on all sides to hold the water. These dams are made of earth. When there are holes in them the water flows through, and with no amount of effort can it be kept in the fields. Desires are like these holes. It is true that one meditates and counts one's beads, but desires are lurking in the mind. And everything flows out through these holes, the desires. To catch fish a bent bamboo is used. Our desires are like the fish. And our minds are bent towards the world to enjoy these desires. If there were no desires, our minds would naturally soar up towards God.

“It is like the index in a balance. The upper and lower points do not come in the same line because one of the scales is weighed down with lust and greed. Therefore one deviates from the path of Yoga. Have you not noticed the flame of a lamp? The slightest draught will make it flicker. The state of Yoga is like the steady flame of a lamp when there is no wind.

“The mind is scattered in all directions. One part is in Dacca, one part in Delhi and one part in Cooch-Bihar. The mind has to be collected, to be made one-pointed. If you want to buy an entire cloth, you have to pay the

full price. Isn't it so? You cannot succeed in Yoga if there is the slightest obstacle. If there is even the smallest break in the telegraph wire, the message cannot be transmitted.

"You are living a householder's life. That does not matter. But you must surrender to God the entire fruit of your labour. Don't desire the fruits.

"Remember one thing, however. The desire for devotion cannot really be called a desire. It is good. Pray for it.

"Feel such an intimate relationship with the Mother that you can even importune Her. Ramprasad says, 'We quarrel, Mother, Thou and I. But when Thou takest me in Thy lap, the quarrel ends.'

"Trailokya (Mathur Babu's son) once said, 'I am born in the family, shouldn't I claim my share?'

"Well, She is your own Mother, not your adopted mother. If you cannot exert your rights with Her, with whom then can you? Say, 'Mother, am I an idiot that your angry look will frighten me?' She is your very own Mother. Exact your claim from Her. One feels an attraction for the person, some part of whose personality one finds in oneself. I feel so much attracted towards the Mother because there is in me some of Her element. One who is a real Shaivite has at least some qualities of Shiva in him. One who is a real Vaishnava must have some element of Narayana in him. Nowadays you don't have to look after your worldly affairs any more, so devote some days to meditation on God. You have realised that there is nothing in this world."

The Master began to sing again in his sweet voice, 'Remember, O my mind, there is none in the world whom you can call your own. You are a sojourner in this world. Don't forget the goddess Kali, being caught in the net of Maya. For a few days you are respected as a leader. But when death overtakes you, you will be cast aside. Will your beloved wife for whom you are now pining, accompany you then? When your dead

body is carried away, she will purify the house to ward off evil influences.'

"Why do you go on acting as an arbiter and leader? I hear you go about settling people's disputes. You have had enough of that now. Let those who like this do it. Now devote more attention to Him. There is a proverb, 'Ravan died in Lanka and Behula wept bitterly for him.' (There was no connection between the two.) Sambhu used to do the same thing. He used to say, 'I will build hospitals and dispensaries.' He was a devotee, so I said to him, 'If you meet God, will you ask for dispensaries and hospitals?' Keshab asked me, 'Why do we not realise God?' I replied, 'You don't realise Him because you are still satisfied with fame and scholarship and all that. So long as the child plays with his toys, the mother does not go to him. But when he is tired of playing and begins to cry, then the mother disengaging herself from all occupations goes to him.'

"You want to be a leader ; so Mother thinks, 'Well, my child is satisfied with his position. All right, be it so !'"

Ishan was now sitting, touching with his hands the Master's feet. He said very humbly, "I don't do this from my own choice."

Sri Ramakrishna : "I know that. It is Mother's play. It is Her Lila. It is the will of Mahamaya that some remain bound. Do you know how? 'In this ocean of life many boats are floating and many are sinking.' 'Among hundreds of thousands of kites only one or two are cut loose, and the Mother laughs and claps Her hands.' Only one or two among hundreds of thousands are liberated, and the rest remain bound, by Her will.

"Do you know the play of hide-and-seek? The one who takes the part of the 'granny' likes the play to go on. If everyone touches her all at once, the play stops. Therefore she does not like that all should touch her.

"Haven't you noticed big jars of rice in the large shops, reaching up to the ceiling? They store pulse also

like that. To keep the rats off their scent the shopkeepers place elsewhere a low basket with puffed rice, some of it sweetened. Being attracted by the sweet smell and taste, all the rats go to the basket and don't find the stores of rice. Man also is charmed by lust and wealth and does not discover the Lord.

“Rama said to Narada, ‘Ask some boon of me. Narada replied, ‘Rama, what do I want? What boon shall I ask? But if you are bent upon giving me a boon, please grant that I may have pure devotion to your lotus feet; that I may not be charmed by your world-fascinating Avidya Maya.’ Rama said, ‘Narada, ask another boon.’ Narada said again, ‘I don't want anything else. Please grant that I may have pure devotion to your lotus feet.’

“I prayed to the Mother, ‘O Mother, I don't want worldly distinction, I don't want the eight supernatural powers, nor even a hundred of them, I don't want worldly comfort, only grant me this, Mother, that I may have pure devotion to your lotus feet.’

“It is written in the Adhyatma Ramayana that Lakshmana asked Rama, ‘Rama, you are in so many forms, how can I know you?’ Rama replied, ‘Brother, remember this that I am always present wherever there is the highest manifestation of devotion.’ A devotee who has attained to this kind of devotion laughs, weeps, sings and dances. If you find that kind of devotion anywhere, know for certain that God Himself is present there. Chaitanya Deva had that kind of devotion.”

The devotees were all listening with wonder to these inspired words. Some thought, “Why, he himself has got that form of devotion! Is he then another like Chaitanya Deva?” Sri Ramakrishna said again to Ishan, “Don't be deceived by flattery. Flatterers gather round a wealthy man as vultures round a carcass. Worldly people have no substance. Flatterers will say, ‘You are generous, wise and religious.’ It is enough to turn a man's head. What do you mean by surrounding yourself with a number of worldly-minded priests and listening to their flattery day and night?”



“Worldly people are slaves of three masters. So what can be expected of them? They are slaves of their wives, their money and their employers. A certain gentleman—whose name I shall not mention—earns eight hundred rupees a month. But he is the slave of his wife. He follows her bidding at every step.

“What business have you now with settling disputes and acting as a leader? With charity and helping others? Haven't you had enough of it already? It is for another type of men. Now you should give your heart to God. One can get everything by realising Him. First is He, and then may come charity, benevolence and philanthropy. Why do you trouble your head about these things? If a true Sadhu instructs you to do this or that, then it will be all right. The advice of worldly people won't do you any good—be they learned priests or anybody else.

“Be mad with the love of God. Let people think that Ishan is mad, that he is now good for nothing. Then they will not come to you and make you their leader and arbiter. Throw away your paraphernalia of worship and be true to your name Ishan (Shiva).”

Ishan (quoting a song): ‘O Mother, make me mad. I don't want any more reasoning.’

Sri Ramakrishna: “Is it madness or level-headedness? Shivanath once said that one becomes insane by thinking too much on God. ‘What!’ I replied, ‘does one lose one's head by meditating on the Intelligence Absolute? Is that possible? He is eternal, ever-pure and intelligence itself. His intelligence imparts intelligence to all. His sentiency makes everything sentient.’ He cited the case of an Englishman, who, by too much thinking, lost his balance of mind. But then he must have meditated on worldly things, in that case it is possible. There is the saying, ‘Emotion came and consciousness fled.’ But that means consciousness of the world.”

Ishan sat touching the feet of Sri Ramakrishna and listening to his words. Now and then he looked at the image of Mother Kali within the temple. The light of

the lamp fell on the face of the Mother and it looked as if smiling. It was as if the Goddess Herself was joyfully listening to the illumined words of Sri Ramakrishna.

Ishan addressing the Master said, "The words uttered by you really come from the Mother there."

Sri Ramakrishna replied, "Yes, I am the instrument and She is the operator, I am the house and She is the tenant, I am the chariot and She is the rider. I move as She makes me move and I speak as She makes me speak."

"In this Kali Yuga one does not hear the direct voice from heaven. But it is said that God speaks through the mouth of children and madmen."

"Man cannot be a Guru, for everything happens through the will of God. The vilest and the most long-standing sin and ignorance accumulated for ages vanish in a moment through the grace of God."

"If a light is suddenly brought into a room that has been dark for a thousand years, is that darkness removed little by little or all at once? It vanishes immediately, of course."

"What can man do? He may give instructions, but after all, everything depends on God. The lawyer says, I have said what I had to say, now the decision is with the judge."

"Brahman is inactive. When He projects, maintains and dissolves the universe, He is called Adya Sakti, or Primal Energy. One must propitiate that Primal Energy. Don't you know that it is written in the Chandi that the gods first sang hymns to that Primal Energy? If She was pleased, then Hari, the Lord, would awake from His Yoga slumber."

"Yes, Sir," Ishan said, "at the time when the demons Madhu and Kaitabha were killed, the gods headed by Brahma praised Her thus, 'Thou art Swaha, Thou art Swadha, etc.'"

"Yes," Sri Ramakrishna remarked, "this should be assimilated."

# THE WORLD-STATE AND THE GREAT THINKERS OF MODERN TIMES.

BY HARIPADA GHOSAL, VIDYABENODE, M.A., M.R.A.S.

The formation of the world-state, the consummation of which is so devoutly wished for by good men, has exercised the minds of some great thinkers and poets of different climes. They have said or sung what to them has appeared practicable or reasonable in the light of their highly idealistic speculations, but they have ignored the deterrent elements that stand in the way of their cherished hopes being realised. In the present article we shall see how the spirit of nationalism gradually resolved itself into universality in Rabindranath, and how the vision of a millenium of the great world-state of such thinkers as Comte, Wells and others, wants the solid ground of reality and facts in our planet constituted as it is at present.

After the momentous year of 1905 when Bengal was convulsed with the tremendous waves of nationalism in consequence of the Partition of Bengal, the feeling and poetic heart of Rabindranath could not remain idle. Rabindranath's patriotic enthusiasm advanced step by step only to reach the highest flight of humanitarianism. His Pegasus soared high and flapped his wings in the lofty aerial region of idealism. The want of the concrete has ever been the great bane of Rabindranath's poetry. His patriotic lyrics are sometimes the very quintessence of poetry. The vision of India, great and free, inspired his poetic soul. But his mysterious disappearance from the heated and fiery arena of controversial politics was attributed to many reasons and was interpreted in different ways. The real fact was that he became conscious of utter self-forgetfulness which was the result of his all-absorbing patriotism, which overshadowed every other thing in him and dominated his whole being. When the love of country overstepped its proper limits, when it

swallowed up his very existence in the super-abundance of patriotic fervour, when he found that the part was going to be the whole, and was beginning to assert its power beyond its legitimate bounds, he stood against it and, with a giant's strength, crushed it and became himself the master instead of its slave.

In the last phase of Rabindranath's poetry we see his ecstatic joy of losing individuality in the great universe. To him the highest state of man's enjoyment—the *summum bonum* of his life—is disinterested self-sacrifice. A man is not capable of nobility until the shackles of his self-interest fall—until the expansion of his heart is brought about by complete self-surrender, and he oversteps the narrow pedestal of his own personal considerations, however enlightened they may be, and launches upon the fuller universe beyond, where personality is eliminated and individuality is drowned in the wave of universality. That all the nations of the earth will forget their individuality, their geographical limitations, their ethnological peculiarities, and their mutual hatred and malice, and be equal partners in a great world-federation, is now the great ideal of the poet. His superb and fine poetic ear hears the symphony of world-music, inaudible to the hard and cold practical man of the world, and he waits for that psychological moment when dissonant and jarring notes of narrow patriotism which sets one nation against another, which blots out the natural connection between man and man, and which transforms the smiling plains and blooming fields into a hideous and terrible Golgotha as was witnessed a few years ago, are all things of the past.

This dream of universal brotherhood of men had once inspired the poetic vision of the great poet Tennyson who said:—

For I dipt into the future  
 As far as human eye could see,  
 Saw the vision of the world,  
 And all the wonder that would be :

Till the war-drum throb'd no longer,  
And the battle-flags were furl'd,  
In the Parliament of Man  
The Federation of the world.

The French philosopher Auguste Comte had also conceived of a sociocracy—of a great world-empire in which men, past, present and future, will find equal place, and in which there will be no fixed institutions to awaken a needless and irrational reverence which serves only to clog and choke the free flow of reason. But in spite of the difference of language and feeling and sentiment—despite the dissimilarity of nations in their hopes, desires and aspirations, the conception of a cosmopolitan empire dwindles into a veritable Utopia. Dr. Höffding in his *Brief History of Modern Philosophy* says, “Thus the founder of positivism ends up as a Utopian romanticist.”

This highly imaginary and abstract conception of Comte, Tennyson and Rabindranath, is indeed grand and noble, and bespeaks a largeness and comprehensiveness of soul that is rare among the hard and lifeless practical men of modern times. Herbert Spencer also thought of the termination of a period of aggressive militarism with the development and progress of modern science, but disillusionment came to him in his old age, and he found the smouldering fire of mutual animosity and jealousy among nations bursting into a conflagration of world-wide significance. In many passages of his writings, Ruskin condemned war and advocated the establishment of goodwill and friendship among different peoples. The famous historian and idealist Mr. H. G. Wells has written his *Outline of History* with this great ideal before his eyes. He has amply demonstrated with the materials gathered from different sources that mankind, now scattered in various parts of the globe, has sprung from the same ethnic stock but, surrounded by varied geographical environments and climatic influences, has acquired separate characteristics and national prejudices. Chauvinism or narrow patriotism is, according to him, the parent of all the evils that distract the minds of peoples and have

stained the fair face of this beautiful earth with bloody feuds and sanguinary warfare. Ignorance is at the root, and when this ignorance is dispelled by a wider diffusion of knowledge and by a more liberal educational propaganda teaching all men from their very cradles that all nations belong to the same family, that the object and aim of all men is the enlightenment and improvement of the human race as a whole, then and then only the narrow nationalism which aims at the plethoric prosperity and greatness of one individual nation at the cost of the humiliation and suppression of the hopes and desires of other nations, and with it all hideous armageddon due to national animosity and enmity, will vanish for ever.

The broad fundamentals, according to Mr. Wells, are:—(a) a common world-religion, (b) a universal education, (c) complete elimination of armies, navies and unemployment, (d) organisation of scientific research and record on broader lines, (e) introduction of a vast free literature of criticism and discussion, (f) establishment of a thoroughly democratic organisation, (g) exploitation of all natural wealth for the commonweal, and (h) the use of free electoral methods and currency safeguarded against dishonest contrivances. If these fundamentals be satisfied, “our true nationality will be mankind,” “our true God” will be “the God of all men,” and “our true state” will be “this nascent federal world-state.” Though this “path of reconstruction is still manifestly a thorny and difficult one,” yet it is a consummation devoutly to be wished for and a thing to be striven after. Mr. Wells most fittingly closes his remarkable book with a grand idealistic and poetic peroration:—“Gathered together at last under the leadership of man, the student-teacher of the universe, unified, disciplined, armed with the secret powers of the atom and with knowledge as yet beyond dreaming, Life, for ever dying to be born afresh, for ever young and eager, will presently stand upon this earth as upon a footstool and stretch out its realm amidst the stars.”

Count Leo Tolstoy, another great world-teacher of modern times, strongly deplored the disappearance of the true Christian spirit from Europe and the recrudescence of militarism with the dawn and advancement of modern scientific spirit. C. F. Andrews very feelingly gave vent to his ideas when he echoed Tolstoy in the following words:—“We have lost the Christ; we have lost Him in our belief in force, in our belief in violence and war; we have lost Him in our search for wealth and for more wealth and for ever more wealth: we have lost Him in our greed for possessions and empires and colonies and all the rest.”

The ideal of a Federal World-state as conceived by a highly speculative mind like that of Mr. H. G. Wells, the idea of a great cosmopolitan empire as dreamed by a poet-philosopher like Rabindranath, and the conception of the worship of Man, past, present and future, of Auguste Comte, have no place in our world of practical politics and fall down like a house of cards as is evinced from the aggressive nature of existence in highly organised societies. They are merely charming ideas which have no foundation on facts. They are like superfine golden fibres carried away by the puff of the hard gales of life. Ideals and actualities clash, and the pitiless struggles for existence bring about an unexpected disillusionment and a complete reversal of our pet theories and fine-spun ideas. The cosmic process of the progress of the race or the type, in utter neglect of the individual, is hardly satisfactory to the Indian mind which attributes the complete annihilation of the cravings for the pleasures of life and all mundane objects, not to the illusory and forced subordination of individual desires to those of the race, but to the attainment of freedom from the fetters of action and fruition by true knowledge. This true knowledge, say the sages of the East, consists in the elimination of all diverse manifestations, established by the total identification of the individual with the Universal, the One. But this Beatific State of unconditional bliss is not within the reach of every individual, and to the fortunate man who has risen above the pluralising power

of Maya to which the manifold appearances owe their origin, there is nothing but the Supreme Spirit. So from the philosophic point of view, the idea of a Federal State and such other visionary ideals are both absurd and untenable.

From the biological and historical points of view we see that each race, each nation, living as it does, within fixed territorial boundaries, and geographical and climatic environments, has, however common in stock and origin, developed from time immemorial a tradition of its own and certain peculiar national characteristics and temperamental aptitudes which it would be very difficult, nay impossible, to forego or overcome by any amount and kind of education. "The survival of the fittest" is a biological law which is incontrovertible and unchangeable. Many species of animals and many races appeared on the earth's surface from time to time, but the weakest have gone to decay and death, making room for the ablest and the strongest. So one race will as eternally differ from another as the strongest will survive over the weakest. Hence each race will retain its nature as tenaciously as ever and will not respect the sentiment of another race when self-interest will demand its subordination or extinction.

Let us now stand on a more solid ground. The conflict of ideals between the East and the West is getting more and more acute. Racialism and colour have been widening the gulf of separation more and more as the cry of the world-federation and cosmopolitanism and such other shibboleths of idealistic minds are becoming louder and louder. The West is not going to enter into a fellowship with the East, but is trying, on the contrary, to dominate it. The white man's privilege is being maintained all over the world—in South Africa, Canada, Australia and very recently in Kenya. To the black Indian all "white" lands are forbidden. Equality of citizenship has been denied by law by the white settlers. The British Cabinet's decision regarding Kenya controversy is an astounding revelation of the state of mind of the



most advanced section of the human race. Mr. Andrews was horrified to see the imposition of the colour bar even in churches in South Africa, and he "felt that Christ was betrayed who had preached in Asia the message of universal love."

The world-state based on universal love is chimerical and impracticable. Society, as it stands, makes one either to be the hunter or the hunted—the victim or the victor. The individual nation, as it has grown from the past, has either to be the aggressor or the aggrieved. The re-adjustment of society or the reconstruction of the nation on the lines chalked out by idealists is as impossible as to turn the course of the Ganges into the Himalayas. There is no master-architect who will demolish and dismantle the mighty and complex edifice of modern society and construct anew a lofty tower from the dizzy height of which the dams and ridges and hills will be levelled down into one vast "tableland to which our God is moon and sun."\*




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\* The writer of this article has taken a very gloomy, pessimistic view of the modern tendencies of the world. We cannot be at one with him in many respects. It is true that in this world of Maya, governed by the pairs of opposites, a world-federation with unmixed peace and harmony is an impossible thing. But we, Vedantists, who believe in the inborn Divinity of Man, look forward to a brighter future for humanity. By the spread of the universal principles of the Vedanta, the synthesis and rationale of all morality, religion and philosophy, it can be reasonably hoped that a new era of greater love and co-operation as well as wider fellow-feeling and service, will dawn upon earth, when the fittest, of course morally and spiritually and not physically as some evolutionists understand, will reign supreme.—Ed., P.B.

## SRI KRISHNA AND UDDHAVA.

(Continued from page 324.)

द्वितीयं प्राप्यानुपूर्व्याज्जन्मोपनयनं द्विजः ॥

वसन् गुरुकुले दान्तो ब्रह्माधीयीत चाहुतः ॥ २२ ॥

22. Receiving in order<sup>1</sup> the second birth<sup>2</sup> known as the sacred thread ceremony, a Dwija (twice-born) should live in the house of the teacher with self-control, and summoned by him, should study the Vedas.

[There are two types of Brahmacharins—the Upakurvana, who will enter the household life after the completion of his study, and the Naishthika, who will maintain life-long celibacy. Slokas 22-30 describe the duties of the former.

<sup>1</sup> *In order* : The Hindu Smritis recommend a number of ceremonies to be performed for the good of a child, some before its birth and some after it. This succession is meant.

<sup>2</sup> *Second birth*—because it ushers him into the domain of spiritual life. Hence the Brahmanas, Kshatriyas and Vaisyas are called 'twice-born.']

मेखलाजिनदण्डाक्षब्रह्मसूत्रकमण्डलून् ॥

जटिलोऽधौतदद्वासोऽरक्तपीठः कुशान्दधत् ॥ २३ ॥

23. He should wear a girdle,<sup>1</sup> deer-skin,<sup>2</sup> rosary of Rudraksha beads, and the holy thread, and carry a staff, water-pot and some Kusa grass. He should wear matted locks, must not<sup>3</sup> wash his teeth and clothes, and never use a painted seat.

[<sup>1</sup> *Girdle*—a waist-band made of particular kinds of grass. For details of these things refer to Manu, Chap. II.

<sup>2</sup> *Deer-skin*—as upper garment.

<sup>3</sup> *Must not &c.*—The idea seems to have been to discourage attention to personal trimming.]

स्नानभोजनहोमेषु जपोच्चारे च वाग्यतः ॥

न च्छिन्द्यान्नखरोमाणि कक्षोपस्थगतान्यपि ॥ २४ ॥

24. He should observe silence while bathing, eating, offering oblations to the fire, repeating his Mantram, and

answering the calls of nature. He must not pare his nails, nor cut his hair in any part of the body.

रेतो नावकिरेजातु ब्रह्मव्रतधरः स्वयम् ॥

अवकीर्णेऽवगाह्याप्सु यतासुस्त्रिपदां जपेत् ॥ २५ ॥

25. He should observe strict Brahmacharya (continence) and never make any conscious lapses. If he is accidentally impure, he should have a plunge-bath in water, and after making Pranayama,<sup>1</sup> repeat the Gayatri.

[1 *Pranayama*—regulation of the nerve-currents through that of breath.]

अग्न्यर्काचार्यगोविप्रगुरुवृद्धसुरान् शुचिः ॥

समाहित उपासीत सन्ध्ये च यतवाग्जपन् ॥ २६ ॥

26. Of mornings and evenings, after attending to cleanliness, he should silently repeat his Mantram with a concentrated mind, and offer his worship to the fire, the sun, the teacher, cows, Brahmanas, superiors, old people and the gods.

आचार्यं मां विजानीयान्नावमन्येत कर्हिचित् ॥

न मर्त्यबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥ २७ ॥

27. He should know<sup>1</sup> the teacher to be My own self, and never disregard or look down upon him as a man, for the teacher represents all the gods.

[1 *Know &c.*—Respect for the teacher was considered essential to a development of character and the spiritual life. The teacher also generally used to be of an exemplary character.]

सायं प्रातरुपाणीय भैक्ष्यं तस्मै निवेदयेत् ॥

यच्चान्यदप्यनुज्ञातमुपञ्जीत संयतः ॥ २८ ॥

28. In the morning and evening, he should bring the doles of food, or whatever else he may have received, to his teacher, and eat what he orders him to, with moderation.

शुश्रूषमाण आचार्यं सदोपासीत नीचवत् ॥

यानशय्यासनस्थानैर्नातिदूरे कृताञ्जलिः ॥ २९ ॥

29. He should always worship the teacher, serving him as a menial, by following,<sup>1</sup> resting, sitting, and being near with folded palms.

[1 *Following &c.*—i.e. following him when he is going somewhere; resting near when he is asleep; sitting by to shampoo his limbs when he is tired; and being at hand ready to do any behest when he is sitting.]

एवंवृत्तो गुरुकुले वसेद्भोगविवर्जितः ॥

विद्या समाप्यते यावद्विभ्रद्ब्रतमखण्डितम् ॥ ३० ॥

30. Behaving thus he should live in the house of the teacher, shunning comforts, and maintaining absolute chastity, till his study is complete.

यद्यसौ छन्दसां लोकमारोक्ष्यन् ब्रह्मविष्टपम् ॥

गुरवे विन्यसेद्देहं स्वाध्यायार्थं बृहद्ब्रतः ॥ ३१ ॥

31. If he wishes to get to the Brahmaloaka, where the Vedas<sup>1</sup> reside, he should, while observing continence, surrender his body unto the teacher as a tribute for the study.<sup>2</sup>

[Slokas 31-36 set forth the additional duties of the other type of Brahmacharin—the Naishthika.

1 *Vedas &c.*—Refer to verse 5 ante.

2 *Study*—For the instructions received as well as yet to be received.]

अज्ञौ गुरावात्मनि च सर्वभूतेषु मां परम् ॥

अपृथग्धीरुपासीत ब्रह्मवर्चस्व्यकल्मषः ॥ ३२ ॥

32. Being sinless and possessed of the strength that comes of studying the Vedas, he should worship Me, the Supreme Being, in the fire, the teacher, his own self, and in all beings, in a spirit of identity.

स्त्रीणां निरीक्षणस्पर्शसंलापक्ष्वेलनादिकम् ॥

प्राणिनो मिथुनीभूतानगृहस्थोऽग्रतस्तज्जेत् ॥ ३३ ॥

33. Persons other than householders should forbear to look at, touch, converse and cut jokes etc., with women, and avoid seeing animals in pairs.

शौचमाचमनं स्नानं संध्योपासनमार्जवम् ॥

तीर्थसेवा जपोऽस्पृश्याभक्ष्यासंभाष्यवर्जनम् ॥ ३४ ॥

सर्वाश्रमप्रयुक्तोऽयं नियमः कुलनन्दन ॥

मद्भावः सर्वभूतेषु मनोवाक्कायसंयमः ॥ ३५ ॥

34-35. Cleanliness; the sipping of water preparatory to certain functions;<sup>1</sup> performance of the services due in the morning, noon and evening; straightforwardness;<sup>2</sup> the visiting of holy places; repetition of the Mantram; avoidance of things<sup>3</sup> not to be touched or eaten, and of persons not to be accosted; looking upon all beings as Myself; and control of mind, speech and body;—these, O Uddhava, are the observances meant for all the orders of life.

[<sup>1</sup> *Functions*—such as eating, or going through religious exercises.

<sup>2</sup> *Straightforwardness*: There is also a different reading: “Worship of Me.”

<sup>3</sup> *Things &c.*—i.e. probable sources of disturbance to the chaste life.]

एवं बृहद्ब्रतधरो ब्राह्मणोऽग्निरिव ज्वलन् ॥

मद्भक्तस्तीव्रतपसा दग्धकर्माशयोऽमलः ॥ ३६ ॥

36. The Brahmana who thus practises Brahmacharya becomes as a blazing fire, and if he is unselfish, by this intense asceticism his desires are burnt out, and he attains<sup>1</sup> devotion to Me.

[<sup>1</sup> *Attains &c.*—One practising life-long celibacy, without motives, will be rewarded with liberation,—this is the idea.]

अथानन्तरमावेक्ष्यथाजिज्ञासितागमः ॥

गुरवे दक्षिणां दत्त्वा स्नायाद्गुर्वनुमोदितः ॥ ३७ ॥

37. Then, after having properly studied the Vedas, if the student wishes to enter the householder's life, he should make the teacher some reverential present, and with his permission perform the usual ablution.<sup>1</sup>

[<sup>1</sup> *Ablution*: This marked the termination of the student life.]

गृहं वनं वोपविशेत् प्रव्रजेद्वा द्विजोत्तमः ॥

आश्रमादाश्रमं गच्छेन्नान्यथा मत्परश्चरेत् ॥ ३८ ॥

38. The qualified Dwija may enter<sup>1</sup> the householder's life, the hermit's life in the woods, or the monastic life; or, with his mind intent on Me, he may proceed from one order of life to the next; but never otherwise.<sup>2</sup>

[1 *Enter &c.*—He may marry if he has desires; may at once be a hermit if he wishes to purify his mind; or a monk even if he is already pure.

2 *Not otherwise*—i.e. must not go back to the previous order, or be without any order.]

गृहार्थी सदृशीं भार्यामुद्ग्रहेदजुगुप्सिताम् ॥

यवीयसीं तु वयसा यां सवर्णामणुक्रमात् ॥ ३९ ॥

39. A person wishing to lead a householder's life should marry an unblemished girl of the same caste, who must be younger<sup>1</sup> in age; and if he wishes to marry any other, he should do so after the above marriage, and even then, in the succeeding order.<sup>2</sup>

[1 *Younger*: The object probably was to maintain a sufficient number of male issues.

2 *Succeeding order*—i.e. a Brahmana was allowed to marry in the three lower castes also; a Kshatriya in the two lower; and a Vaisya in the Sudra caste also,—the last being confined to his own caste. But not in the inverse order.]

(To be continued.)

## REPORTS AND APPEALS.

The Third Annual Report of the Ramakrishna Sevashrama Charitable Hospital and Dispensary, Rangoon, for 1923.

The Sevashrama is an institution that gives asylum to those who are helpless when the dark days of starvation, old age, disease and death overtake them. The good record of its work has justified its existence. During the year under review, the total number of patients treated in the outdoor hospital came up to 77,659 out of whom

50,610 were males and 27,049 females. The total number of patients admitted in the indoor hospital was 1,183, and the average daily number was 40. A comparative estimate will show that the number of patients both in the indoor and the outdoor hospitals has decidedly increased. The total receipts of the year amounted to Rs. 19,287-11-6 and the expenditure to Rs. 20,537-11-6. As the financial condition of this institution is not very promising, its stability depends on the munificence of the generous public, who, we hope, will come forward with their contributions and help this noble cause.

The Annual Report of the Sri Ramakrishna Mission Sevashrama, Muthiganj, Allahabad, for 1923.

During the year under review 16,759 cases were treated in the outdoor dispensary of which 7,252 were new cases. The report concludes with an appeal for funds for the construction of a separate indoor hospital which is greatly needed. A building with 6 beds, a surgical ward and a separate room for infectious diseases will serve the present requirements, and the approximate cost for its construction is estimated at Rs. 10,000.

The Annual Report of the Vivekananda Society, Jamshedpur, from 1920 to 1923.

The Society, founded in the year 1920 as a purely religious institution, has now extended its sphere of activity and includes educational and philanthropic works as well. From April 1922 a free reading room has been started. The Society is conducting, besides, some free schools for the benefit of the depressed classes.

It intends to build an orphanage and a home of service for which it appeals to the public for funds.

The Seventh Annual Report of the Sri Ramakrishna Seva-Samity, Sylhet, for 1923.

The activities of this Seva-Samity and its few branches comprise medical relief to poor, diseased persons and educational and industrial work among the helpless

depressed classes. The total receipts during the year, including the last year's balance, were Rs. 834-10-9 and the expenses, Rs. 406-1-9, leaving a balance of Rs. 428-9-0. The Secretary of the institution appeals for funds for the building of a permanent house with accommodation for the school, dispensary, weaving institute and quarters for the workers. We hope the kindly-disposed public will respond to this appeal.

#### THE SRI RAMAKRISHNA VEDANTA SOCIETY, CALCUTTA.

To popularise the sublime truths of the Vedanta among the Calcutta public, this institution was started under the presidency of Srimat Swami Abhedananda, in the heart of the city. At present its classes on Bhagavad-Gita, Vedanta and Raja Yoga and other classes on carpentry and cane-work are held every week in rented rooms at 11, Eden Hospital Road.

The Society desires to have larger quarters in a permanent building where a hall will be dedicated to the memory of Sri Ramakrishna and Swami Vivekananda. A suitable plot of land has been selected for this purpose in a central position in Calcutta, which can be had for Rs. 80,000. The following distinguished public men of Calcutta appeal to our generous countrymen on behalf of the Society for financial help in the Building Fund :—Srs. Chitta Ranjan Das, Nirmal Chander Chander, Bejoy Chandra Sinha, Jugal Kishore Birla, Rai Jatindra Nath Chaudhuri, Sir P. C. Ray, Haji Mohammed Hyat, and others.

Contributions may be sent to the President of the Society, who will thankfully accept and acknowledge them in the papers.

#### THE BRAHMAVADIN CLUB, ALLAHABAD.

This Club is a religious institution located at present in a rented house, where its members resort every evening for worship, meditation and study of the holy scriptures. It has got a small library with a moderate collection of religious books and other periodicals.



Besides, it has published a life of Sri Ramakrishna in Hindi for the benefit of the Hindi-knowing public.

With the object of having a permanent place of its own, the Club has recently purchased a plot of land where it is proposed to erect a one-storied building to be named Sri Ramakrishna Mandir, consisting mainly of a worship-room, a hall for the library and a couple of side-rooms for study and meditation. The total cost for its construction has been estimated at Rs. 5,000. As it is beyond the means of the members of the Club to raise the sum amongst themselves, they appeal to the generous public to help them in this noble work. Contributions, however small, will be thankfully received and acknowledged by the Secretary, Brahmavadin Club, 16 Hewett Road, Allahabad, or by Swami Vijnanananda, Ramakrishna Math, Muthiganj, Allahabad.

## REVIEWS AND NOTICES.

*Bengali Religious Lyrics, Sakta.*—Selected and translated by E. J. Thompson and A. M. Spencer. The Heritage of India Series. Published by the Association Press, Calcutta. Pp. 102. Price—Paper, Re. 1 ; Cloth, Re. 1-8.

The introduction from the pen of Mr. E. J. Thompson is informing in its way. But it shows that the writer has little sympathy with the Sakta cult, and has failed to enter into its spirit. He has taken some pains to point out the worst side of the cult as manifest in some of the practices of the "left-hand Saktas." But unfortunately he is almost silent about the best side—the grand philosophy and devotional practices of the "right-hand Saktas," and of even the "left-hand Saktas." This is not fair. It further shows that very few "Christian men" are able to get rid of their religious bias, and interpret correctly the "heritage of India." Those who are always anxious to find the highest place for Christianity are the least fitted for the task. To the credit of the writer it must be said that he has tried to point out with some sympathy the human

aspect of the worship of the Divine Mother, as prevalent in Bengal.

The book contains 103 songs, the main bulk of which is from Ramprasad. A few songs of Kamalakanta, Nilkantha, Rajanikanta and others have also been included in the selection.

The translation is not bad, and the notes are useful. The original has lost much of its beauty in the translation. But that is unavoidable.

*Classical Sanskrit Literature.*—By A. Berriedale Keith, D. C. L., D. Litt. The Heritage of India Series. Published by the Association Press, Calcutta. Pp. 153. Price—Paper, Re. 1; Cloth, Re. 1-8.

The book is from the pen of an eminent Sanskritist, and deals with the subject in both a scholarly and sympathetic manner. Sanskrit Drama has not been included in the present work, and will be treated in a separate volume. The literature reviewed in the book is restricted to the period before A. D. 1200—“a date conventional indeed, but yet late enough to include all the great masterpieces of Sanskrit literature.”

Dr. Keith rejects the common view of scholars that the most ancient secular literature of India was first composed in Prakrit. He maintains, instead, that there is ample evidence to show that the epics existed in some form in Sanskrit before this language was regulated by the grammar of Panini who flourished in the fourth century B. C. “From the epic a direct development leads to the Kavya, which is the highest form of the classical literature apart from the drama.”

Classical Sanskrit literature, says the author, is entitled to rank among the great literatures of the world. He has therefore subjected it to the same standards as are applied to them. But unfortunately some of the standards themselves seem to be rather arbitrary, and hence subject to criticism.

The author allots a very high place to Sanskrit literature, but denies it the highest, which he reserves for

Christian poetry. This is the usual exclusive view of a certain class of Western scholars; but we are sure, it will pass away as they come to realise more and more the ideals underlying the Aryan literature, and learn to judge it by Aryan standards.

The book, we hope, will remind its readers of the richness and variety of the Sanskrit literature, and encourage them to extend the field of their study in that language.

*The Indian Teachers in China.*—By Phanindra Nath Bose, Professor of History, Visvabharati, Santiniketan. Published by S. Ganesan, Publisher, Triplicane, Madras, S. E. Pp. 148. Price Rs. 2-4.

Some people, in India as well as elsewhere, seem to think that in the history of India there is not much evidence of missionary spirit and enterprise. Even before the rise of Buddhism in India, there are unmistakable signs that Indian thought and culture exercised no inconsiderable amount of influence over Greece and her civilisation. With the growth of Buddhism, we find a constant stream of teachers going out to Ceylon, Burma, Thibet, China and Japan.

Mr. Phanindra Nath Bose, in the book before us, has brought to light the fact that for more than ten centuries from the beginning of the Christian era, a succession of learned Pandits from the various universities of India went to China, learnt the language of the people there, and translated into Chinese a large number of Sanskrit books on Buddhism. It must be remembered that in those times the means of communication and other facilities of travel were precarious and attended with dangers of all kinds. But for the fact that these noble souls were so thoroughly infused with the spirit, love, and renunciation of their great Master, the Lord Buddha, none of them could have dared to enter upon an enterprise so full of difficulties and dangers.

Mr. Bose enumerates in chronological order the names of Pandits who went to China and the Sanskrit

works which they rendered into Chinese. Of these, the most prominent were Kumarjiva in the 4th century, a profound Sanskrit scholar who had attained such a mastery over the Chinese language that few in that country could rival him, Gunavarman (5th century), Jinagupta (6th century), and Amoghavajra (8th century). Fifty-eight other Pandits are mentioned by name, besides several others who must have gone with them to assist them in their work.

Much credit is due to the author for bringing to light an almost forgotten but one of the most interesting chapters in the history of ancient Hindu culture.

*The Wherefore of the Worlds.*—By Paul Richard. Translated from the French by Aurobindo Ghose. Published by S. Ganesan, Publisher, Triplicane, Madras, S. E. Pp. 120. Price not known.

“The book,” as the author tells us in his Foreword, “is but the beginning of a book, its first part, an Introduction to some Essay attempting to express, in one of the aspects, the Vision of the World.” All the twelve chapters of the book originally appeared as articles in the “Arya” of 1914-1915. It is unfortunate that the author has been prevented from completing the work. The lines of thinking adopted in the book are not unfamiliar to those acquainted with Vedanta.

Even in its present form, we are sure, students of philosophy and others interested in the subject would find it an interesting and valuable study.

## NEWS AND NOTES.

### MAHATMA GANDHI.

That the bonds of humanity are closer and more intimate than any social or political considerations gets a striking illustration in the book of Romain Rolland, which S. Ganesan of Madras has brought out under the title of "Mahatma Gandhi, A study of Indian Nationalism." The chief object of the renowned author is to give a critical exposition of Mahatma Gandhi's philosophy ; and as such the life incidents are rapidly passed over.

Although Rolland has a great admiration and respect for the personality of the Mahatma, he does not seem to approve whole-heartedly of the principles for which Mahatmaji stands. Says Rolland:—"This is the kernel of his thought and this is serious enough. It lays down the negative of Progress and also of European Science. This mediæval faith runs the risk of coming into clash with the volcanic movement of human spirit and of being shattered to pieces."

The author describes most faithfully and minutely, and we must add, sympathetically too, the genesis and growth of the Satyagraha and Non-co-operation movements in India. In the course of the chapter under the heading, "India under Gandhi's lead," he observes:—"The year 1921 marks the zenith of Gandhi's activities. He wielded an immense moral strength and, without his having sought for it, he found himself to be entrusted with illimitable political power. The people believed him to be a Saint and began to idolise him as God. [Gandhi protests against such deification in *Young India*, June, 1921.] And in December, 1921, the All India National Congress invested him with the fullest powers including the power to choose his successor. He became the undisputed leader of the Indian nation. He could now let loose political revolution or, if he wished, inaugurate a great religious reform." At this critical period of the Mahatma's life, Rolland raises the question

whether Mahatmaji was right in choosing the former course in preference to the latter. This is indeed an extremely difficult question which time alone will answer.

By way of answer Rolland critically considers the views of Gandhi and Tagore. Though he cannot but admit the elements of truth in Mahatmaji's position, he nevertheless seems to accept in a way Tagore's view that Mahatmaji's entry into politics is a deplorable thing, and his philosophy of Non-co-operation has a tendency to reactionary nationalism. Although Rolland acquits Mahatma Gandhi personally of any narrowness or reactionary spirit, he thinks that it would have a baneful effect upon his followers and the masses who hear only the deformed echoes of the Master's teachings. For those who are too near and closely interested in the matter, the path of wisdom lies in suspending their judgment.

After referring to the events subsequent to the Congress of the year 1921 and Mahatmaji's arrest, Rolland concludes his most sympathetic and penetrating study thus:—"Great religious appearances in the East have always a rhythm. One of two things will surely happen: either the faith of Gandhi will be crowned with success, or it will repeat itself, just as centuries ago Christ and Buddha were born, in the complete incarnation of a mortal demi-God of a principle of life that will lead future humanity to a safer and more peaceful resting-place!"

#### THE FOUNDATION OF CIVILISATION.

One of the most remarkable changes that the great War has effected in the minds of the thinkers of all countries in the West is a searching of the heart regarding the different ideals of their respective nations and races. The old, complacent self-sufficient notions that whatever is Western is without question superior, and not only this but also that it is one of their God-given tasks to force their views on the rest of mankind—all this has changed. Many earnest seekers after truth are led to doubt whether

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their boasted civilisation is not after all built upon a foundation of quicksands.

A striking illustration of this view is afforded by James M. Woods in *The Woman Citizen*. The writer offers the suggestion that civilisation in order to be permanent ought to be built upon the foundation of motherhood. As he puts it—"Whenever humanity is willing to compel man to interpret his creative instinct in terms of the ideals of service that inhere in the life of his mother, humanity will create for itself a civilisation that will be eternal as the heavens. Then will the strong individual, community, nation, or race look not for mastery, but rather for opportunities to serve a weaker brother."

Regarding this solution of the writer, while we are prepared to concede that it contains a great measure of truth, we cannot help observing that it errs by taking a partial view of the mother. The truth seems to lie with the discovery of the ancient sages of India, who proclaimed the Divinity not simply of motherhood but all life, nay all existence, as well. Hence they could assert in a voice unmistakable that "Not by works, nor by progeny, nor by wealth but by renunciation alone is Immortality to be obtained." Only on this basis and understanding can a man be reasonably expected to follow the ideal of service which the writer aims at, and the strife for mastery will give place to search for opportunity to serve a weaker brother.

The observations of the writer with regard to the attempts that have been made in the past to build the civilisation upon any but spiritual foundations are well-worthy of consideration. Says he,—"Thrice in the history of the West has man, the creator, built a civilisation, but thrice has it been swept away. Like the builder in the parable, his error lay not in the building itself, but in the foundation upon which the structure rested. The Greek said to himself, the greatest thing in nature is the human intellect. Let civilisation but rest upon reason, and it will be permanent. The Acropolis stands to-day, a giant human skull, from which not only reason, but life itself has fled. Yet there are among us those who would

immortalize the Grecian failure. The Roman deified the institution, but in vain did he build the Forum from the blood of slaves and of martyrs. The English and the German seized upon the Darwinian theory of the Survival of the Fittest, gave it a materialistic interpretation, and saw their civilisation crumble in the greatest deluge of blood that has ever flooded the earth. Rationalism, institutionalism and materialism are essential elements in any human structure, but each has proved itself woefully inadequate as a foundation upon which to build a civilisation."

#### SWAMI NIKHILANANDA'S TOUR.

Swami Nikhilananda lately visited Mt. Abu, where he had interviews with some of the ruling Rajput Princes. Their Highnesses the Maharajas of Kotah, Khetri and Shikar have been pleased to donate Rs. 500, Rs. 300 and Rs. 200 respectively to our Hindi publication fund, while Their Highnesses the Maharajas of Alwar and Limbdi, and the Maharaj-Kumar of Shahpura have taken an active interest in the Swami's work. Two gentlemen, whose names we shall publish later, have kindly helped the Mayavati Charitable Dispensary with Rs. 500 and Rs. 100 respectively. The Swami next went to Palanpur, where he was well-received. He had an interview with His Highness the Nawab Saheb who was kind enough to contribute Rs. 200 to the Mayavati Dispensary. A gentleman also (to be named hereafter) has made a donation of Rs. 120 to the Dispensary. The President, Advaita Ashrama, Mayavati, offers his grateful thanks to all the above well-wishers of the Ashrama for their generous kindness.

At Palanpur Swami Nikhilananda delivered three religious lectures which were attended by the elite of the town, one of them being presided over by the Minister. The Swami is at present at Ahmedabad, whence he will proceed to Kathiawar.