

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्यं विरोधि बोधत ।

Katha Upa. I. iii. 4

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

—SWAMI VIVEKANANDA.

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TALKS WITH SWAMI TURIYANANDA AT BENARES.

7th December, 1920.

Swami Turiyananda was talking about a young man, K—, who had joined the Order, but left it soon after. The Head of the Centre where K— had been sent, was there. Addressing him the Swami said—“The boy has gone after all ! You could not keep him ! You ought to have shown him sufficient love and sympathy. In that case, he would not have gone.”

8th December.

In the morning some members of the Order gathered about the Swami, and the talk drifted on to Swamiji (Swami Vivekananda) and his message to the country.

The Swami observed—“As Swamiji would say, Religion is the very life of India. Even now it is so. What has India been doing all this time if not producing saints ? India will have to preach religion throughout the whole world.’ The words of Swamiji cannot but come

true. India will surely rise again. Swamiji once remarked: 'This time I have left nothing unsaid.' Yes, he has said everything, and his ideas are now being worked out. Mahatma Gandhi is simply one of those channels through which Swamiji's mission is being fulfilled. The introduction of selfless service in the country made by Swamiji is a wonderful thing. I believe India will rise inevitably. If we have not the good fortune to see that in our life-time, it will come to pass later on. There has already been a good beginning. But for India's revival, the advent of personalities like Sri Ramakrishna and Swamiji becomes meaningless. Swamiji prophesied many times the future glorious mission of India in unmistakable terms, and his prophecy cannot prove false."

In the afternoon, a small audience gathered in the Swami's room, and there was the usual Bhâgavat class. The class being over the Swami said—"There are three kinds of sins—sins of deed, word and thought." He quoted Manu in support and continued—"As consequences of these sins, men get to the inanimate state, come to this earth as birds and beasts, and are born as wretched creatures in the lowest strata of human society, respectively."

He said again—"It is in the human body that the gates to emancipation open. So every man should be on his guard and make a good use of his life. Enjoyment that one is after is possible in other bodies also, but emancipation is not.

"Attachment to the body is the last and strongest bondage of a creature." And the Swami cited the intense parental affection of monkeys and showed that even they, as all other animals, forget everything about their young ones when their own life is at stake. Then he narrated stories how some of the Mohammedan rulers would sometimes test the parental love of the monkeys by setting fire to the forests where they lived, and how he himself also used to tease the monkeys at Brindavan by taking hold of their young ones.

20th December, Morning.

In connection with spiritual discipline, the Swami observed—"By silent and continued prayer and meditation one should create in the mind a subconscious current, and it will go on working at all times—even in sleep. In that case, it is not that one will not have any dream, but that the current thus created will be supreme, working imperceptibly within. During this Sadhana one should not mix with too many persons and engage in useless talk."

Then the Swami narrated the incident how Swamiji had had a mighty fun with Swami Premananda by saying—"You to have a brain! I doubt whether you have got even an ounce of it!" And he also narrated how Swami Premananda had replied saying—"I have what I deserve, brother. Where shall I get tons of it?"

"Next when the question of heart came Swamiji gave a humorous retort to Swami Premananda thus—'And is it a heart you have got! It is simply an apology for it—a palpitating organ!' " said Swami Turiyananda, and the conversation dropped for that day.

(To be continued.)

OCCASIONAL NOTES.

Though Buddhism was born in India, it is all but dead now in its very birthplace. Statements more or less to this effect could be met with in the writings of many on Buddhism. It is worth while to examine closely into the several implications of such statements and find out how far they could be accepted as true. In the first place, it might merely mean that the number of persons professing the faith of Buddha is but very very small. Secondly, it might mean that Buddhism has lost its original vitality and is, at the present day, a mere spent up force. Thirdly, it might be interpreted that Buddhism was one of the many religions contending for mastery

over the people of India, but that it has been conquered and finally expelled by its rival, Hinduism. As one or other of these suppositions is implied by various writers, we shall consider each of them in order.



Regarding the statement that there are but a handful of open adherents of Buddhism, it might be readily admitted that, judged merely from the census figures, it would appear to be based on valid grounds. But this, by no means, is a factor militating against the influence of Buddhism. As an earnest follower of Buddhism, Mr. C. Jinarâjadâsa has pointed out in his writings that practically every man who accepts the teachings of science, whether he is Hindu or Christian, Zoroastrian or Mussulman, cannot help being in one part of his mind a Buddhist. He further holds that true Buddhism is not something stored in sacred books, but a universal teaching disseminated all over the world where the laws of nature are in operation, and that we have the interesting psychological fact that there are many Buddhists by practice who are not so by name, all over the world. Whether this interpretation will be accepted as true and satisfactory we need not stop to examine. Whatever be the case, it is a well-known fact that all sections of Hindus, whether orthodox or not, have this element in common, *viz.*, that they all accept and worship the Lord Buddha as one of the greatest incarnations.



Regarding the second implication, *viz.*, that it is a spent up force, actual facts go to prove that the contrary is the case. More than twenty-five centuries after the advent of Buddha, one meets with the remarkable fact that the awakening and activity in connection with the religion and culture of Buddhism are phenomenal. Everyone is familiar with the work of the Pali Text Society founded by Prof. Rhys Davids in 1881, which has so far published more than seventy volumes of texts and transla-

tions. The Sacred Books of the East Series founded by the late Max Müller, the Sacred Books of the Buddhists Series, the Harvard Oriental Series and the German Pali Society have all published and are still publishing many more volumes on Buddhistic literature. Mrs. Rhys Davids points out that in Ceylon, Burma, Siam, Japan, and Tibet, there are still clear indications of the influence of Buddhism as testified by these forms of activity:—(1) the printing of the canonical and other Pali classical works in the national script, (2) the inclusion of these and other printed books in the monastic manuscript libraries, (3) the increase of Buddhist colleges, (4) the establishment of foreign missions, and (5) the circulation of periodical propagandist literature in the East and the West.



Even in countries which have few adherents of Buddhism in the strict sense of the term there are unmistakable signs of its awakening and silent progress. In India, the establishment of Buddhistic Societies in several parts of the country, the movement to found a Buddhist University at the historical site of Sarnath, and the birthday celebrations of Buddha in many parts of India, year after year, are but a few of the instances in point. In the countries of the West, the institution of Societies for the study of Buddhism is steadily increasing. The recent attempts for the establishment of Head Quarters for the International Buddhist Union and for the Buddhist Society of Great Britain and Ireland are another sign pointing to the revival of Buddhism in foreign lands. In the face of the opening up of so many new avenues, literary, educational, religious, political and geographical, one should be more than obtuse to doubt the vitality and strength of Buddhism.



Coming to the third of the implications that we started with, it would be best to consider some of the causes that are usually suggested for the disappearance

of Buddhism from India, and we shall single out here mainly those adduced by Mrs. Rhys Davids, one of the most learned and sympathetic critics of Buddhism. After referring to the offshoots from the parent trunk or the teaching of the Pali Canon, such as the divergent doctrines and sects comprehensively known as the Mahayanist Buddhism, and the farthest removed cult of the Lamaism of Thibet, she writes thus—"It can hardly be reasonably doubted, in the absence of any historical testimony, that this great and growing division in Indian Buddhism as a religious institution must have greatly aided the hostile advance of Brahminism during the early centuries of the Christian era."



Another reason alleged is that the first converts of Buddhism were drawn largely from the noble or warrior class (the Kshatriyas), and that the majority of them were unfit to appreciate the intellectual and ethical standpoints of the new doctrine. In support of this statement, Mrs. Rhys Davids quotes from the Majjhima-Nikâya, iii, 129, the following saying of the Buddha—"Whence should Jayasena, born and bred in the pursuit of worldly and sensuous desires, know and see and realise that which can only be known and seen and realised by coming out of it all?" Another reason is the assumption by rulers of States of the headship over the reformed churches. Although this fact brought with it a great advance in organisation, discipline and propaganda, it is urged that this was met by a corresponding consolidation of Brahminic tradition and influence. This, in practice, meant investing with ceremonial dignity and sacramental sanction all the religious rituals spreading over all the vital features of physical and social life ; and Buddhism, in contrast, appeared in an unfavourable light, inasmuch as, it ignored to recognise and enhance the ordinary life of man. Still another reason is that Indian Buddhism, in the philosophic aberration of its degeneracy, went off to a side-track, viz., the question of the reality of the external

world. That in over-emphasising the negation of the external world, according to Dr. Walleser, it played up to the absolutist position of the Vedanta and the consequent victory was won by the Hindu intellect and logic.



Whatever element of truth might be conceded to the foregoing statements, for our own part, it appears that the use of all such expressions as 'rivals', 'fight', 'conquest' and 'expulsion' with reference to the relation between Buddhism and Hinduism is neither happy nor fully warranted by facts. As will be evident from the sequel, Buddhism was but a mere reformation movement at one of the decadent stages of Hinduism, and that when the latter underwent a corresponding transformation, Buddhism had no special mission left to fulfil in India. Hence its outward disappearance as a separate religion from India and its continuance in other lands. This truth is forcibly, but in a language not quite happy, expressed by Edmund Hardy thus—"Buddhism wasted away after rival sects had appropriated everything from it that they could make any use of."



There now remains for us to consider the question how far Buddhism, whether as a religion or philosophy, had any new elements, if any, and how these affected the subsequent evolution of Hinduism. We shall first of all seek the testimony of experts who have made patient researches in the ancient and medieval arts and architecture of India and then supplement the same by a comparative study of the two philosophies. Mr. E. B. Havell, the well-known author of many works on Indian arts—sculpture, painting, architecture etc., who was led into a comparative study of the Indo-Aryan institutions at different epochs, writes thus on the philosophy of Buddhism, in the course of his observations on the life of the villages of ancient India—"The philosophy of the Vedas proclaimed the highest ideal of self-government,

and Aryan philosophy was not an abstract speculative theory, but a practical formula of life. The teaching of Buddha, though it disputed the divine authority which the orthodox attributed to the Vedas, only gave to this formula a different interpretation and a wider application. It was a protest against sacrificial rites and the debasing practice of physical self-torture, through which certain Brahminical sects sought to acquire spiritual wisdom and to inculcate habits of self-control ; but it was in no way opposed to the esoteric teaching of Aryan philosophy. On the contrary, it laid the foundations of the latter on a wider footing and opened its doors to the whole world, instead of reserving it as the exclusive property of the Aryan race."



Regarding Ashoka's religious propaganda, he thinks it was only a policy of peaceful penetration in conformity with the spirit of Aryan philosophy, which proclaimed Truth to be a temple open on all sides to devout worshippers who might choose to approach. Whatever Buddhism might have been as a school of philosophic speculation, in the opinion of Mr. Havell, Indian art of Ashoka's time shows that as a popular religion it was a synthesis of contemporary Hinduism, as complete for the age to which it belonged as medieval Hinduism was for its own time. In the course of his remarks on the Stupa, he points out that the three bars of the rail meant the three positions of the sun, only the Buddhists call them Buddha, Sangha and Dharma instead of Brahmâ, Vishnu and Shiva, according to the orthodox Brahminic formula. The four bars, to the Brahmana according to him, meant the four Vedas, while the Buddhists explained them as the four events in the life of the Blessed One—the nativity, the enlightenment, the first sermon at Benares and his death or Parinirvâna. The lotus flowers, the Pradakshina, the dome, the reliquary, the umbrella over it etc., might be similarly interpreted. After establishing the correspondence between the Vedic and the

Buddhistic arts, in a number of interesting chapters, he concludes that the inspiration of Buddha would hardly have touched the imagination of all classes so deeply had his teaching cut across the most cherished religious convictions of India.

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Among the causes that led to the spiritual and intellectual degradation of India Mr. Havell holds as prominent the fact of the culture being too long confined within itself and the deprivation of the stimulant of new ideas. It not only favoured the growth of a corrupt priestly caste but also brought about the decadence of monasticism, and philosophy as a result lost touch with realities and stultified itself with hair-splitting dialectics. All this applies with equal force to Buddhism as well as Hinduism. "As a religion, Buddhism," he observes, "had become infected with the prevailing sacerdotal vices against which the original teaching of Sâkyâ Muni was a protest. His ethical doctrines had long since become the common property of Hinduism, and the Buddha himself was acknowledged as one of the ten Incarnations of Vishnu ; but as a sect Buddhism was fast declining in the land of its birth, although in China and the Far East it was gaining many adherents."

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The foregoing observations would give the readers sufficient data to prove the main identity of the teachings of Buddha with the ideas current in his own day. Here we shall content ourselves with comparing but a few cardinal notions of each system. The supreme goal of Buddhism is Nirvana, which is usually defined as an extinction not into nothingness but only an extinction of the threefold bondage—the lust of the flesh, the craving for life, and pride. When the inward fires of lust, hatred and illusion are extinguished once and for ever, man is said to have entered the Nirvana, whether here or hereafter. Compare with this one of

the statements of the supreme goal as given in Kathopanishad—"When all the desires that dwell in the heart are destroyed, then the mortal becomes Immortal and attains Brahman even here. When all the knots of the heart (ignorance and its offsprings like egotism, pride, passion etc.) are rent asunder, the mortal conquers death even in this body. So far is the instruction of all Vedanta."

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Most of the teachings of Buddhism are summed up in what is known as, 'the Four Great Truths' 'the Noble Eightfold Path,' 'the Four Efforts,' 'the Ten Meritorious Acts' and 'the Five Meditations,' and there is a striking resemblance of these with the Sâdhana-chatushtaya of the Vedanta—discrimination between the Eternal and the non-eternal, renunciation of all enjoyments here and hereafter, the six virtues of Shama, Dama etc., and the hankering for emancipation. We think these will be enough to convince the readers that the entire background of Buddhism is that of Hinduism, and the religious reformation which Gautama Buddha stands for was not novel to the men of his own day. Nor did he say anything to suggest that he was making a fundamental departure in religion. He accepted all that was true in the beliefs of his time, but he enabled his followers to see the same truths from a new perspective.

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We shall here dispose of the oft-repeated objection against Buddhism as well as Hinduism in general, that their teaching of the impermanence of this world and over-emphasis on renunciation are responsible for the various forms of national weakness. If these religions taught the impermanence of this world, they, at the same time, emphasised the eternal nature of religion. To an impartial observer, whatever is valuable in our arts, paintings, music, sculpture, architecture, literature, and even in science and philosophy, owes everything to

the influence of religion. And if the noble principles upheld by the religions were rightly comprehended and faithfully followed, there would have been no amassing of personal property with the sweat of the poor and down-trodden, and no aggrandisement of power, political or national, no cruelty to the helpless, no murders, no slaughter of dumb creatures to satisfy the insatiable appetites of man ; and finally no wars either of classes or of castes would have disfigured the earth as has been the case up to now. Especially at the present day, the commanding and the loving personality of Buddha who is a shining light to weary humanity groping in darkness, who has lifted the veil of ignorance for those that struggle for freedom and happiness and whose whole life is a bright and glorious commentary on the teachings of the Upanishads, comes as a solace to all hearts laden with sorrow and despair. Let our humble salutations go to the holy feet of the thrice Blessed Lord.

ÆSTHETICISM AND ETHICISM.

BY PRINCIPAL KAMAKHYANATH MITRA, M.A.

Swami Vivekananda, the spiritual giant, had beneath his warlike exterior a soul keenly alive to the beauties of nature and art. Not many poems have come from his pen, but the few he has written are worth their weight in gold. Posterity will not willingly let them die. We read these and feel that it is deep that is calling into deep. We read these and hear a voice whose sound is like the sea, and so exquisite was his musical skill that it 'would take the prisoned soul and lap it in Elysium.' Yet his attitude towards beauty—what was it? Was his emphasis here? Did he apotheosise nature and art? The answer we find in the following anecdote recorded by Sister Nivedita, a worthy disciple of a worthy master. During his second voyage to the West in company with

the Sister, the Swami was seen on a certain night lost in contemplation while watching the moon-lit, tropical sea. As the Sister approached, his reverie vanished, and he dropped the remark: "If such is the beauty of Maya, then just fancy what the beauty of Brahman must be!" The remark is characteristic of the man and reveals to us his inmost soul.

रसो वै सः,—“He is Joy itself.” Quite true! सत्यं त्रिवं सुन्दरम्,—“The ultimate Reality is the True, the Good, the Beautiful.” No doubt about it! But are we to understand by these that whatever is beautiful must necessarily be good and necessarily true, that it makes no difference to a man whether he starts in life from the love of beauty or begins by seeking goodness and truth? Are we to understand by these that the beautiful can ever be a substitute for the good and can at all be an end in itself? “A thing of beauty” may certainly “be a joy,” but is this joy “for ever”? Can it be the *sum-mum bonum* of life? Should supremacy be given to the voice of duty, or attraction of beauty be all in all? What after all is beauty, and is one kind of joy as good as another?

It is a commonplace of philosophy that the logical ideal, the æsthetic ideal and the ethical ideal are essentially the same, but the difficulty arises when the question comes as to the practical application of the doctrine. Is ‘love an unerring light and joy its own security?’ Wordsworth thinks not. Profound thinkers and critics of art like Ruskin and Tolstoy, artists themselves, share the view. Both of them uphold the moral mission of art, and both of them subordinate the claims of beauty and joy to the paramount claims of duty and religion which mean nothing but renunciation at every step that we take in life.

“I slept and dreamt that life is beauty,
I woke and found that life is duty.”

You may lie enchanted in ‘the palace of art, but a rude awakening is bound to come.

Frederic Harrison, an accomplished scholar, with a

historical sense so very keen, makes the remark : "I find mankind so mysteriously complex, and art so subtle in its sources, that I always incline to caution in connecting the beautiful and the good. They are doubtless in truth but one ; but how and wherein they entwine their roots is a matter of some perplexity." And he ends with these words : "Good sense tells us that we shall not get the outside beautiful till we have made the inside beautiful. * * * The inside is a matter of science, discipline, morality and religion."

Frederic Harrison may have his differences with Ruskin, but on the one material point there is no difference between them, for Ruskin has once for all laid down the law that *good taste is essentially a moral quality*. He pointedly says : "Tell me the sort of thing you like, and I shall tell you what sort of man you are." In other words, the liking of a man depends entirely on his character. We all know what a rake likes and a sot likes just as we know what is liked by an honest man and a good soul. The type of beauty that appeals to the former cannot but be shocking and revolting to the latter. No man in his senses then will say that art should be considered a good thing in itself if only pleasure is afforded by art. The whole question ultimately is a question of morality or, in other words, a problem of Dharma.

Says Tolstoy : "The estimation of the value of art depends on men's perception of the meaning of life, depends on what they consider to be the good and the evil of life. And what is good and what is evil is defined by what are termed religious."

The ancient Greeks, however, generally supposed that the beautiful must necessarily coincide with the good. Their greatest philosophers, Socrates, Plato and Aristotle may have struck a discordant note. For, "Socrates expressly subordinated beauty to goodness ; Plato, to unite the two conceptions, spoke of spiritual beauty ; while Aristotle demanded from art that it should have a moral influence on people." Still, as they could not entirely dissociate themselves from the popular notion of their country, Hellenism in Europe to-day stands over

against Hebraism. Though Matthew Arnold, a Levite in charge of the ark of culture,' to be fair to both, has assigned to the former only one-fourth of our life and to the latter as much as three-fourths, yet by trying to please everybody he has pleased nobody at all, for out-and-out people without 'sweetness and light' must have the whole thing or nothing at all.

The science of æsthetics, properly speaking, did not exist before the middle of the eighteenth century Baumgarten laid the foundation of the science. Tolstoy in his famous book 'What is Art?' has surveyed the whole field of æsthetic theories, has given the substance of the views of philosophers like Kant and Hegel, Fichte and Schelling and has brought down his review to the end of the nineteenth century. The net result is the conclusion that æsthetics is a pseudo-science full of confusion of ideas. It has been built up, according to Tolstoy, on the misunderstanding that beauty and goodness must be necessarily identical, and this misunderstanding is due to modern Europe's loss of faith in Christian teaching or, in other words, modern Europe's growing materialism and moral degeneration. The degeneration is so deep that art for art's sake has become a fashionable creed, saints and prophets have been thrown overboard, and poets, novelists and painters no less than playwrights and musicians are lustily applauded for the simple reason that they cater for the 'cultured crowd.'

I am not aware if in ancient India there was ever a science of æsthetics in the European sense of the term Alankâra-Shastra or Rasa-Shastra there was, but it corresponds to rhetoric (with poetics), and æsthetics and rhetoric are not one and the same. In Sukra-Niti much has been said about different kinds of art (Kalâ), their standards and ideals have been fixed and rules laid down for the guidance of artists. But Sukracharya, if I remember aright, has nowhere said that beauty and goodness must necessarily coincide. A series of erudite articles have been appearing in the Basumati (a Bengali Monthly published from Calcutta) from the pen of Pandit Pramathanath Tarkabhushan on Rasa-Shastra or Alankâra-

Shastra. According to him Bharat Muni who flourished most probably in the 1st century B. C., if not earlier, may be considered to have been the oldest writer on the subject. The learned Pandit has quoted numerous texts from Bharat Muni, Anandabardhan Acharya and others to show that the ancient Hindus never held that whatever is beautiful must necessarily be good and that the joy arising from the contemplation of beauty can at all be an end in itself. रसो वै सः,—“He is Joy itself.” सत्यं शिवं सुन्दरम्,—“The True, the Good, the Beautiful.”—These are texts that have reference to God, and what is known as Rasa-tatwa belongs to our Bhakti cult. These Rasas of the Bhakti-Shastra have nothing to do with Vishaya-ananda or the fleeting joy arising from the world of sense. But it appears that over-emphasis on Rasa by some people was soon misunderstood and brought about our moral degradation with the result that the pure religious art of the Hindus became filthy and sensual. The obscenities visible in many Hindu temples and the prevalence of eroticism or Adi-rasa in later Sanskrit poetry illustrates the truth of my remark.

No emphasis is necessary where natural tendency is strong. The emphasis should lie in the opposite direction. Without being a fanatic I can very well understand why Plato banished the poets from his Republic, why the Puritans were so hostile to the stage and why the Dhamma-pada of the Buddhists deprecates music itself.

Yet Hindu art at its best has its root deep in religion. Art need not be banished but should be purified and ennobled. Art is necessary as a vehicle of feelings, just as speech is necessary for communicating thoughts. Only the feelings sought to be conveyed must have a moral value of their own. Art should be an attempt to realise the ideal and a means of union between man and man. Its social value none can deny. Mere technique is not enough, nor should art be called good if only it conveys feelings, whatever the nature of the feelings may be.

Vedic hymns are good art, but they are also much more than art, and the composers of those hymns are called Rishis, because primarily they were the seers of

Truth. There was no separation in their lives between Hebraism and Hellenism. Their lives and art were one as their vision was one. The Bhagavad-Gita is the Song Celestial. *A Rishi may be a poet, but a poet as such is never a Rishi.* Vyasa and Valmiki were Rishis first and poets next. But not even Bhavabhuti and Kalidas are called Rishis, because they were poets. The place of Homer and Virgil, Æschylus and Sophocles, Dante and Tasso, Shakespeare and Milton is very high as poets, but no one in Europe ever classed them with David the Psalmist. The most important thing to be noticed in this connection is that in the history of the world never were the poets made so much of as they have been since the days of the Renaissance which marks the downward course of religious life. And the time since which they have been extolled to the skies dates no further back than the closing quarter of the eighteenth century. Even the post-Renaissance poets, Shakespeare and Milton, were obscure men in their times compared with the lesser lights of the last century and those of the present generation. Even Rudyard Kipling is a Nobel-prize man! *O tempora! O mores!*

The fashion prevalent in Europe does not take much time to cross over to India, and to-day we witness the whole country, specially Bengal, talking of art for art's sake. Histrion-worship bids fair to oust the worship of heroes. Nobody has ever said that the best poetry is didactic. All that has been urged by the well-wishers of the country is that the best poetry must have a moral aim by suggestion, if the necessity of art so requires. But the mischievous propagators of vicious art have no patience with those who mean well. 'Is art a schoolmaster?' is the art-maniacs' taunting reply. Rabindranath is no doubt an amiable man, a good man and a pious man. Though the so-called mysticism of the 'decadent' school of France—the mysticism' of Maeterlinck for example ('little Belgium has a French soul')—is traceable in some of his misty productions—to be misty is not to be a mystic,—yet most of his later poems have been deservedly praised not only for their sheer artistry but for their rich spiritual sugges-

tions and the devotional feeling they easily evoke. Unfortunately, however, as a poet, he is a man of conflicting moods and is not always consistent in all that he says. Thus we see that though in some of his poems there is the clear note of renunciation, the dominant note of India, without which a severe conception of life cannot be ever thought of, yet there are other poems from his pen which sing a different tune. Is this the voice of India? Rabindranath has also more than once said that the aim of poetry is the creation of joy (*Rasa-srishti*) and art should not be judged by the moral standard but be a law unto itself. The result is that in the hands of his satellites art has degenerated into shameless pornography which is a new menace to the life of Bengal. Some of the earlier works of Rabindranath, in spite of their refinement, are partly responsible for this lamentable phenomenon. I would rather not go into details, but I can refer the curious for particulars to the well-known Bengalee book '*Sahityer Swasthyaraksha*' (Literary Hygienics) by Babu Yatindramohan Sinha, a distinguished man of letters esteemed by all.

As for those of Rabindranath's followers who are not artists themselves but live his art, everyone has noticed in them an effeminate affectation, sloppy sentimentality, silly milksopism, cant of cosmopolitanism, 'superlative dandyism' and æsthetic pose. I do not know what to think of those who utter the names of Vivekananda, Gandhi and Rabindranath all in the same breath. Confusion of ideas must have a limit.

The new artists of Bengal all swear by the name of Rabindranath, and their greatest dread is asceticism which is the fundamental principle of morality—individual and domestic, social, political and economic, and without a clear recognition of which all talk of social, political and economic reform is no better than sounding brass and tinkling cymbal. This is the meaning of the 'root-and-branch reform' of Swami Vivekananda. Before we talk of nationalism we must clearly understand the soul of India, the genius and spirit of her hoary civilisation. It is the spirit of *Nivritti*, the spirit of sacrifice without which

nothing great in the world, in peace or war, has ever been accomplished. "First lessen your denominator. Unless my Algebra deceives me even one divided by zero gives infinite," says Carlyle. No nation-building without man-making—that is clear. Let us take care of the nation's heritage, and nationalism and cosmopolitanism will both take care of themselves, for India's problem is the world-problem, India being the epitome of the world. It will not even be necessary to raise the question of Hindu-Moslem unity. When you have said, तत्त्वमसि (That thou art), you have reached the highest synthesis—higher than that of the universal brotherhood of mono-theism.

But the new artists of Bengal have a constitutional horror of the very sound of asceticism. They have all decided that asceticism is the arch-enemy of their art, and so they use the expression *joie de vivre* to justify themselves. They conveniently forget that the bulk of the most inspiring hymns were composed by ascetics, that the Ajanta and Ellora are religious art. Surely they are well acquainted with the names of Mirabai and Tulsidas, Tukaram and Surdas, and I have no doubt that they know very well how fond is the ascetic Gandhi of their soul-stirring songs. It is very difficult to come across Stotras sweeter than those of Sankaracharya. Ramakrishna Paramahansa, as everybody knows, was not only a lover of songs but a great singer himself, and his ravishing strains have been the turning-point of many a man's life. But why multiply examples? None is so blind as he who *will* not see.

Our blooming artists need have no fear. The drought of asceticism will not dry up their joy. Let them take care of their souls, and art will take care of itself.

THE BIRTH OF BUDDHISM.

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

Buddhism was born of a social necessity. When the mind of men was disgusted with too much ratiocination, when there was no outlet for knowledge, love and law, Buddhism burst forth breaking and crushing all bonds of the Unknown. The highest ideal of the Hindu is the attainment of Godhood, and in order to symbolise this great ideal—the result of strenuous culture and striving through long ages—in the world of action, Buddhism had to come down from the transcendental region of the Shruti. After the Mahabharata war, the political unity of India was broken. The highly compact structure of society was also broken down, and the centres of civilisation and culture had lost their former influence. Religion, sanctioned by the Shastras, was cooped and confined to the Ashramas and dragged on a precarious existence. In time, free ideas took their rise and did not accept the injunctions of the Shruti. Buddhism is an attempt to harmonise the old with the new. The high ideal of Hinduism was simplified for the people, and for this it was freed from the hard and fast bondages of the Shastras. To wipe off the tears of distress, to establish the kingdom of heaven on earth and to hold before the eyes of men the ideal of Jnana and Prema (knowledge and love), Buddhism arose in the land of Bharata.

Human life consists of many phases. Every religion has adopted some phase or other in trying to help a fuller development of life. Other religions have relegated to the cold shade of neglect the present mundane existence and aimed at after-life as the centre—the pivot of spiritual existence. But Buddhism has adopted the present existence as the nucleus of a fuller and ampler manifestation, and hence its object has been a complete realisation of an ideal life in this hard, practical, tangible world of ours. Man's life is a battle-ground of two opposing forces—of Prakriti and Prajna. Social and

individual progress is the resultant of these warring elements. Prakriti draws men towards Eternity—towards the Indefinite and the Unknown—the Transcendental: but Prajna towards the finite—the visible—towards experience and certain.

Other religions are the offsprings of the heart, but Buddhism is the child of the head. The universe is running to the search of the Creator under the impulse of the undifferentiated Prakriti. This blind Prakriti urges man towards the discovery of that much wished for region where lies the House Beautiful, full of supposed splendour and imaginary joy—the final resting-place—the celestial caravansary after a life of strenuous labour, struggle and pain. But Prajna drops from the womb of her mother Prakriti and is unwilling to follow her blind lead. Her speed is checked; the ray of hope is quenched; and the wayfarer comes to a dead calm in despair.

But deliverance is essential—is a crying need. So Prajna sits in contemplation and comes out, deeply imbued with the hopeful message of deliverance. She hears these words of wisdom—“Don't aspire to know what is beyond the veil. Throw down the heavy burden of the Unknown from your dreamy head. Awake, arise from your deep stupor, the result of your despair. Save yourself from the whirlpool of distress and pain and trouble you have been labouring under in the vain hope of eternal pleasure in heaven. Turn the whole course of your life towards the world as it is—towards the known—the finite. Crush down sorrow by your own strength and endeavour. Make an ideal world of love and morality of this earth.”

Buddhism is this call to humanity to return to the hard realities of existence. If you ask whether there is anything behind this veil, you will get no answer from Prajna. The beginning and the end are a mystery. You should not go beyond your legitimate claims—you should not outstrip the bounds of your demand. Don't be led by false hopes and vain delusions. A limited being as you are, it is sheer folly on your part to try to

unravel the mysteries which words have not the power to paint and describe, where reason fails, before whose blazing majesty, the splendour of the sun, moon and stars and the dazzling lightning are cast into the shade. Don't continue your pursuit in search of that Original Cause which has no utility in this practical world. If there is no God, no soul, there is the Aryasutta, the miserable life of man on earth. Buddhism is nothing but a path to the annihilation of sorrow. Nirvana—the life of the Ideal—is the *summum bonum*—the highest attainment of man. If you ask if there is anything beyond Nirvana, the answer is silence—a long deep silence.

The basic principle of Hinduism is contained in the following ultimate questions:—What is Soul? Is it eternal or transitory? What is the relation of a living being with his body? If the soul is not eternal, if the individual soul is not separate from its body and if it has no existence after death, the whole structure of Hinduism will fall down. To Buddha all these questions appeared to be very complicated and their solution an arduous task for ordinary people. Men need not bother their heads with these unnecessary ideas to attain Nirvana.

But India has ever looked to the realisation of the all-pervading Soul—to the fuller humanity arising out of the harmony of Prajna and Prakriti. Individuality cannot stand there. The land of the Vedas and the Vedanta cannot brook or adopt a religion which ignores the transcendental which, though beyond the senses of knowledge, is true, real and eternal. The all-pure, all-knowing and free Soul has created a positive background of a greater world and mounted to this immortal home where the strings of heart are rent asunder and all desires and doubts are annihilated. This highest state—this blissful condition is the goal of its desire—the final resting-place of all its strivings. The world of action—the world of morals—the world of ordinary knowledge—is not the highest truth to the Hindu—is not his be-all and end-all—not the highest felicity to him.

Social abnegation was the key-note of monasticism.

But it carried in it the principle of organisation. Monastic life in India was not a new thing—it was not an innovation. Learned and pious Brahmanas retired into the forest and lived there a life of austerities and contemplation. There was no intercommunion or communication among isolated and individual Sannyasins. Each followed his particular bent of mind or doctrines invented by his own self or imparted to him by his spiritual preceptor. Buddha saw all this and thought of organising all the monks of his order into a great comaraderie which made association with each other easy and helped the communication of thoughts and learning of all.

But this institution—the father of all such institutions in the world—deteriorated a short time after the dissolution of the great Master's mortal frame. Buddha's great brotherhood of spirituality was lost owing to the admission of women into his grand Sangha and their free admixture with men. People who had any reason to be discontented with their worldly affairs or found no inducement in a home and family of their own—those who wished to avoid the struggles and hardships of the world—shaved their head and wore the ochre robe and with begging bowl in hand made no delay in entering the Sangha. The brotherhood increased rapidly. Monastic life became the order of the day. It was very inviting. The wilderness became a garden, stately Stupas and Viharas rose in places which were formerly solitary but which now afforded shelter to thousands of monks. The rich endowments of devout men and women drew idlers who shirked the responsibilities of an active worldly life and came to gloat on the riches supplied by religious enthusiasts.

The instinctive tendency of men to associate with their kind was so strong that these anchorites formed into compact bodies with patriarchs and nuns who, fallen from the high ideal of their Master, mixed promiscuously and lived a life of dissipation and gross immorality. The monks tried to get women proselytes. But the Order produced a good many men and women of great learning and deep erudition. The redeeming feature of the orga-

nisation is its impetus to painting, sculpture and literature. Its another merit is that it found suitable occupation in looking after disease, weakness and infirmities of suffering humanity. Peripatetic excursions of the monk broke the monotony of his sombre existence. Many caught in the glare began to embrace the new faith.

A religion like Buddhism cannot spring up in any and every land. Its birth had a back-ground of religious expression. Its birth and propagation is only possible in that land which has given shelter to all sorts of religious opinions—to all sorts of hopes and aspirations and desires of men. But through the inscrutable ways of fate, it could not last or get a permanent footing in the country of its birth. Like a disobedient son it was banished from its home and deprived of its patrimonial inheritance. It has appealed to the Christian countries of Europe. Christian Scholars have been especially attracted by it. But it could not strike its root into the soil of India. Brahminic religion and society have adopted and assimilated it so far as it has touched its fringe. It is its love of the present, which is the principal cause of its disappearance from India.

The reason why Buddhism propagated so rapidly and succeeded in keeping hold on a vast portion of mankind in other parts of the world, is its perfection of organisation, and the reason why it has been the greatest world-religion is its catholicity—its latitudinarianism—its recommendation of a *via media*—the golden mean which avoided the extremes of ascetic abstinence and gloom on the one hand, and of wordly dissoluteness and utter wrecklessness on the other. In the early years of his life, Buddha practised hard penances and austerities, but when the full flash of Jnana—the bright effulgence of Self-illumination flashed on him, he realised that they were unnecessary, and so he taught his followers the futility of fastings and mortifications. Thus he founded a philosophy of his own, as the great sage Kapila had done before and Sankara had done long after, by means of which he indicated a path by which man can get rid of

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 miseries and sufferings—of births and deaths that flesh is heir to.

## BHAKTI OR LIFE IN THE VISION BEAUTIFUL

BY T. L. VASWANI.

A beautiful story is told of a Christian saint. She was a little girl. She died a girl. Her face was beautiful. Yet more beautiful was her faith. A big Roman official's son fell in love with her. He promised her precious stones. She said: "Be gone: Another there is whom I love,—Jesus:" In her heart was love for gentle Jesus. She would not marry a mortal. The official had her stripped naked. But her hair grew long and covered her body as with a beautiful robe. The story is suggestive. That girl had Bhakti. The Bhakta sows in tears and tragedy. But he reaps in the Realm of the Beautiful 'where the great voices sound and visions dwell.'

In the Sutras of Narada, we read that Bhakti is of the form of Parama Prema. The word Parama is often interpreted to mean intense. Bhakti is intense love of God. But, I think, the word Parama may well be understood to mean transcendent or absolute. The Bhakta's love of God is absolute. It is not utilitarian. It is Ahetuka, motiveless,—though not causeless. It asks for no fruit. It is devoid of interest. The Bhakta loves God the Beautiful for His Blessed sake, not for the sake of reward, not even for Swargaloka (heaven). "Let me be damned, my God; if only I may love you," said St. Teresa. The world often understands not the Bhakta's ways. The world calls him a dreamer or a madman. He lives so much apart. He is an artist.

The 'Song of Songs' is a song of Bhakti. Whoever wrote it was an artist, a lover of the Beautiful. Sri Chaitanya was filled with a sense of the Beautiful. He



bathed in the consciousness of the Beautiful. The last act of his earth-life was a plunge into the blue waters. Rejoicing in the vision of the Beautiful, he passed on.

Absorption in God! Is not Bhakti something more mystical? To send Him back a fragment of His own love, so that we are reflected in Him and He in us,—what higher privilege may human life hold than this? Bhakti is absolute love of the soul for her Master. The Master is Love. In a deeper sense, indeed, Bhakti is the Master's own love realising itself in the Bhakta. God utters Himself in the form, the Rupa, of Bhakti.

Bhakti is not desire. True love is not desire. Most of the modern dramas make just this mistake. They confound sex-desire with love, Kama with Prema. Bywaters, they say, loved Mrs. Thompson. It was cruel to have sent them to the gallows. But it is wrong to hold them up as objects of admiration. He loved the woman,—wrote the papers. No. He desired her. It was an animal desire,—natural if you will, but animal all the same. Or he would not have murdered the woman's husband. True love cleans the soul. It must not be confounded with animalism. Bhakti must rise above the flesh, above the passional self, above the personal self and rejoice in the beauty of the Eternal Self. Not without reason has Bhakti been referred to in the Books as desirelessness. The thought is beautifully expressed in a prayer of the French mystic, Fenelon: "Lord! I know not what I ought to ask of Thee. O Father! Give to Thy child that which he himself knows not how to ask. I dare not ask either for crosses or consolation. I simply present myself before Thee; I open my heart to Thee. Behold my needs which I know not myself; see and do according to Thy tender mercy. Smite or heal; depress me or raise me up; I adore all Thy purposes without knowing them. I am silent; I offer myself in sacrifice; I yield myself to Thee. I would have no other desire than to accomplish Thy will. Teach me to pray. Pray Thyself in me."

The Bhakta is desireless because he has knowledge of God's love. Religion is not mere feeling. The Bhakta's life is not one of mere impulse or emotion. He

has Jnana. Many things of life and the world, of history and science, of culture and civilisation he may not know. But he knows the one thing needful—the knowledge of God's love. Hence his desirelessness is not something negative. It is a positive self-surrender to the Divine love. The Bhakta, thus, does not despise the world, does not hate the visible. To him things and forms of life are a mask of the only Love ; and he knows that the service of man is also the worship of God. "Verily, I say unto you, inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

The Bhakta, whether silent or singing the sacred name, or doing his appointed duty, or serving his society, or communing with Nature, or struggling for justice, moves in an atmosphere of the Beautiful. Voices of freedom are heard here, there, everywhere, to-day. Our life demands freedom. Only let us remember that freedom itself must move in an atmosphere of the Spirit. The modern concept of freedom needs to be enriched by the ancient vision of God the Beautiful. Bhakti is not ascetic aloofness from life. Bhakti grows out of the depths of life where love works hand in hand with death.

This is love's immortality. Love gives beauty even to death. It is written in the Books that Bhakti is of the Rupa of Amrita. And Amrita is, literally, 'not dead'. Amrita means life everlasting. Bhakti grows out of life that plunges into matter,—into the very depths of death,—to unfold love's destiny. Bhakti must not be a pale abstraction. Bhakti must grow out of fellowship with Life,—out of communion with Nature and the service of Man. How wonderful are Nature and Humanity to him who has this fellowship with Life ! The Bhakta realises the romance of reality. He sees the visible clothed with wonder and beauty. Nothing to him is secular. The material is to him an apparition of the Spiritual,—the national, an organ of the Eternal. The faces of men and women and children are to him masks of the One Face he adores. Science and civilisation and the business of the city bring him messages of the Love who turns Maya into Leela, everyday. Nature is to him a procession of

the Spirit. There was a mountaineer who loved flowers and grew them in his garden. One day he fell ill. He was laid up in the bed. He could not move out to tend his flowers. But he looked at them lovingly, sadly, through his window, day after day. One day, as he sat at the window, looking at the flowers, he saw lovely little children clothed in many colours and singing amid the flowers of his garden. The mountaineer gazed at the children and was delighted with their beauty and song. He asked them who they were. They told him they were the flower-spirits come to heal him with their songs. That mountaineer had in him the soul of a Bhakta. He loved beauty and song. His eyes could see the flower-spirits. He was healed. That story is only a parable.

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## LUTHER AT WORMS.

BY BRAHMACHARI KUMARA CHAITANYA.

It was a serious moment in the history of civilisation. The curtain parted into two. Some challenging words were heard—"To revoke these writings would be to give new force and audacity to the Roman tyranny. I cannot, *I will not retract.* \* \* \* I can do no otherwise. Here I stand. God help me. Amen."

Such was the memorable, momentous and solemn declaration of that strange, stubborn and strong man—Martin Luther, before a huge concourse of men, both secular and sacerdotal, at the famous city of Worms. The fate of Europe trembled in the balance. It signalled a decisive departure in the thought-history of mankind. A storm in the mind of Europe was fast approaching, and Martin was there in the lime-light of public life as its incontrovertible, eloquent testimony. Nobody could question it at that stage. Papacy had played with human weakness, frailty and credulity to its heart's content. Men were so long mere tools or mute spectators without

a single word of disapproval to tyrannic engines of the Church that is best described as detestable prostitution of faith. There was undeniably a hankering for a new order of things, a thorough cleansing of the Augean stable.

The dawn of a new age was heralded by the Renaissance. The birth-pangs and sufferings attending it were rather of a severe type. That was the lot of Europe destined by Providence. At last she awoke. Reformation of faith followed as the next logical step. The two movements were interdependent. In order to feel as Luther felt, we have to forget our present and by a judicious exercise of historical imagination, fancy ourselves to be citizens of Germany in that momentous epoch full four centuries back.

But what sort of man was he that had the super-human courage to face such enormous odds, in taking his bold stand against the age-long authority of the Supreme Pontiff whom the credulity of previous generations believed to have in his possession the keys of heaven and hell, to be used at his discretion? Luther stood there as the uncompromising champion of religious freedom and freethinking, with reason as her handmaid. The movement cannot be understood without a peep into the man—its originator. Not only the sixteenth century but universal history itself has pronounced him as one of the greatest of lives ever lived by man. Needless to say the verdict has been passed after due discrimination.

The greatest wonder about him was his rise from the lowest stratum of human society. Indeed, of him it may be said that he was veritably a Plebeian among the Plebs. And all through life he was justly proud of his peasant ancestry. "This is God's way," wrote he in after-life, "of beggars to make men of power, just as He made the world of nothing."

His father intended him for the bar. He nevertheless felt the call of a life spiritual and dedicated himself to God in his innermost heart. The words of the Master urged him to sacrifice himself at the altar of God—"Ye cannot serve God and Mammon at the same time" The father who was but a poor miner, equipped him with

an admirable education that he might take to a lucrative career. But the God of history intended otherwise and kept that youth apart for things higher, fuller and nobler. So in 1505 Luther joined an Augustine monastery with the words of Jesus Christ ringing in his ears—"Seek ye first the Kingdom of God, and everything else will be added unto you." Then ensued those days of study and silent meditation amidst the sacred precincts of the hermitage, so very important for every ardent spiritual life.

At Worms, his stand on that bold message of his, teaching men to be true and sincere to their faith irrespective of persons, was in itself a great thing, but this was reached by stages. Let us follow these to appreciate him more fully.

The sturdy, sincere monk, true to mediæval traditions, became a teacher of men and bore the torch of learning most gloriously. To his contemporaries he was truly a dynamic spiritual force. And the students of the Wittenberg University realised everyday that it was 'a heart speaking to a heart', for their Professor was inspiration personified. To see him was to love him, to hear him was to admire him.

Next came the visit to the Eternal City, so very full of sacred associations. But the heart of that earnest monk was sorely shocked at the sight of utter ecclesiastical abuses which were in full swing. The sale of Indulgences by a Tetzal was a veritable menace to men's real spiritual development, and so Luther took a vow quite in earnest to do away with that corrupt system. That was just the spirit of a sincere heart. His 'Ninety-five Theses' was but a denial and an emphatic protest against that fatal current doctrine that a sinner requires simply a monetary payment to appease God and nothing more.

At the Diet of Augsburg in 1518, the Emperor Maximilian, out of petty secular motives, refused support to this 'heretic' monk. The schism began to grow. The next year in the famous Controversies of Leipzig Luther won the support of contemporary scholars like Melancthon and Hutten. Still at this stage in his 'Address to the

Nobility' he was not anti-Papal, really speaking. He was at first only up against the abuses and corruptions that were polluting the fair name of the Church. But the fire of Reformation began to grow in volume with the persistent, obdurate attitude of the Church in trying to perpetuate its evil practices.

The Papal Bull, a rank indictment against Luther, was of little practical efficacy. He had already become too powerful a force to be touched and harmed by it. The ocular sign came very soon. Before an admiring crowd of doctors, students and citizens in Wittenberg, the Bull was consigned to the flames. The whole of the Fatherland began to shake with great excitement.

Just at this moment, in the winter of the memorable year 1521 came the call to Luther to present himself before the famous assembly. Emperor Charles V had called a conference at Worms on the 28th day of January. It was a terrible ordeal for the movement and a crucial test for Luther. An order had already gone forth to destroy all the writings of that audacious monk. His earnest well-wishers advised him not to face such an assembly at all, for they apprehended the greatest of perils for him—his death. But Luther was not a man to swerve an inch from his position. For, if he did that, he would thereby have falsified his past life of preparation—a life of rigorous discipline and self-resignation. He was too intensely full of love for his cause and was ever ready for the supremest of sacrifices. With the characteristic force of a determined, strong mind, he bluntly burst forth—"I would go, though there were as many devils as there are tiles on the roofs of the houses." The journey to Worms was in itself a triumph.

The conference at last took place. It was a most striking scene—the large audience listening with rapt attention in perfect silence to that powerful, inspired monk with his face shining with a divine light, with occasional deep tones which promised both strength and beauty, presenting lofty and austere ideals with intense earnestness and conviction. The total impression conveyed was one of strength united and controlled by

judgment. Historical imagination still enlivens the picture in our memory very often. Aristocracy, wealth, corruption, nepotism and high-handed authority were all there, to be at last stunned, stupefied and defeated most ignominiously in the ultimate issue, by a mere beggar, an out-and-out upstart in their eyes.

Luther's work was an admirable advocacy of the cause of Reformation. But the men in authority were too much puffed up with pride to listen to that warning. The history of religious reformation in Europe would not have been stained and polluted by bloodshed if the conveners of the conference were actuated by a spirit of compromise and rapprochement. The Emperor was guided by political motives. State interest was uppermost. Luther was declared a heretic. But all the same his movement progressed with added vigour against all external obstacles. As a final result of Luther's statement men's inner outlook was changed. And as in many individual lives, victory came through this apparent failure at Worms. Luther saw that his path was not smooth, and he believed himself to be 'born to fight innumerable devils and monsters, to remove stumps and stones, to cut down thistles and thorns and to clear the wild woods'.

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## WHAT THE COUNTRY NEEDS MOST.

Thoughtful people of the West are nowadays busy in devising means for producing a better manhood. For an all-round development of their children, the future hope of their country, model residential institutions are being started everywhere, and instruction is being imparted with an eye to the natural tendencies of the young learners. Though heredity is a great factor in determining the future career of a boy or girl, still the influence of environment cannot be lost sight of. It is a fact of commonplace observation that by the influence of environ-

ment we can derive wonderful results, and everyone who has some experience in teaching and training children will admit it.

But unfortunately we, the people of India, are negligent in this respect. We do not generally pay so much attention to the training of our children as the Westerners do. And the result is the deplorable wastage of much human material. Brahmacharya or chastity which was formerly a primary condition of the student life in India, has now become a thing of the past, and our boys and girls while prosecuting their studies are deprived of the healthy and holy atmosphere of the ancient Gurukula and exposed to all the bad and unhealthy influences of the town life. Hence it is not a wonder that the young susceptible minds will reap all the baneful effects of the town life and be moulded accordingly.

Mere superficial moral precepts given in schools and colleges will be of no use. We must overhaul our present educational system and remodel it according to our ancient ideals and traditions. We should see that our boys and girls get opportunities for leading a pure and holy life, free from all the temptations which young minds are generally subject to. They must live in personal touch with ideal teachers who embody in their life purity, nobility, love and self-sacrifice, along with the usual academical qualifications. A good many of our youths nowadays bring about their ruin by contracting all sorts of baneful habits, and there is none to correct them. Unless and until they see before them living examples of ideal characters constantly helping them, they will not mend their ways. Any amount of moral maxims imparted will be of no avail. It is for this reason that the ancient system of education is a crying need of our country now.

Mere segregation cannot correct a youth who has gone astray. There must be someone who will go forward with soothing words of advice and help and influence the mind of the youth by his own life and character. Many acknowledge with regret that had they been



favoured by good environment, their mode of life would have been quite different. Moreover, there are some who are eager to go back to the proper track; but, not knowing how to overcome their obstinate mind, they despair of improving themselves. At this stage a little help in the shape of good counsel and advice may accomplish much. We are all dreaming of a glorious future for our country. But we never for a moment pause to think that we are retarding the growth of our national life by the neglect of our youth, the future hope of the country.

In order to save the students from demoralising influences, the establishment of model residential institutions or at least of ideal hostels is an immediate necessity. And ideal teachers should be entrusted with the responsible work of looking to the welfare of the students. Any and every man is not fit for the teaching profession. And in training, selfless love and solicitude should take the place of rigorous discipline. There are thousands of Sannyasins in this land, and many of them represent the highest ideals of life. It is for them to take up this task. Will some of them condescend to come forward and devote their life in this noble cause? Or else who will save this degenerate race?\*

The Christian missionaries, coming from distant lands, have started properly equipped hostels for our students in almost every city or town, and there is a keen competition amongst our young men for securing seats there. And what are we, Indians, doing? This should open our eyes. I am sure funds will not be wanting, if some body enjoying the confidence of the people starts such institutions. We know there are some institutions, started and managed by profiteering business men, and they are no better than juvenile jails, doing more harm than good. What I emphasise is that selfless men of ideal character,

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\* Perhaps the writer knows that some ideal educational institutions after the model of the ancient Gurukula have already been started, and they are doing good work for the training of the youths of our country. Of course, they are few in number in proportion to the need.—Ed., P. B.

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 specially of the Sannyasin class, should be entrusted with this work. Will the country respond to my appeal?

“AN AGGRIEVED.”

THE HINDU MAHASABHA.

It was an able, lucid and comprehensive address which Lala Lajpat Rai delivered as the President of the 8th session of the Hindu Mahasabha, held on the 11th April last at Halliday Park, Calcutta. Among other things, Lalaji referred to the question of the depressed classes, the need of abolishing Purdah among Hindu women, the proper education of youngmen, the frontier problem, the political aims of the Sabha and such other topics. He also repudiated the imputations of some that the Mahasabha is anti-national, and of others that it is anti-Hindu. He also outlined a programme for the consideration of the Mahasabha, embracing such practical items as relief to the Hindu sufferers on account of communal riots, organisation of gymnasiums for the Hindu Youths, reconversion of Hindus, popularisation of the Hindi language etc.

There are one or two other topics in Lalaji's address which deserve consideration. One such is the doctrine of Ahimsa. On this point, Lalaji observes that the Bhagavad Gita is the best guide and that “we cannot afford to be so weak and imbecile as to allow or encourage others to crush us, nor can we be obsessed by false ideas of Ahimsa, but at our peril.” Our own views on this matter have so often been expressed in these pages as to need no repetition. Nor is there any essential difference of opinion among the leaders in actual practice. Even Mahatma Gandhi who is on principle an exponent of the doctrine of Ahimsa as an absolute truth, has never countenanced weakness or cowardice of any kind. If, in spite of all this, the Hindus

are still found to be wanting in courage and manliness, the reasons must be sought elsewhere. Another point worth considering is that this preaching of non-violence broad-cast began only a few years ago with the Mahatmaji's ascension to leadership and before this the Hindus were not known to have been materially different. If anything has resulted from this teaching, it can be said that the people at least now have not become less courageous and self-sacrificing than before.

Lalaji rightly deplures that the system of Varnâshrama Dharma based on sound principles has disappeared. Everyone will agree with him when he says that 'neither the Varnas nor the Ashramas are to be found in their original conditions or any way near them.' Leaving the re-establishment of these on their original principles an open question, he emphatically declares that only destruction can be the result of the attempt to impose the whole Dharma of a Sannyasin upon young men. While it will be admitted on all hands that the Dharma of one Ashrama cannot be the same or right for any other Ashrama, many would not be inclined to accept his interpretation of the Shastras that 'no one is allowed to become a Sannyasin or to undertake the duties of a preacher without having passed through the mill of Grihasthâshrama.' He further declares:—"It is a matter of extreme pain to me that there should be a number of Hindu scholars and leaders in the country who are inculcating Vairagya and Sannyasa Dharma to Youngmen. In my judgment it is entirely opposed to the real spirit of the Hindu culture that children and young men should be filled in with the teachings of Vairagya." He also believes that such a teaching necessarily leads to 'laziness, false contentment, cowardice and lack of spirit and also to unmanliness.'

It is a great pity that Lalaji did not think it necessary or worth his while to indicate who these Hindu scholars and leaders are. We confess we are unaware of the existence of any such men or of their teachings. Also what exactly is meant by the teaching of Vairagya and Sannyasa is not quite clear. Nor are we able to see how

laziness, cowardice, unmanliness etc., could at all follow from Vairagya or Sannyasa if it is properly understood and practised. The broad meaning of these terms as taught by the Bhagavad Gita is that the renunciation of actions performed with a desire for results is Sannyasa, and the dispassion for the enjoyment or the abandonment of the fruits of all actions is Vairagya or Tyâga. It is also well-known that the Gita condemns most strongly the giving up of one's duties and responsibilities on account of fear, pain etc, or from delusion, and praises the performance of duties, giving up attachment and fruits. Understood in this light, not only does the doctrine of Sannyasa not preach laziness, cowardice etc., but through that spirit alone could any great public or disinterested service be rendered efficiently. Perhaps Lalaji has before his mind the large number of so-called Sadhus who are leading lazy and by no means creditable or worthy lives. In this connection, it must be remembered that the vast majority of these are not Sadhus at all, but only beggars who get themselves entered in the census figures as Sadhus or Faquirs that they may have a more honourable status.

It is needless to labour this point further, and we shall content ourselves with a brief consideration of the teachings, on this point, of the Swami Vivekananda, who of all modern men, preached most to his countrymen the teachings of the Upanishads and Vedanta emphasising the spirit of Vairâgya or Sannyasa. In a parting address to the Sannyasins of the Belur Math on the eve of his departure to the West in the year 1899, he said that Sannyasa meant trying to do good to others and that Vairagya or renunciation was the 'love of death.' Explaining this he said,—“It is right for you that you should serve your millions of brothers rather than aggrandise this little self. Thus you must die a gradual death. In such a death is Heaven, all good is stored therein—and in its opposite is all that is diabolical and evil. * * * You must be prepared to go into deep meditation now, and the next moment you must be ready to go and cultivate these fields (pointing to the lands of

the Math). You must be prepared to explain the difficult intricacies of the Shastras now, and the next moment to go and sell the produce of the fields in the market. You must be prepared for all menial services, not only here, but elsewhere also." Few, we believe, would doubt that the more our young men acquire this spirit of Sannyasa, the better will it be for our country. We are happy to find that Sir P. C. Roy, Chairman of the Reception Committee, emphasised this need in the following words—"In order to regain our position, we must sink our narrow differences, and while glorying in the achievements of the ancient saints and sages, mould our lives and build our social fabric according to the lofty principles of righteousness and morality which found such noble expression in their character and teachings."

SRI KRISHNA AND UDDHAVA.

(Continued from p. 184.)

न नरः स्वर्गतिं कांक्षेन्नारकीं वा विचक्षणः ॥

नेमं लोकं च कांक्षेत देहावेशात्प्रमाद्यति ॥ १३ ॥

13. The wise man should seek neither¹ heaven nor hell, nor desire to return to this world, for he comes under delusion through attachment to the body.

[1 Neither &c.—because both are lower.]

एतद्विद्वान्पुरा मृत्योरभवाय घटेत सः ॥

अप्रमत्त इदं ज्ञात्वा मर्त्यमप्यर्थसिद्धिदम् ॥ १४ ॥

14. Conscious of this fact, he should be alert and struggle for liberation before death comes on, knowing that the body, even though mortal, can help him to attain his goal.

छिद्यमानं यमैरेतैः कृतनीडं वनस्पतिम् ॥

खगः स्वकेतमुत्सृज्य क्षेमं याति ह्यलम्पटः ॥ १५ ॥

15. Seeing that the tree on which it built its nest is being felled by cruel hands, the bird giving up attachment leaves its home and attains¹ to well-being.

[1 *Attains &c.*—is saved.]

अहोरात्रैश्छिद्यमानं बुद्ध्वायुर्भयवैपथ्यः ॥

मुक्तसङ्गः परं बुद्ध्वा निरीह उपशाम्यति ॥ १६ ॥

16. Similarly, knowing that his span of life is being cut short by the rotation of days and nights, the wise man trembles in fear, and giving up all attachment realises the Supreme Being. Then he is free from activity¹ and is at peace.

[1 *Activity*—for his own sake.]

नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्पं गुरुकर्णधारम् ॥

मयानुकूलेन नभस्वतेरितं पुमान्भवाब्धिं न तरेत्स आत्महा ॥१७॥

17. Getting the first and foremost requisite, viz., a human body, which is like a strong boat—so difficult to secure, yet within¹ easy reach—with the Teacher² as its helmsman, and propelled by Me³ as by a favourable wind—with such means as these, the man who does not strive to cross the ocean of Samsara,⁴ is verily a suicide.

[1 *Within &c.*—by a rare piece of good-luck.

2 *Teacher*—whom one has but to approach.

3 *Me*—as soon as I am prayed to.

4 *Samsara*—rotation of birth and death.]

यदारम्भेषु निर्विण्णो विरक्तः संयतेन्द्रियः ॥

अभ्यासेनात्मनो योगी धारयेद्दचलं मनः ॥ १८ ॥

18. When he has got disgusted with undertakings and is averse to their results, the Yogi, with his senses under control, should hold the mind steady by the practice of meditation on the Atman.

[Verses 18—26 deal with Jnana-Yoga and its preliminary steps.]

धार्यमाणं मनो यर्हि भ्राम्यदाश्वनवस्थितम् ॥

अतन्द्रितोऽनुरोधेन मार्गेणात्मवशं नयेत् ॥ १९ ॥

19. When the mind, in the act of being concentrated, begins immediately to wander and is unsteady, then being alert he should bring it within his control by following¹ a conciliatory way.

[1 *Following &c.*—allowing some concessions to its weaknesses.]

मणोगतिं न विसृजेज्जितप्राणो जितेन्द्रियः ॥

सत्त्वसंपन्नया बुद्ध्या मन आत्मवशं नयेत् ॥ २० ॥

20. He should not lose¹ sight of the course of his mind, but holding his Prana and sense-organs in subjugation, he should bring the mind under his control by means of an intellect charged with Sattva.

[1 *Not lose &c.*—not allow it to drift altogether.]

एष वै परमो योगो मनसः संग्रहः स्मृतः ॥

हृदयज्ञत्वमन्विच्छन्दम्यस्येवार्वतो मुहुः ॥ २१ ॥

21. This sort of control of the mind is spoken of¹ as the highest Yoga,—like² the control of an unruly horse with a view to make him conform to his riders' wishes at every step.

[1 *Spoken of &c.*—i.e. by way of compliment—since it leads to that.

2 *Like &c.*—as the breaker of a horse has to run some distance with the animal, holding however the reins tight in his hands, so the Yogi in certain cases should allow the mind to wander a little, keeping a strict watch on its movements, and then little by little gain mastery over it.]

सांख्येन सर्वभावानां प्रतिलोमानुलोमतः ॥

भवाप्ययावनुध्यायेन्मनो यावत्प्रसीदति ॥ २२ ॥

22. One should reflect through discrimination on the origin and dissolution of all things¹ in their backward² and forward order, till the mind is at rest

[Slokas 22—25 set forth the method of bringing under complete control the partially controlled mind.

1 *All things*—from the subtlest to the grossest manifestations.

2 *Backward &c.*—tracing them successively to their ultimate cause Prakriti, and again reversing the process.]

निर्विण्णस्य विरक्तस्य पुरुषस्योक्तवेदिनः ॥

मनस्त्यजति दौरात्म्यं चिन्तितस्यानुचिन्तया ॥ २३ ॥

23. The mind of a man who is disgusted with the world is possessed of dispassion, and has understood the teachings of his Guru, gives up its wickedness¹ by repeatedly reflecting on them.

[1 *Wickedness*: A literal interpretation would yield the meaning, identification with things other than the Self, such as the body etc.]

(To be continued.)

REVIEWS AND NOTICES.

INDIA, AMERICA AND WORLD BROTHERHOOD.—By Dr. J. T. Sunderland, M.A., D.D. Published by Ganesh & Co., Madras. Pp. 295. Price, Rs. 3/-.

The book consists of three parts. In the first part, a chapter each is devoted to Abraham Lincoln, one of the greatest democrats of the world, William Lloyd Garrison, the most conspicuous and heroic leader of the great anti-slavery struggle in America, and Mrs. Julia Ward Howe, the eminent leader of the women emancipation movement in America. In the second part, there are seven chapters all dealing with India's struggle for freedom and nationhood, wherein the writer's deep sympathy for India, his love for justice, fair-play and truth are conspicuous. In the third part, the problem of the 'World-wide Brotherhood' is discussed in all its aspects.

The book deserves to be read both by Europeans and Indians and especially by all lovers of world-peace. The printing and get-up, as is characteristic of the publishers, leaves nothing to be desired.

SOVEREIGN RIGHTS OF THE INDIAN PRINCES.—By Dr. Taraknath Das, M.A., Ph.D. Published by the same. Pp. 105. Price Re. 1/-.

The one rather intricate problem which has to be solved in the determination of the future political evolu-

tion of India is the status of the Indian princes in the future United States of India. The author considers how the British Suzerainty came to be established over the Princes of India, the isolation of the latter and the limitation of their sovereignty, the function and utility of the Chamber of Indian Princes, and the recovery of the sovereignty of Asiatic States. It is an interesting study of the problem of the Native States in India.

GANDHISM IN THEORY AND PRACTICE.—By Nripendra Chandra Bandyopadhyaya. Published by the same. Pp. 175. Price, As. -/8/-.

These are a collection of articles which appeared in the columns of the 'Servant' from time to time. It is a thought-provoking publication.

THE GOSPEL OF LOVE (NARADA BHAKTI SUTRAS).—Published by the same. Price not mentioned.

All the eighty-four Sutras are printed in the Devanâgari character with their English translations.

GREAT THOUGHTS OF MAHATMA GANDHI.—Published by the same. Pp. 119. Price, Re. 1/-.

The teachings of a great man are always a source of inspiration to ordinary mortals. As such, the utterances of a world-figure like Mahatmaji who represents in his life the highest ideals and the noblest principles, are things that posterity will not willingly let die. The book before us contains a choice selection of Mahatmaji's utterances, and they have been arranged under the following heads :—(1) Satyagraha; (2) Politics; (3) Ethics, Health etc.; (4) Unity; (5) Social Reform; (6) Economics. We hope the book will serve as a useful compendium to those who want to have an idea about Mahatmaji's teachings.

SWAMI VIVEKANANDA ON INDIA AND HER PROBLEMS.—Compiled by Swami Nirvedananda. Published by Swami Santoshananda from the R. K. Mission, Students' Home, 6A Banka Rai Street, Calcutta. Pp. 71. Price, As. -/8/-.

As the compiler writes in the Foreword, the book contains some extracts from the speeches and writings of

the great Swami Vivekananda bearing on some of the momentous problems of our country. The gleanings have been judiciously arranged as to form the following topics :—

(1) Our Motherland; (2) National Workers; (3) Service within the Land; (4) Service Abroad. A book like this has a value of its own and has removed a long-felt want.

By its perusal we can have a bird's-eye view of Swamiji's utterances on our national ideal in all its phases, social, economical, political and religious. We hope it will be welcomed by the reading public and will have a wide circulation. The get-up and the printing of the book have become nice, and a portrait of the Swami in the beginning has added to its attractiveness.

THE NINETIETH BIRTHDAY CELEBRATION OF SRI RAMAKRISHNA.

BOMBAY.

The birthday was celebrated with the usual eclat at the Ramakrishna Ashrama, Khar Road, Bandra, Bombay. The *tithi* was observed on Tuesday, the 24th February with special Puja, Bhajan and distribution of Prasad.

The public celebration took place on Sunday the 8th March in a spacious pandal specially created for the occasion. There was a large and representative gathering consisting of the elite of the city. The members of different communities and religions met at the Ashrama to pay their hearts' tribute to the Prophet of religious harmony and toleration.

The morning programme consisted of Madrasi Bhajan, Bengali Kirtan, as also of music in Gujrati, Hindi and Bengali by expert singers. The admirable concert organised by some Bengali gentlemen of Bombay was highly appreciated by all. Mr. Dhurandhar gave an interesting discourse in Marathi. About 400 people, including poor Narayanas were sumptuously fed.

The public meeting was held in the Marwadi Vidyalaya Hall with Mr. M. R. Jayakar in the chair. Among others Messrs. K. Natarajan, J. K. Mehta, G. B. Trivedi, Swami Yatiswarananda, Dr. Rajaballi Patel spoke on different aspects of Sri Ramakrishna's life and teachings. The president brought the proceedings to a successful close with his impressive and interesting speech.

NAGPUR.

The birthday was celebrated at the Ramakrishna Ashrama, Craddock Town, Nagpur, on the 1st March. The Ashrama was decorated, and the portraits of Sri Ramakrishna and Swami Vivekananda were placed in a prominent position. There was the feeding of the Daridra Narayanas at noon. In the evening a well-attended open air meeting was held on the Ashrama grounds. After some Bhajan and the introductory remarks by the President, Rao Bahadur V. N. Kelkar, retired Sessions Judge, Nagpur, S. M. Bhowani Sankar Neyogi, M.A., the well-known pleader and publicist of C. P. and Behar, delivered an illuminating lecture on "Sri Ramakrishna and Harmony of Religions" in English. Then Prof Madan Gopal M.A., spoke in Hindi.

AMRAOTI.

Under the auspices of the Sri Ramakrishna High School, Amraoti, the birthday was celebrated with great enthusiasm on the 24th, 25th and 26th of February. The programme of the celebration contained lectures on the life and teachings of Sri Ramakrishna and Swami Vivekananda, Bhajan, Puja etc. Though the function was quite a new thing to this province (Berar), it was a grand success.

OOTACAMOND.

The birthdays of Sri Ramakrishna and Swami Vivekananda were observed on the 1st March at the Ramakrishna Hermitage and Mandir, Kandal, Ootacamond. In the morning special Puja was performed. A number of

music parties came from among the different sections of the local Badagas and entertained the assembled people. In the noon there was distribution of Prasad to the Bhaktas. In the afternoon a meeting was held under the presidency of Mr. Narasinha Rao of the local Sub Court. Lectures on the life and teachings of Sri Ramakrishna and Swami Vivekananda were delivered by some distinguished gentlemen. This was followed by a Harikatha Kalakshepan and Bhajan.

RANGOON.

Under the auspices of the Ramakrishna Mission Society, Rangoon, the anniversary was successfully celebrated. The Tithi Puja was observed on 24th February. The public celebration came off on 1st March at the local Baijunath Singh School. There was music followed by distribution of Prasad in the morning. At noon 700 Poor Narayanas were fed. In the evening a public meeting was held under the presidency of Mr. N. C. Banerjee, Editor, *Rangoon Mail*, in which Messrs. M. Mukherji, S. Ramaswami Iyer and S. K. Basu spoke in English, Prof. Anurup Singh in Hindi, and Messrs. Bholanath and Sasibhushan Chakravarty in Bengali, on different aspects of Sri Ramakrishna's life. The members of the Arya Sangitalay entertained the audience with their concert playing.

OTHER PLACES.

Besides these above mentioned places the following centres also celebrated the birthday: Sri Ramakrishna Maths at Bhubaneswar, Mymensingh and Allahabad; the Ramakrishna Kutir, Almora, the Ramakrishna Vedanta Society, Calcutta, Adwaita Ashrama, Mayavati, Himalayas, etc.

NEWS AND NOTES.

INDIAN FIRST !

In recent times, the number of religious, denominational and class or caste conferences seems to be steadily increasing. Under ordinary circumstances, this fact in itself need not be deemed dangerous or undesirable. But in the peculiar situation in which India finds herself to-day, unless extraordinary caution is exercised, there is every danger of the growth of the spirit of disunion and dissipation of energies.

We are glad to find that the liberal and enlightened ruler of Mysore, in opening the All-India Jain Conference held recently at Sravanbelagola, thought it fit and necessary to utter a note of warning against such a contingency. H. H. the Maharaja, after commending the wisdom of the promoters of the Conference in confining it to purely religious and social matters, most wisely observed :—“Let me not, however, be misunderstood in this commendation as putting politics outside the pale of your consideration as something to be dreaded or ignored. On the contrary, I feel that every educated person should take an earnest and intelligent interest in the political questions of the day and contribute his and (I ought, perhaps, to add) her share towards the solution of the problems that must inevitably arise from the necessity of adapting the organisation of humanity to the needs of its expanding consciousness. But you, gentlemen, have assembled here as members of a particular religious community having religious and social problems peculiarly your own. * * * But in the sphere of politics, whether concerning India as a whole or any of the areas of which it is composed, *you are Indians first* and Jains afterwards. As Jains you command the sympathetic interests of everyone in looking at the problems of your community from your particular standpoint. As Indians, your political point of view, as also the political point of view

of every other religious community in India, should in my opinion, be that of India as a whole."

We hope that the excellent advice which His Highness tendered to all communities has not fallen on deaf ears. Another observation, most opportune, was the fact that when purely social and religious questions invade politics, the progress of the country must inevitably be retarded. Those who are familiar with the current phases of the political life of our country need hardly any arguments to be convinced of the reality of this danger. The surest remedy lies in all classes and communities acting towards one another in a spirit of mutual toleration and love, and placing the interests of India as a whole before everything else.

HOW TO REMOVE THE INCUBUS OF EXAMINATIONS?

Is the examination system an evil in itself or whether it is made so by overemphasising its importance is a question which has often been discussed, but so far the controversy has come to no definite end. In the course of an article in the Indian Social Reformer, all such defects as that the examination system encourages cramming, extinguishes genius, works the intellect, establishes false standards of excellence etc. etc. are all admitted. It also quotes from the Saturday Review a strong condemnation of the examination system in the following words—"An examination impending over a teaching course always dominates that course. No teacher is able to escape it; hardly a pupil dares to escape it. To pass the examination is the aim of the course, not to teach or to learn. Of course few teachers would admit this—some of the best would—but the facts to any unbiassed observer are conclusive."

According to the Reformer, "it is the place assigned to the examination in the programme of a university that decides whether its influence is to be for good or bad. * * * A teaching course that gives undue importance to the examination is undoubtedly an evil; and that is really what is the matter with our universities. The

professors and tutors that form the teaching body should see that the student does not allow himself to be obsessed by the examination." It is suggested that by reducing the number of lecture hours so as to enable the students and the professors to make a more liberal and extensive use of the library and by making the students work by himself under his professor's guidance, the examination need not be the bug-bear that it is to-day.

We are afraid that the changes proposed would not minimise the evil to any very appreciable extent, nor would it lie in the power of the professors and tutors to remove the obsession of the examination so long as the form and method of the examination itself remain unchanged. As is well known, the student is examined in all the courses which he has covered during a period of two years or more, at a continuous stretch by means of question papers which more often than not embody the whims and vagaries of examiners, sometimes making it possible even for an intelligent and conscientious student to be plucked. We believe that some radical change in the very method of testing the capacity of the student alone will bring about any permanent and satisfactory results.

This is a question to be solved by a conference of experts. These are some of the modifications that suggest themselves to us:—

(1) That the professor should set a number of broad essays from time to time to be written by the students under his guidance, thus covering all the important topics of the lectures of the term.

(2) That marks or values be given to their essays which will go to determine their success or failure.

(3) That the results of the college annual examinations be another determining factor.

(4) That in the case of all conferments of degrees, an impartial commission of expert educationists should visit the different colleges and test the students' capacity by personal talks.

(5) That a thesis be required of each aspirant for a

degree showing his grasp of the subject and how far he has developed habits of original thinking.

(6) And finally that all public examinations as they are conducted at present be abolished and their place be taken by a suitable combination of all the tests suggested above.

These suggestions are, of course, meant only as tentative, and indicative of the lines along which public attention might be focussed.

THE BIRTH-DAY ANNIVERSARY OF SWAMI VIVEKANANDA AT SAN FRANCISCO.

The sixty-third birthday of Swamiji was celebrated on the 18th January, at the Hindu Temple, San Francisco, California, U. S. A., with usual devotion, and two special services were conducted by Swami Prakashananda and Swami Prabhavananda.

At the eleven O'clock service, Swami Prakashananda spoke eloquently on the message of Swami Vivekananda bringing out beautifully the salient points of his teachings. Among others, he pointed out that the study of the life of this great apostle of universal religion would benefit the persons of all faiths and creeds and also those who did not belong to any denomination. He aimed at the spiritualisation of the whole human race.

The evening lecture was delivered by Swami Prabhavananda, the subject for discourse being Swami Vivekananda's contribution to the spiritual thought of the world. Clear was the tribute he paid to this great Acharya, and he nicely brought home to all the fact that humanity has been blessed to have lived to receive Swamiji's wonderful message.

The function came to a happy termination late at night.