

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वचान्कथेत्-

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.

21st December, 1920.

The Swami was explaining Maya. "It is an inscrutable principle, neither real nor unreal," said he.

He then referred to a saying of Sri Ramakrishna and remarked: "A man will be born as many times as there will be sex-connections. And in each of these births there is a great likelihood of having that connection over again. So there is the endless round of births and deaths. The only remedy against that is to take refuge in the Lord and give up that clinging to flesh with a firm determination saying 'I won't do it again.' In that case, all the sins done previously will be forgiven. But a person must not play the hypocrite. Then all the old sins will come down upon him and exact their dues with compound interest. A true devotee cannot have a permanent fall. Even if he falls, he is bound to rise again through the grace of the Lord. Eternal damnation!

Nonsense! I do not believe it. God has His work done even by the apparent lapse of a devotee."

The conversation then turned to compassion and attachment. The Swami observed: "There is a gulf of difference between compassion and attachment. A Sadhu must have compassion and not attachment—the idea of 'me and mine', for that is the root of all bondage." The Swami illustrated the point by citing the example of Sri Ramakrishna's love for Swamiji and others and said: "The Master had a great attraction for Swamiji and others like him, for he could see a greater manifestation of Divinity in them than in others. He was fully conscious of that, so there was no fear of bondage in his case."

The Swami continued: "Even saints may slip and become bound, as for instance, Jada Bharat. Self-exertion is what is needed to snap through bondage. It is self-exertion that brings about quick results; otherwise there is no knowing when the success will come. 'Last birth' means that one will realise God in this very life. Ignorance is without beginning, for one cannot trace its origin." And he explained what he meant by quoting Gaudapada.

Then the talk was about Sri Ramakrishna and his Sadhana, and the Swami observed: "Once Girish Babu put the question to the Master—'Why do you have so much practice of austerity? The Master replied: 'You know, there is eternal union of Hara with Gauri. Still why did Gauri practise so much Tapasya? All that was as an example to others. If I do so much, others will at least do one sixteenth part of it? Is not it?'"

Next the talk was about concentration and realisation, and the Swami said: "When the mind gets concentrated, the breath also becomes even. He who realises the Lord within, finds him without too."

22nd December.

The Swami was talking about Mahatma Gandhi, and he was eloquent in his praise of the man. Said he: "There is no doubt that Gandhi has reached Rishihood. Others

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may not believe it, but *I do*. So far as I see, he is right all through his course. Just see the power of the man! Even the King has to admit the force of his words! It is not a matter of joke. It is truth that is revealing itself through Gandhi. The same truth we heard from Swamiji. Truth can never be the monopoly of any particular individual. It knows no time, clime or person. And Swamiji himself said that many times."

Then the conversation drifted to the topic of the supreme knowledge. The Swami said: "The words of supreme knowledge have no meaning for an ordinary man with a limited vision. Jada Bharat's discourse to the king Rahugan is an instance in point. Through discrimination the ordinary sense-knowledge vanishes. Take for example, this house. It is nothing but a conglomeration of atoms, so is the body. Discrimination pushed further will reduce even the atoms to one entity—the Absolute Existence. As Sri Ramakrishna would say: 'The palmyra tree is true and not its branches or fruits, for they drop off. Brahman alone is real; the world is changing. Taken as a whole, it is Brahman that comes to be true. Knowledge is, so long as ignorance is. In fact, when ignorance goes knowledge also vanishes with it. Knowledge is simply a means to an end and not the end itself. It is the Brahman alone that exists. When we say that Brahman is Absolute Existence-Knowledge-Bliss we do not mean that Brahman is actually that, but that is its nearest approximation. Brahman is not untruth; it is not ignorance; it is not misery. To explain this, Brahman is described as Absolute Existence-Knowledge-Bliss. But, truly speaking, Brahman is beyond the reach of words and thought.

"There is a place even in this body, where the mind being pitched, one can perfectly be at ease. What is required is a change of the angle of vision. No escape from trials and difficulties by flying from them."

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## OCCASIONAL NOTES.

Elsewhere we publish an article entitled 'Mysticism' contributed by an English friend of ours. It proposes to be a criticism of that ineffable state of bliss which, on account of its inexplicability in terms of ordinary reason, goes by the name of mysticism. Though we substantially differ from the writer, we believe that his view of the matter has a value of its own. For, it represents the honest opinion about the subject of a class of thinkers, by no means inconsiderable, who try to understand the mystic phenomenon from a scientific standpoint. The writer, trained in the Western materialistic school of thought, has brought to bear upon the subject his knowledge of empirical science and philosophy and sought to give a seemingly rational estimate of the thing. Being a matter-of-fact man and judging things by their immediate utility, he has taken a pragmatic view of the mystical experience and declared its validity and usefulness in proportion to its workability in life. To substantiate his arguments, he has quoted the great pragmatic thinker, William James as also Schiller.

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We have carefully gone through the article and weighed in the balance the pros and cons of the arguments introduced therein. What has struck us most is that while considering the relation of mysticism to religion in general, its claims to know truth and its value in life, the writer has confined his attention to that class of mysticism which is known as Vedantism. It is mainly the philosophy and religion of Vedanta upon which has fallen the brunt of his attack. Judged impartially and in the light of higher reason, the opinion set forth by the writer seems to be a one-sided representation of the case. The inferences drawn have been hasty and not strictly warranted by facts and logic. Of course, our friend does not go so far as to side openly with medical materialists

and taboo the ecstatic experience, calling it a 'suggested or imitated hypnoid state which has its origin in a deep-seated intellectual superstition and physical degeneration. But what he means to say, though not in clear terms, is that the mystical state is an aberration and not a sign of health and vigour and that it should not be encouraged anywhere, specially in India.

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At the outset, he brings forward the charge that a mystic is 'obsessed by a constellation of highly emotionally-toned beliefs' and is 'supersensitive to criticism.' And he goes on to account for it by referring to the biological meaning religion has to man. Man is a gregarious animal. There comes a time in his life when he feels an overwhelming sense of incompleteness and impotence. To cover up this blank and limitation, he invents religion. Thus tracing the genesis of the religious consciousness, the writer explains how, with the growth and increasing complexity of the social life, this primitive instinct comes to be developed and acquires a show of rationalisation. For illustration, he refers to Swami Vivekananda and Rabindranath Tagore, two mystic thinkers of our country and preachers of the Vedantic ideal, and he says that in their works one meets with the culmination of rationalisation forced upon the religious impulse. Next, the writer goes on to a consideration of the question as to how far the claim of the mystic to know truth can be recognised and what its value in life is, and he quotes from 'The Varieties of Religious Experience' by Prof. James who says—"If the mystical truth that comes to a man proves to be a force that he can live by, what mandate have we of the majority to order him to live in another way?" This means that mysticism has value if it works in life. In other words, its usefulness and validity are tentative and conditional.

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Well and good! To recognise this much is quite sufficient for our purpose. But the writer goes further

and points out that the mystical state and the faith it generates do 'not always make for action—the positive side of life.' They 'cannot certainly be said to do so in Vedantism, that apotheosis of monism,' for Vedanta is 'the religion of the tender-minded section of humanity,' of men who are 'morally afraid, afraid of more experience, in short, afraid of life.' This picture of the origin and influence of the Hindu philosophy is indeed fanciful. In his book called 'Sadhana,' Rabindranath, whom the writer quotes, like a true poet, attributes the Vedantic conception to the special environmental conditions of India. According to him, the Hindus, living in the closest and most intimate intercourse with the beauties and sublimities of nature, very naturally developed the idea of a unity with the cosmos. But our friend tries to prove that this conception of unity is 'the outcome of an intense feeling of importance in the face of the vast natural calamities, and he cites for his authority Meredith Townsend and Schiller. This pantheistic monism, as is wrongly supposed to be propounded by Vedanta, is, according to our friend, 'not only easy but specious.' "Whoever demands more, such as, for example, a moral order and a guiding and sympathising personality, will ultimately fail to get it from any theory that equates God with the totality of being."

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Next, to prove the unscientific character of all mystical faiths, in particular of Vedanta, the writer asserts that a mystic, truly speaking, is constitutionally incompetent to have a clear grasp of science. For, the mystical experience, along with it the obliteration of self that he aims at, is prejudicial to science, based as it is upon a state that is beyond the ordinarily recognised means of proof, such as perception and inference. Making a statement like this, our friend comes to the conclusion that all religions which have for their origin the mystical experience, are defective, and it is in Islam and Christianity which encourage the accumulation of experience and the conquest of external nature that one can find a

scientific conception of the world. Finally, the writer levels his invectives against the Hindu society, the cradle of mysticism, and tries to lay bare the wide divergence, as he thinks, between theory and practice obtaining there. This is the main outline of the objections put forth by the writer to refute mysticism, and he has tried to caricature it as best as he could. As it is beyond our scope to answer the objections severally, we shall try to remove the misconception as regards mysticism by trying to explain in a general way what it actually means as well as what its value is. Of course, we shall do this in the light of the Vedanta philosophy and religion that we uphold.

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The study of mysticism, both as a theory and practice, forms a science by itself. It is that science which enquires into the innate nature of the human soul—its struggles and the laws of its growth, and points to a supreme ideal to be realised by practising a systematic course of moral and spiritual discipline. The only difference between it and the positive naturalistic science of the West is that, whereas the latter aims at the conquest of nature without, the former has for its object the controlling of nature within. The science of mysticism is both a positive and a normative science. It stands on subtle psychological principles that hold good universally, and as such it may be called the logical development and the practical application, with reference to an ideal, of the analytical psychology of the West. Hence there can be no antagonism, as has been shown by our friend in the article, between science and mysticism. Because of the limited scope of our present day science, we have no right to dogmatise and say that mysticism is unscientific. It is quite as scientific as any other branch of knowledge, with the only distinction that those who are adepts in it are few and far between. In India this science has been specially studied, and even now there are men here who stand as witness to its truth and value in life.

Although there is a great difference of opinion as to the exact nature and scope of mysticism, all agree that it speaks of a state which opens up visions of things too subtle and at the same time too deep to be grasped by reason. That state, variously named by different mystic schools, is a state of supreme beatitude by getting which one feels that one has got everything. It is a state of the highest wisdom which dispels all doubts and solves the knottiest problems of existence. In short, it is a state which leads to the realisation of the summum bonum of life—of God, Truth or Self. This state, after which, consciously or unconsciously everyone is striving, is not always of the same kind and degree of intensity. With reference to the temperament of the man who has it and its influence in life, there are innumerable varieties and grades of it which it is beyond our scope and power to enumerate here. But with reference to the relation it bears to its content, we can roughly distinguish three stages of its growth. At the first stage, there is a clear dualism between the person having it and the ideal which he visualises. Next, as he advances in the scale of evolution, he feels that he is not separate from his ideal but is rather its part and parcel, and the previous relation of dualism becomes one of a unity in difference. Finally, there comes a stage of pure unity where all distinction of the aspirant and the object of aspiration is merged in one indivisible consciousness, engulfing everything. In Vedanta this state has been described as Samadhi where all differentiation and limitation vanish, and man realises his innate oneness with the Ultimate Reality and becomes supremely blessed.



This conception of the identity of the individual with the Universal to be realised by Samadhi as represented in Vedanta is based upon its metaphysical theory of Atman or Brahman, the One without a second, the Absolute Existence, Knowledge and Bliss and its doctrine of Maya. Man is potentially Divine. From the absolute standpoint he is one with Brahman, and there is no



duality or multiplicity. But on account of the fictitious superimposition of Maya, the inscrutable power of ne-science, he considers himself a being, subject to birth and death, pain and suffering, and such other limitations. The whole course of Sadhana prescribed is meant only for the removal of this apparent ignorance and the recognition of the essential nature of man. As it will not be possible for us to enter into details and establish the supreme validity of such a theory, we shall content ourselves with referring our friend, the writer, and the readers of the Prabuddha Bharata to the opinion on the subject of such eminent thinkers as Max Müller, Schopenhauer, Sir William Jones, Victor Cousine and F. Schlegel. They have spoken very highly of Vedanta, the synthesis and rationale of all philosophy and religion, and recognised its unique place in the foremost systems of philosophical thought. The problem of mysticism that we are discussing here is mostly concerned with the psychological aspect of Vedanta, and we would therefore go deeper into the psychology of the human mind as understood by it and explain the mystic state in that light.



Ordinarily, our mental life includes all those states and processes that come under the conscious and the subconscious. What the mind does with a corresponding awareness of the self as the subject is conscious, and what goes on below the threshold of consciousness is subconscious. The life of an average man is confined within these two planes, and he cannot easily transcend their boundaries. Instinct and intellect, including sensation, perception, thought, memory, feeling, will etc., furnish the materials of his knowledge, and he builds his idea about himself and the external world on them. But the conscious and the subconscious do not cover the whole range of man's experience, and there is a super-conscious state, vouchsafed to a few blessed souls, in which reality can be seen face to face. This exalted vision, giving the person who comes to have it, a scope for a richer, wider and higher experience, is the mystical

state, the subject-matter of our discussion. It is a state, the most covetable and enviable, as we have said. And there can be no doubt that to ignore it and limit the life of man to the conscious and the subconscious, is to omit the best part of it.

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Unfortunately, the Western psychologists, while studying the mind—its operations, functions and laws, have stopped short at the conscious and subconscious and are quite in the dark about the superconscious. As we understand it, the superconscious or mystical state has nothing misty or mysterious about it, although it cannot be adequately decribed in terms of ordinary sense-perception or reason. The conscious, the subconscious and the superconscious form one continuous line, and there is no break or unbridgeable gulf separating one from the other. All three are grounded in one Supreme Consciousness, the Atman that pervades everything. The subconscious manifests itself as instinct and is present in animals and in men. Gradually it evolves and comes out as intellect or discursive reason, and it is civilised men who possess it to a degree. But, as we have said, the conscious life of man does not end here. It has infinite scope and possibility. It can be extended and enlarged indefinitely till it reaches a point where there is no limitation or barrier obstructing its vision. From that point begins what is known as the superconscious or the mystical plane. Thus interpreted the subconscious is nothing but reason involved, and the superconscious the culmination or fulfilment of reason.

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'But how is it that a mystic is supersensitive and cannot tolerate criticism?' our friend would say. The reason is not far to seek. We shall understand his position, if we take into account the nature of the content of his experience. What is it that the mystic sees in his vision? It is either God, Truth or something like that connoting infinity, absoluteness or unconditionedness.

As such the content is inconceivable in terms of reason. In his 'Critique of Pure Reason,' Kant, one of the brightest luminaries in the history of Western philosophy, has enumerated the limitations of human reason and shown that time, space, causality etc., are not objective entities but subjective forms through which reason has to work. The 'thing in itself' or reality in its true nature independent of these forms is unknown and unknowable. The God revealed through reason is a phenomenal God, coloured and conditioned by all the limitations of reason. Following the same line of argument, Vedanta has described the Ultimate Reality by the negative process of 'this is not, this is not' (नेति नेति), for it is beyond speech and thought (अवाङ्मनसोगोचरम्). But the speciality of Vedanta is that it does not stop here and end in agnosticism like Kant. It discovers a supra-conscious state where there is immediate realisation of God free from the categories of reason.

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Hence there is nothing strange if the mystic bolts and refuses to be judged and criticised in terms of ordinary reason. The so-called inferential proofs for the existence of God—the cosmological, teleological, ontological and moral proofs—have value only so far as they exhibit to us the train of thought by which we rise to a vague and approximate idea of Him and no further. They show the helplessness of reason to reveal God. But still if you persist in applying these arguments for proving His existence, you will inevitably be landed in an interminable series of contradictions and inconsistencies. Just as a man cannot overreach his shadow by any number of somersaults, reason also is constitutionally incapable of transcending its limitations. It is only after purifying or disciplining reason that one can get to the superconscious state and see God face to face and not before. Therefore the sensitiveness to criticism of which the mystic is accused is not altogether unjustifiable. Without being intolerant, all that the mystic can do is to invite his critics and ask them to go through the pres-

cribed practices and test for themselves the truth of the singular experience. Of course, it does not mean here that reason as such is altogether useless. It has its utility, for it prepares the way for and helps towards the attainment of the mystic state.



After considering what mysticism is, we shall conclude our discussion by noticing briefly its value in life. So far as we know, the mystical experience is the very foundation of all religious systems. Not only Vedanta, but almost all other religions, including Buddhism, Christianity and Islam, have for their basis this experience. To make real in life this ideal state has been the one aim of all spiritual aspirants, and the religious history of the world is replete with accounts of it which speak eloquently of its supreme importance, usefulness and validity. To belittle its value is to ignore the wonderful elevating influence exercised by religion. For, who can deny that but for religion the world would have gone to rack and ruin? Religion maintains order and keeps under control the disruptive forces of evil. A tree is known by its fruit. We know that the mystic state brings about a distinct moral and spiritual transformation in the life of an individual, uplifting him and befitting him with better equipments for the service of humanity, and we have no right to deny its value. It is a fact that a mystic, enlightened himself, creates about him an atmosphere of rare holiness, love, wisdom and joy, and those who come in contact with him feel distinctly the influence of his personality. Many a sinner who was given up for lost, has in this way been reclaimed. Therefore our friend, the writer, has to admit that 'there is no shadow of doubt that mysticism is capable in many cases of rendering the soul of man most energetic' and 'many mystics have rendered real and practical service to mankind.' But we are at a loss to understand what he means when he says in the same breath that mysticism does not make for action—the positive side of life. So far as our knowledge goes, we can say that the mystic

element is a dynamic factor and is the initiator of all those movements that have worked and are still working for the greatest good of humanity.

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Of all countries, it has been given to India, as we have said, to specialise in the science of mysticism, and her history shows that she has not failed to give a good account of herself in this line. India has ever been a land of saints and sages whose intuitional experiences as recorded in the sacred texts form a priceless contribution to the world's spiritual thought and culture. It is the Indian Rishi of old who could challenge humanity and declare with a voice of thunder :

वेदाहमेतं पुरुषं महान्तम्

आदित्यघर्णं तमसः परस्तात् ।

तमेव विदित्वातिमृत्युमेति

नाम्बः पन्था विद्यतेऽयनाय ॥

—“I have realised that Mighty Being who is full of light and beyond the veil of ignorance. It is by knowing Him that one can conquer death. There is no other way of getting Immortality.” It is a bold challenge indeed! We believe and rightly so that the science of mysticism in which the people of India have been experts since the dawn of civilisation, will yet lead humanity and bring peace and harmony to this world, distracted by many conflicts of interests. There is nothing strange that, in this materialistic age when men are too busy chasing the ‘mighty dollar’ and evaluating life in terms of sense-enjoyment, Indian mystics should be looked down upon as madmen or nervous wrecks. But let India be true to herself and her national ideal, and truth will triumph in the end. Of course, it cannot be denied that in comparison to her past India has been very backward at present, and there is a wide divergence between the ideal and the life she is living. But it is not the preaching of

Vedanta, the philosophy of mysticism, that is responsible for it. The cause of degradation must be sought elsewhere.

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## THE REVIVAL OF HINDUISM AND SWAMI DAYANANDA.

Physiologists and medical men declare that when any foreign body enters into an organism and threatens its very existence, all its protective forces manifest a tremendous activity to expel the foreign element or to render its malignant influence innocuous. This is not only true of individual organisms but of social groups as well. For, it is well-known that with respect to these two classes, sociologists have discovered many points of resemblance in the respective laws governing their nature, growth and decay. This truth finds a striking corroboration in the series of movements that are observable in the history of the Hindu community in India from the beginning of the nineteenth century. It is a familiar fact that with the coming of the British in India, the faith of the people in their religious ideals began to be shaken, thus striking a blow at the very root and vitality of the race. Hence we find the rise of a number of reformers, whose main object was to remove the excrescences and to rehabilitate the religious ideals of the community. Such names as Raja Ram Mohan Roy, Keshab Chandra Sen, Swami Dayananda Saraswati, Sri Ramakrishna Paramahansa and Swami Vivekananda will readily occur to the minds of our readers in this connection. It is to the working of this same tendency that we should attribute the founding of organisations like the Brahma Samaj, the Arya Samaj, the Theosophical Society, the Ramakrishna Mission, the Sanatana Dharma Sabha, the Bharat Dharma Mahamandal, and, in quite recent times, the Hindu Mahasabha.

It is impossible to deal with all these movements in the space of a short article, and we shall, therefore, con-

fine our attention to the life and work of Swami Dayananda Saraswati. It was only this year that his centenary was celebrated, and his most important work viz. the Arya Samaj has also completed fifty years of its useful work. The present is therefore a fit occasion for a critical estimate of the part played by the Swami and his Samaj in bringing about changes and modifications in the religious and social outlook of the people. The main incidents in the life of the Swami are briefly these. Born in an orthodox Brahmin family in Kathiawad about 1824, initiated in the study of Sanskrit from early boyhood, and deeply impressed by the sudden death of his younger sister by cholera followed three years later by the demise of his learned and dearly beloved uncle, he breaks away from home and friends in quest of Yogis for knowledge and wisdom, and after a wandering of fourteen years, full of trials and adventures, finally reaches Muttra and finds peace at the feet of Swami Virajananda, a learned Sannyasin Pandit.

A few words about this famous Guru of Swami Dayananda would not be out of place here. He seems to have been a man of very strong likes and prejudices. He would teach none but the Arsha Granthas, and, for the rest, his only treatment was to cast them into the Jumna. One of the biographers of Dayananda writes thus—"But Virajananda was a stern Guru, and a man of irascible temper. Perhaps, long suffering had made him nervous and sour. A martyr to chronic dysentery, blind, old, decrepit, what mortal could be anything else? \* \* \* For a wiser head, a clearer insight, Virajananda had to pay the price of a keener sensibility, an extremely nervous temperament. \* \* \* Idolatry was none of his creed, nay, he would openly denounce it. For the Puranas he had nothing but contempt. And for the authors of Saraswat and Siddhanta Kaumudi he had an almost unbounded hatred. He would never receive a scholar who did not, as a preliminary test, write the name of the author on the ground, and beat it with his shoes."

For two years and a half, Dayananda studied under him persevering under very trying circumstances and

finally bade good-bye to his Guru, who, with much earnestness and feeling, charged his disciple 'to work for the welfare of humanity, to spread the true Vedic religion and to dispel the darkness of irreligion, superstition and ignorance.' The next twelve years were spent in visiting various places, holding discussions and exposing the superstitious folly of various meaningless ceremonies and practices. And in April, 1875, he laid the foundation of the Arya Samaj in Bombay. Although this is the most important of all his works, there is hardly any department of thought and life that he has not touched. The questions of free and compulsory education, female education, the cultivation of the vernaculars, the study of Sanskrit, the importance of Brahmacharya, adult marriage, widow remarriage, the elevation of the depressed classes, the caste-system, idolatry, vegetarianism, the rearing of healthy children, in short all things that concern a man from his cradle to the grave, were dealt with by him. In the orthodox terminology, it is a regular Smriti and Dharma Shastra that he has given to his countrymen. The questions like mass education, female education, widow remarriage and the elevation of the depressed classes were all emphasised by reformers before and after Dayananda. But his peculiar contribution is the Arya Samaj, to a consideration of which we shall now turn.

The principles of the Arya Samaj are as follows :—(1) God is the source of all true knowledge and of everything known by its means. (2) God is Truth, Knowledge and Bliss. He is Incorporeal, Almighty, Just, Merciful, Unborn, Infinite, Unchangeable, Beginningless, the Support of all, Lord of all, All-pervading, Controller from within of all, Eternal and Holy. He alone is entitled to be worshipped. (3) The Veda is the book of true knowledge. It is the first duty of every Arya to read it and to teach it to others, to hear it and to preach it. (4) Every Arya should always be ready to accept truth and renounce untruth. (5) All acts should be done according to Dharma, i.e. after a full consideration of right and wrong. (6) The primary object of the Arya Samaj



is to do good to the world by improving the physical, spiritual and social condition of all mankind. (7) In his conduct every Arya should be guided by love, righteousness and justice. (8) He should promote knowledge and dispel ignorance. (9) He should not be contented with his own welfare. On the contrary, he should look for his welfare in the welfare of others. (10) In matters affecting the well-being of society, the individual must subordinate his interests to the interests of community. In other matters, he is at liberty to look to his own interests.

The biographer quoted before, in the course of his estimate of the achievements of the Samaj, lays down the following—“If the Arya Samaj has any hobby—it is this that its religion is the best and that it is its duty to convert the whole world to its own religion. The heart of the Arya Samaj is sound enough. *If there is anything wrong, it is with him who suspects it.*”\* A noble hobby is it! This attitude is scarcely consistent with the principles just enumerated. It is tantamount to saying, ‘my doxy is orthodoxy.’ Nevertheless, we should do our duty and give expression to our honest views in the hope that the Arya Samaj brethren will take them in proper light. Excepting the principles, viz., a belief in one Supreme God and in the revealed nature of the Vedas, all the rest could be subscribed to by everybody irrespective of his religion or creed. And every Hindu believes in one Supreme God and in the revealed nature of the Vedas. What then is the peculiarity of the Samaj? Apparently, in its theory, so far as these principles go, it is not different from Hinduism. The biographer himself has raised the question whether a member seeking admission into the Arya Samaj is to subscribe only to the ten principles or to all the teachings of Swami Dayananda, and he answers it thus—“Whatever the intention of the framers of the principles might have been, the fact is that from the very first the Arya Samaj

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\* The Italics are ours.

has only been an organised body of the followers of the Swami. \* \* \* The religion of the Arya Samaj is the religion of the Vedas as interpreted by Swami Dayananda Saraswati."

We ask our readers to ponder over this strange fact. It is claimed that the Arya Samaj stands for truth and that its religion is the best and it is its duty to convert the whole world, and in the same breath, most unreasonably, it limits everything strictly within the interpretations of Swami Dayananda. If the Samajist loves truth and reason above everything else, how can he bear the severe bondage of the interpretations of one man, however learned and competent he might be? We could only hope that the view expressed by the biographer might not represent the true mentality of the best intellects of the Arya Samaj. So far the theoretical side of the Samaj. Turning to the practical side, we find that under its auspices schools and colleges have been founded, Gurukulas have been started to give education on national lines, and special efforts are being made for the education of girls and women. Pâthashallas for the propagation of Sanskrit study have been opened, orphanages have been established, many thousands of the depressed classes have been taken into the Samaj and schools provided for their benefit, and considerable progress has been achieved in the direction of popularising adult marriages and widow marriages. Special mention ought also to be made of the fact that the Samaj has given a commendable impetus to the revival and spread of the vernaculars. Add to this the fact that besides many libraries and tract societies, there are to the credit of the Samaj four English, nine Hindi and seven Urdu periodical publications. There are as many as 667 Samajs in the whole of India besides several in Burma, Straits Settlements and South Africa. Another noteworthy feature is the Samajs for ladies and that five journals are published in their interests. (These figures are of the year 1914.) For these and other progressive and beneficent activities of the Samaj, no amount of praise will be too much, and for our own part, we have

nothing but respect and admiration for the spirit of service which the Samajists are showing. We have intentionally refrained from including the Prachar work of the Samaj in the above list of its beneficent activities, and we shall now turn to a consideration of its views on idolatry and caste-system, in which directions mainly it is carried on.

Arya Samajist writers, whenever they talk of idolatry, use most violent and unmeasured language. We should not trouble our readers with repeating samples of them but content ourselves with one or two mild specimens. A prominent Samajist calls it a worship of stocks and stones. Another characterising it as the preference of log-worship to God-worship writes thus—"We, moreover, think idolatry to be a most degraded form of worship, unworthy of the Great Father and the enlightened soul alike, fit only for the lowest type of men, such as form only the connecting link between the man and the brute. Them we may leave to worship logs and stones even as the Bhils and Santals do to-day." In the first place, we deem it our duty to raise a most emphatic protest against the unmitigated contempt and slander of the Bhils and Santals. We challenge the Arya Samajists to produce any text or passage from any of the Hindu scriptures including the Puranas, the Tantras, etc., to show that it teaches worship of *stocks, stones, logs, etc.* Our next challenge to them is to bring forward at least one single instance of a Hindu, including the Bhils, Santals etc., who, while worshipping the image, addresses his prayers and offerings to the stone, stock or log *as such*. Has any Arya Samajist ever heard such words as—"O stone, O log, I bow to you, I pray to you, grant me such and such etc."? What is the warrant for the Arya Samajist's assumption that in worshipping the images the Hindus offer their homage to stocks and stones? This has been the cant of the Christian Missionaries in their criticism of the 'Heathen Hindu,' born of ignorance, prejudice and perversion. But what takes our breath away is the unpardonable parrot-like

repetition of these shibboleths by the Arya Samajists, who ought to know better.

At the memorable session of the Parliament of religions at Chicago in the year 1893, in his paper on Hinduism and on other platforms, the Swami Vivekananda nailed to the counter many of the Christian Missionaries' libels and lies like idolatry, throwing of babes into the Ganges etc. Referring to idolatry, says he—"My brethren, we can no more think about anything without a mental image than we can live without breathing. By the law of association, the material image calls up the mental idea and *vice versa*. This is why the Hindu uses an external symbol when he worships. He will tell you it helps to keep his mind fixed on the Being to whom he prays. He knows as well as you do that the image is not God, is not omnipresent. After all how much does omnipresence mean to almost the whole world? It stands merely as a word, a symbol. Has God superficial area? If not, when we repeat that word omnipresent, we think of the extended sky or of space, that is all. \* \* \* The Hindus have associated the ideas of holiness, purity, truth, omnipresence and such other ideas with different images and forms. But with this difference that while some people devote their whole lives to their idol of a church and never rise higher, because with them religion means an intellectual assent to certain doctrines and doing good to their fellows, the whole religion of the Hindu is centred in realisation. Man is to become Divine by realising the Divine. Idols or temples or churches or books are only the supports, the helps, of his spiritual childhood. But on and on he must progress."

Lest anybody should think this external worship to be everything, it is pointed out by the Swami that according to the Vedas—"External or material worship is the lowest stage. Struggling to rise high, mental prayer is the next stage, and the highest stage is that where the Lord has been realised." Although image worship is but a stage in man's attempt to realise his Divine nature, nobody who has passed the stage has a right to call it

an error. According to the Hindus, 'man is not travelling from error to truth but from truth to truth, from lower to higher truth.' Another great truth which the Hindu has recognised and made provision for is that 'the plan of nature is unity in variety.' It is wrong to lay down certain fixed dogmas and try to force all to adopt them.

We have devoted much space to the question of idolatry as it is one of the most vital points of difference between the Hindus and the Arya Samajists. It is too much to hope that the Arya Samajists will be convinced of this truth, but they ought at least to realise that their view of the matter is neither correct nor the only possible one, and that a good deal could be said against it. While we have been defending image worship on principle as not only harmless but necessary and helpful as well, in some cases and conditions, we are well aware that priests, Pandas and charlatans do occasionally impose upon the ignorant and gullible pilgrims. We also admit that in the name of religion some cheats and rogues thrive and carry on a flourishing trade in lies and superstitions. These and other abuses have, no doubt, crept into the religion of the Hindus. And which religion in the world is free from such abuses? But the remedy is surely not vilification and vituperation but a patient, slow and steady attempt to educate the ignorant.

*(To be continued.)*

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## MYSTICISM.\*

Within the last year the attention of the public has been directed towards the writings of India's latest mystic, Mr. Rabindra Nath Tagore, so that, when the Nobel prize for literature was conferred upon him, a large number of people, who had been previously only attracted by the literary merit of his work, appeared to be suddenly seized with the notion that something in the nature of a renaissance in Hindu philosophy had come into being.

Reviews, criticisms and extracts of Mr. Tagore's works appeared in journals throughout Europe, Asia and America, and all shades of opinion were expressed upon them, varying from the somewhat unctuous eulogies of "The Daily Chronicle" to the lampoons of "Simpli-cissimus".

Not since Swami Vivekananda visited Europe and America has so much attention been bestowed on that particular variety of mysticism, usually known as Vedantism, and referred to by Schiller as that *ἀμενηνα κερηνα* of imperfectly personified gods fused into one vast power which pervades the universe.

To many Europeans the mere words "mysticism" and "mystical" connote terms of reproach, and Max Nordau in his "Degeneration" seeks to explain the causation of mystical states of consciousness by attributing them to some form of mental degeneration.

To the medical mind the ecstatic states of mystics signify nothing but suggested or imitated hypnoid states, on an intellectual basis of superstition and a corporeal one of degeneration and hysteria. As William James observes in his "Varieties of Religious Experience": "Pathological conditions of consciousness have existed

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\* It seems that the writer has wholly misrepresented 'mysticism. The reader may refer to the 'Occasional Notes' of this number where we have tried to explain the mystic state and vindicate its position and validity from the standpoint of Vedanta.—Ed., P. B.

in many and possibly in all cases, but this fact tells us nothing about the value for knowledge of the consciousness which they induce. To pass a spiritual judgment upon these states, we must not content ourselves with superficial talk but enquire into their fruits for life”.

To tell a mystic that his desire for completion, for mystical union, for incorporation with the Infinite, has a perfectly obvious and demonstrable basis is to offer him an affront.

He will assure you that mystical truths are beyond reason, they are intuitive. They exist for the individuals who have the transport but for no one else.

To attempt an explanation of the superconscious state which the Vedantists insist can only be attained after years of persevering training, according to the Indian mystic, is not only wicked but senseless.

One of the more ecstatic admirers of Mr. Tagore, Mr. K. S. Ramaswami Sastri who has written a short sketch of the poet's life and an appreciation of his works, protests against the “exclusive and absurd worship of scientific methods”, as only a mystic can and will do.

This supersensitiveness to criticism which characterises all persons who are obsessed by a constellation of highly emotionally-toned beliefs, religious, political or otherwise, is understandable and pardonable in mystics as soon as we realise the intense biological significance of religion to man.

Religion in man is the outcome of a deeply ingrained need of his mind. For, since man is an individual of a gregarious species, he must necessarily experience an abiding sense of incompleteness. Therefore to fill up the “gaps” of his life and to render the feeling of isolation less unbearable, man invented religion. And as his ideas developed, his religion came to be expressed in more and more abstract terms, so that in the extreme complexity of modern society this primitive instinct can only be satisfied with correspondingly elaborate expressions of rationalisations.

In the works of Swami Vivekananda and Rabindra Nath Tagore, we are witness to what lengths of ration-

alisation may be forced the consequences of that yearning in man, which is "identical with the mechanism that binds the wolf to the pack, the sheep to the flock, and to the dog makes the company of his master like walking with God in the cool of the evening".

Thus, Mr. Ramaswami Sastri writes: "No one can understand Tagore well who has not heard the beating of India's heavenly heart, who has not yearned to kiss the lotus of the Bharata-Mata, who has not tried to realise, in some measure, in his innermost heart, the ideals of universal love and spiritual rapture which India has been teaching the world from the dawn of time".

Having now realised the relation that mysticism bears to religion in general, we may proceed to the question as to how far the claims of mystics to know "truth" are recognisable, and then to a consideration of the value, from a pragmatic standpoint, of mystical faith as it exists in India to-day.

The claims of mystics in the matter of authoritative-ness of their "truths" have been carefully examined and pronounced upon by William James in his "Varieties of Religious Experience", so that there remains very little else to be said on this point. James says: "If the mystical truth that comes to a man proves to be a force that he can live by, what mandate have we of the majority to order him to live in another way?" James very clearly shows that there is no shadow of doubt that mysticism is capable in many cases of rendering the soul of man most energetic along the lines favoured by the inspiration, so that many mystics have rendered real and practical service to mankind.

Nevertheless, the mystic state of consciousness and the "faith" that it engenders, cannot be said invariably to make for action—the positive side of life. It certainly cannot be said to do so in Vedantism, that apotheosis of monism, where separation, with all its attendant difficulties, is not simply overcome by the one, but its very existence is denied! Such a conception as this affords, as James points out, "a perfect sumptuousness of security". This is the faith *par excellence* of the "tender-



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minded" section of humanity. It is also the religion for those who are bewildered and frightened by the endless round of adventures of finite existence. It is the religion of men reduced to their last sick extremity, of men who are morally afraid, afraid of more experience, in short, afraid of life.

In his book entitled "Sadhana", Mr. Tagore indulges in a somewhat fanciful picture of the origin of Hindu philosophy. He attributes the conception of unity which characterises the aspirations of the Hindu soul to the fact that the first Aryan invaders of India dwelt "surrounded by the vast life of nature.....fed and clothed by her.....in the closest and most constant intercourse with her varying aspects." Thus they became instinctively enamoured of the idea of man's unity with the cosmos, which led not only to the formulation of the conception of a fundamental unity of nature, but to the feeling that the life-object of man is the realisation of this great harmony. Hence the essence of Hinduism is "to be" rather than "to have".

It is much more likely, only much less poetic, to suppose, that the development of a religion that imparts "a perfect sumptuousness of security" to its adherents, was the outcome, not of a desire to realise the unity of man with nature, but of an intense feeling of impotence in the face of vast natural calamities. As Meredith Townsend remarks: "In Asia everything is immoderate. A forest covers kingdoms, a river deposits a county in a decade. In Asia famine and disease have swept off thousands where in Europe they have only destroyed hundreds".

In Asia consequently man grows feeble from an abiding sense that nature is too strong for him, while in Europe, having less portentous powers to combat, man has been tempted to pit his strength against nature, with the result that the European has subdued nature to a degree to which the Asiatic would not only never aspire, but would consider it impious to attempt!

What is more natural for a primitive race appalled by the stupendous difficulties with which it was con-

fronted in its initial struggle for existence than to seek for help and protection through propitiation of natural forces? Later on, when life became a little less difficult and a little more secure, thought developed, and the multitude of discrepant deities that had sprung from this idea were gradually fused into one. This sort of pantheistic monism is, moreover, not only easy but, as Schiller observes, specious. "At the various stages of its development it seems capable of satisfying all man's needs ; to the end it satisfies one craving of only perhaps the most reflective souls. Whoever conceives religion as nothing more than an emotional appreciation of the unity of the universe may rest content with pantheism and even derive from its obliteration of all difficulties the most delirious satisfaction. Whoever demands more, such as, e.g. a moral order and a guiding and sympathising personality, will ultimately fail to get it from any theory which equates God with the totality of being. A mighty effort of clear and persistent thinking is needed to perceive these limitations ; and, scientifically at first, pantheism seems adequate enough." It needs a very clear grasp of the nature of science to perceive that the one is as useless scientifically as it is morally, because a principle which explains everything, whether it be called "God" or "the devil", or conceived as the "higher synthesis" of both, really explains nothing. If, however, we seem to ourselves to have reached the conviction that the one thing really worth the toil of knowing is that all is "Brahman" or "the Absolute", and that plurality is but phenomenal illusion, why should we trouble laboriously to unravel the intricate web of a multitude of partial processes, to study the relations of a multitude of partial beings as if they were real and important and independent, and as if anything they could do or suffer could in any wise affect the absolute and immutable truth of the one reality?

No real Indian mystic can ever have this "clear grasp of the nature of science", for monistic pantheism is prejudicial to science. Thus, he is for ever prevented from seeing the palpable weak places in the reasonings

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he uses and protects himself from his own criticism as well as from that of others by a mystical feeling that, logic or no logic, absolute oneness must somehow at any cost be true. Besides the antagonism which monism displays towards science, it also engenders a singular indifference towards the accumulation of experience—that faculty which has enabled the adherents to a pluralistic conception of the world, e.g. Islam and Christianity, to formulate a whole series of exact sciences and thereby to make great conquests over the forces of nature.

Nothing demonstrates the essential futility of the Vedanta philosophy so completely as the fact that in spite of the insistence on a universal Oneness, the first preoccupation of a Hindu is to keep his caste, his separateness, his ceremonial purity, from any contact with any other equally separate division. We speak of Hindu society as “divided into castes”, but it is, and always has been, divided into far more minute divisions, each in a way complete, but each absolutely separate from its neighbour by rules, laws, prejudices, traditions and principles of ceremonial purity. Enough has now been said to shew that the mystical synthesis of phenomenal experience is lacking in cogency, it is imaginative and conjectural. As Schiller remarks: “It is the ideal completion of an image of reality which is rough-hewn and fragmentary. Hence these spirits, craving for an ideal completion and confirmation of knowledge by a metaphysical construction, must abate their pretensions. They must renounce the pretence of building what is universal, and eternal, and objective, and compulsory and ‘valid for intelligence as such’. It is surely the most sinister and fatal abstractions to abstract from the variety of individual minds, in order to postulate a universal substance in which personal life is obliterated, because you are too ignorant or too indolent to cope with its exuberance”.

“DIGAMMA”

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# MAHARANI SARAT SUNDARI OF PUTHIA.

BY AN ADMIRER.

“Full many a gem of purest ray serene,  
The dark unfathomed caves of ocean bear ;  
Full many a flower is born to blush unseen,  
And waste its sweetness in the desert air.”

In the early days of my boyhood oftentimes I found old folks talk with bated breath about ‘Rani’ Sarat Sundari of Puthia, a place in the Rajshahi Division (Bengal). They would set her up before their daughters and sisters as an ideal woman of sterling character and rare generosity. They would say, “See, the Rani is a young widow, but how chaste ! Strictly she observes all the rules of widowhood. Though rich, she sleeps on the ground with only a blanket and a cotton sheet for her bed.” If during this talk some one would say, “She is rich, but not liberal,” others would at once intervene and reply, “No, no, she is liberal too. Only her charities are made in strict secrecy.” In recounting the good qualities of this lady the old people would sometimes wax eloquent. I remember how my mind soared high with them and was filled with joy at the thought that India, the land of Sita, Savitri and Damayanti, was not yet sterile, for she still produced such womanhood as Rani Sarat Sundari.

Little did I dream at the time that later in life I would visit her place and my heart would be filled with still greater delight as I would hear more and more about her doings and actions, her feelings and sympathies. Indeed, her forbearance knew no bounds, her love was beyond question unique. She herself was educated and liked very much that education should spread amongst her sex. Her religious tolerance was too high to be expected from a lady in those days.

She became a widow at the early age of thirteen and came into possession of a big Zemindari. How skilfully she managed her estate would be well understood

when it is known that the Government refused politely to take it under the management of the Court of Wards, though she, of her own accord, offered to hand it over to them. The Government's courteous reply was, "The Court of Wards does not exist to take over charge of estates from such an able and efficient Zemindar as yourself."

I heard the old folks style her as 'Rani.' But now I come to learn that she was a 'Maharani.' During a severe famine, due to flood, in and about her village, she sheltered the homeless, fed the hungry and clothed the destitute. She also saved the lives of thousands of cattle by providing shelter and supplying fodder secured from distant quarters.

During my short stay at Puthia, my attention was first drawn to her Library. I heard she had had a special liking for it and had read most of the books and magazines collected therein. Many of the books are rare at present. I am sorry to remark that the collections, so valued by her once, are in a neglected state now.

My visit being short, I had not, though I wished, much time to mix with all the people at Puthia and collect facts about her life. But a few incidents that I could gather interested me much, and I give them below. I hope that will be enough to show the reader what rare stuff this good lady was made of.

The Maharani was the daughter of a well-to-do Zemindar, Srijut Bhairab Nath Sanyal of Puthia. She was married to Raja Jogendra Narayan Roy of the senior branch of the Puthia Raj family. As said before, she became a widow at a very tender age. Her chief officials, considering the opulent circumstances in which she was brought up, as also the rich family in which she was married, met together to make a list of the most dainty dishes, made from milk, butter and ghee for her daily diet. Now a milkman, as old as her grandfather and who had been very familiar with her from her very birth, had been watching with keen interest the proceedings of the officials. When they read out to the Maharani, who had been listening behind a Purdah, the

list they had so elaborately made, the milkman, all on a sudden and most impudently, asked them to round up the list by putting on it a Tamasika meat preparation forbidden to be taken by Brahmacharins and Brahmacharinis. The Dewan and his under officers were all afire at this bold insolence of the man and thought of a very heavy punishment for him. The poor fellow, however, though blunt in his speech, meant only good to the lady in question. The Maharani, when she came to know that the milkman by his blunt speech, only meant to convey how she, so young a widow, would be able to fight the baser passions if she fed on such rich diet, not only forgave the fellow, but took lesson from his words and observed strict austerities throughout the rest of her life.

Once a very big law-suit cropped up between the Natore and the Puthia Raj families in connexion with a certain property. When the Maharani Mata came to know that the loss of the suit on the part of the Natore Raj meant ruin to that family, she became very agitated in her mind. The officials, saying that, as she was entrusted with the charge of the Zemindari, she should go on with the case as a matter of principle, prevailed upon her to conduct it. But her heart was touched, and she could get no rest. Giving her consent most unwillingly to conduct the suit, she repaired at once to the temple of her family god, Sri Govindaji, wept and prayed most fervently that she might lose the case and promised an offer of a Bhog, in case it came about as she desired. Her prayers were heard ; she lost the case and offered the Bhog as promised. She actually felt much relieved and was joyful at the loss of this contested law-suit which saved the Natore Raj from ruin.

Being herself a girl-widow, the Maharani felt a great sympathy for all those who were as unfortunate as herself. She kept a large number of such widows with her, paying them monthly stipends, meeting all their needs and serving them in various other ways. Oftentimes she was seen to read out to them from religious books for hours together. She helped them in preparing their food

with her own hands and herself prepared and took her meals always after theirs. Some of these widows were very quarrelsome and at times insolent to a degree. But like an affectionate mother she patiently bore with their weaknesses.

One day a ripe jack-fruit was presented to her by a tenant. She ordered it to be distributed amongst her widows. Now, when the distribution was being made one of these ladies had gone out to take her bath. After giving others five flakes each, to the share of this lady fell only four. This share was kept apart in her absence, on a leaf, near the Maharani Mata, who had then sat down to her daily worship. When the lady returned and found that she had a flake less than the others, she was very cross. At once she took up the flakes in her hand and threw them straight at the Maharani Mata, thundering forth as she did so, "Five flakes for others and only four for me! Take these flakes also. I don't want any." It so happened that these flakes, thrown at her by this angry lady, struck the *Shiva-Linga* she was worshipping and overturned it. The Maharani Mata saw that some injustice had been done to this lady, spoke an angry word or two to the maid-servant who had served and sat down to her worship afresh, without speaking a single word of reproach to the lady in question.

On another occasion another of these widowed ladies, who was well-known for her rough temper, left a gourd in a room and went out on some work. On returning she saw that a good portion of the vegetable had been cut off and taken away by somebody. At this she flew into a violent rage and taking up the remaining portion of the vegetable ran to the Maharani Mata and threw it towards the place where she had sat down to dine. The vegetable fell into her plate and spoiled her dinner. But the Maharani was calm, called to her the maid-servants and said, "You all know her temper. Still why do you tease her by taking things belonging to her?" She left her seat and went without dinner that day.

When her son was married, all the ladies of the locality as well as her relatives and acquaintances from

distant parts were assembled in the palace. In the darkness of nightfall, as she was passing by a corridor, overlooked by a two-storied building, something like a small bundle fell upon the garments of the Maharani Mata. On looking into it closely it was found to contain some filth and rubbish. Some stranger lady must have thrown it down from upstairs, not knowing the proper place where to deposit it, nor noticing that the Maharani was passing that way. At this incident there was a great uproar amongst her retainers. They began to heap abuse on the unknown thrower of the filth and set about a vigorous enquiry to find out the culprit. On seeing this the Maharani called to her the retainers and spoke to them in a mild tone, "Why are you making such a great row over this trifling incident? The person who has done it, must have already been mortified at the mistake. Let the matter drop here, and make no more fuss about it."

When the Maharani Mata sat down to her daily worship, many of the widows also sat around her for the same purpose. One day it so came about that one of these widows, while sprinkling water about her head during the process of worship, happened to sprinkle drops of it on the body of one who bore a grudge against her. The offended lady took it ill and thought of avenging herself for this supposed wrong done to her. She threw her Kusi, a copper instrument for offering oblations of water, aiming to hit her enemy, but as the Maharani Mata's seat was between them, it struck the latter's forehead which begun to bleed in consequence. The Maharani Mata took no notice of the incident and went on with her worship without budging an inch from her seat. When she had finished it, she simply exclaimed, addressing the lady who was the target of this missile, "Fortunately it did not hurt you, or it would have caused you a great pain." She was quite silent after these few words and did not open her lips again.

The Maharani of Natore, when she was a mere girl, went in company of a few relatives to the Maharani Mata one morning. The Maharani Mata made certain gifts to



these ladies and approaching this fine looking girl, asked her in an affectionate tone, "What would you accept, my pretty girl?" To this she promptly replied, "Only blessings from you, so that I may also become a Maharani like you some day." "So be it, my sweet girl. May the Almighty so grant it!" were the words of blessing uttered by her. It is, of course, needless to add, as it is evident from the title given to her above, that the blessings of the Maharani Mata were literally fulfilled, and the girl became the Maharani of Natore by her marriage.

Once a certain poor Brahmin came to her Cutchery to beg money for his daughter's marriage. One of her principal officers, Srijut Ananda Mohan Sarkar was then in office. He told the Brahmin that the funds were very short and he could get only Rs. 10/- as help and nothing more. The poor man was greatly dejected at this and would not accept them. He had cherished a great hope that he would get a lump sum from the Maharani. One of the petty officers, seeing this pitiable plight of the poor man, took compassion upon him and whispered into his ears, "Why have you come here and not sent your petition to the Maharani Mata direct?" "How am I to do it?" he asked. "Just go downstairs and wait. When a maid-servant comes out, send your petition through her." The Brahmin did as he was advised. He had not waited long when a maid-servant appeared from the inner apartments, and he took the earliest opportunity to hand over to her the petition with a full description of the most wretched circumstances he was in for want of money to marry his daughter. The Maharani Mata read his petition and heard from the maid all that he had said. Her heart was touched with pity. She sent word to the Brahmin through the maid that she was sorry that she could not make an adequate monetary help as the state of her funds would not allow it. So she ordered the Sarkar Mahashay to pay Rs. 200/- only. The maid-servant accordingly handed over the order to the officer concerned. The Sarkar Mahashay was very angry and told the Brahmin that as there was no money in the treasury the order could not be carried out. He must

accept Rs. 10/- as previously offered or go away without anything. The poor man was very much perplexed and did not know what to do. He was at last going away without receiving a single pice when he was accosted by the same maid-servant and asked if he had received the ordered sum. Upon this he related to her the whole affair. Asking him to wait outside, the maid carried this message to the Maharani Mata. She was much distressed at hearing this. Taking out one of her ornaments from her box, she sent it to the Sarkar Mahashay and asked him to send it to a pawnbroker, borrow Rs. 200/- from him and pay the sum to the poor Brahmin, adding, "When funds will be available in the treasury, the ornament may be released and returned to me." The Sarkar Mahashay was nonplussed in this way and at once paid the desired sum from the Raj treasury.

In a similar case as the above the Maharani ordered Rs. 500/- to be paid to another poor Brahmin petitioner. Srijut Ananda Mohan Sarkar or Banu Sarkar as he was generally called, before paying it to the Brahmin, sent it in a purse through a maid to be poured out before the Maharani Mata for her to see how large a sum five hundred rupees made, so that in future she might reflect a little before ordering such large sums for charity whenever applied for. But such was the magnanimity of the Maharani Mata that she, on seeing it, exclaimed, "How can the poor Brahmin manage his daughter's marriage with so few coins? Just tell the Sarkar Mahashay to add a further sum of Rs. 500/- to it. When the poor Brahmin has come to me for help, why should he be made to go knocking about from door to door for this single affair?"

Later on some misunderstanding had grown between the Maharani Mata and Srijut Ananda Mohan Sarkar, although the latter was a staunch well-wisher of her estate. The estate had become a little encumbered owing to very large sums being spent in connection with the Kumara's marriage celebration and the famine relief referred to in the beginning. This able officer would always grudge at the extravagance of her charity and try

to put a check upon her unbounded generosity. The Maharani Mata, on the other hand, would burst into tears whenever she could not give an adequate help to people in distress. Thus there was a constant tussle between this officer and the Maharani Mata. But in her heart of hearts she always cherished a regard for his unimpeachable faithfulness and strict honesty.

*(To be continued.)*

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“THE ECONOMIC HISTORY OF ANCIENT INDIA ”\*

A nation, fallen in evil days and sunk in a state of decadence, generally looks to its past for hope and inspiration, so that it may spring up from its degraded condition and make the future brighter and more glorious. India, now losing all confidence in her national ideal and pushed back in the march of progress, can gain strength and vigour, if she thinks of the proud position she once held in an age, thousands of years before Christ, when the modern civilised nations of the West were in their infancy or were not even born. Of course, it is true that too much looking to the past and dreaming of the glories of forefathers without any self-assertion and struggle can do little or no good. But it cannot also be denied that a nation which has no past or, having it, does not justly feel proud of it, is on the verge of death.

In this age of renaissance when humanity is pulsating with a new life all over the world, it is, indeed, a happy sign of the time that India also is trying to assert herself and retrieve her lost glory. As one of its indications, we notice vigorous researches and investigations going on throughout the country, and they are throwing a new light into the pages of the history of ancient India. The present volume, “The Economic History of Ancient India,” has been a new and invaluable addition to the

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works published regarding the Aryan civilisation in India. The author has, by his stupendous labour and wide study, attempted to find out the exact economic condition of ancient India, showing its gradual evolution from the palæolithic period down to the age of Harsha. Many interesting facts have been revealed in the book, and they are likely to serve as an eye-opener to many. The search-light of investigation thrown on a dark chapter of history does not always give sure results. But Prof. Das has spared no pains to get at the real truth. To substantiate his views, he has very often quoted available authorities on the subject. But wherever he differs, he has put forward his own opinion backed by good reasonings. Though some of his conclusions seem to have been arrived at from insufficient data, the book, on the whole, shows the remarkable scholarship as well as the critical spirit of the author.

Living in the heyday of civilisation and enjoying all the imaginable pleasures of life with external nature at our beck and call to administer to every comfort that we need, we can hardly picture to ourselves the keen struggles for existence the primitive man had to undergo. Not that the primitive man lived in an eternal paradise like the garden of Eden, free from all bodily wants and in perfect bliss, but he had to fight, from day to day, the forces of nature for self-preservation and defence. The history and the process—how man, from the primitive stage living akin to nature as her own child, ultimately evolved into a being with multifarious needs—are themselves very interesting. In the palæolithic age, man lived by hunting or fishing, and for weapons he depended on sticks and stones and bones. In the neolithic age, he began to use stone weapons and utensils as well as pottery works. Besides, he domesticated animals and discovered the process of cultivation. In the next stage, as he began to learn the use of metals, the stone implements were superseded by iron or copper ones. Again, as he passed from the pastoral to the agricultural stage and various crops were grown, there gradually arose a

need for exchange or barter, and thus was sown the seed of commerce and industry.

If we look into the history of ancient India, what strikes us most is her great commercial and industrial development even in that dim antiquity. In the Rig Vedic period, (which according to the great orientalist, Winternitz, whom the author has accepted, begins from the third millenium, though Tilak, Jacobi and other reputed scholars place the date much earlier) there were many highly developed industries, and there are proofs that "maritime trade was carried on with Babylon, Assyria, Elam, Judæa, Egypt and Arabia." Though there is a difference of opinion on the point, Prof. Das has borne out his theory by ample facts and evidences. The trade on the eastern shores was, however, of comparatively later growth. From some passages in the Ramayana, it has also been shown that there was communication between India and the countries of Java, Sumatra and China, and the chief article of trade with China was silk. From this it follows naturally that sea-voyages were not only not forbidden in ancient times but undertaken frequently by the people. "People crossed the main not only for trade but also for pleasure-trips and warlike purposes." Consequently, the art of ship-building received a great impetus in those days. In the Rig Veda we hear of "a ship with 100 oars." Again when we come down to the period, some centuries later, we find mention of "a ship which accommodated 1,000 families of wood-wrights"—one which "was propelled by 700 crews," and a ship "which was 800 cubits in length." The brisk trade with so many lands overseas would necessarily imply the existence of a good system of exchange and currency and of merchants' associations and crafts-guilds on organised scales, the history of which can be found in the book.

It is natural that the increase in the volume of trade would add to the national wealth of the country, and in time the fabulous "wealth of Ind and gorgeous East" passed into proverbs. At first the wealth of a person consisted in the number of cows and other live-stock he would

have, but afterwards with the use of metals it consisted in gold, silver etc. and finally, with the development of currency, in coins. In the Rig Veda there is the mention of a gift of 100,000 kine. In the Brahmana period "we hear of the liberality of a worshipper who gave 85,000 white horses, 10,000 elephants and 80,000 slave girls adorned with ornaments to the Brahmins." Subsequently in the age of Gautama Buddha, there is no mention of a "merchant who was less than 80 crores, which, even if copper, would amount to £27,500,000."

Among the crafts that were developed in India before the Christian era were "ivory-work, tanning, weaving, confectionery, pottery, garland-making, head-dressing and jewellery." The art of manufacturing paper was not unknown, and the metal industry was highly specialised.

Time buries up all defects. The memories of the past generally come to us with such a hallowed tint that we can hardly find any dark spot in it. But if we scrutinise impartially the history, we find that people even in those good old days had their woes and sufferings. In spite of the great wealth of the country, people sometimes suffered from famines and scarcity. The Rig Veda mentions of famines having overtaken the country and prayers offered to the gods for them. Though in the time of Rama the people were free from scarcity of food, famines were not altogether unknown in the age of the Ramayana. The Buddhistic scriptures contain passages which show that there were famines in the Buddhistic period, sometimes due to drought and sometimes to flood, extending over a whole kingdom.

As to the existence of slavery, the author differs from the Greek travellers who say that it was unknown in ancient India. Even in the age of Gautama Buddha, according to him, "the slave was an adjunct in all households able to command domestic service." But the slavery in ancient India was free from all the horrors that the word brings in its association. "The lot of the slave was far better than that of either the Greek or the Roman slave."

The book also gives us an interesting account of the

origin, growth and evolution of the caste-system in relation to the mobility of labour—how from an economic necessity as a division of labour it has grown into an institution with the cast-iron rigidity of the present day and lying as a dead weight upon society. At first, the castes were elastic. Any one of a higher caste could take to the occupation of a lower caste in time of stress and difficulty, and the strict rule enjoining the son to follow the calling of the father was unknown. But with the process of time, some occupations were deemed lower and some higher, till there arose water-tight barriers between the castes. The Buddhistic influence, to some extent, is held responsible for the fact that agriculture is now entirely left in the hands of the Sudras. "For, the ploughing of land, in which action worms and insects are inevitably killed, was gradually looked upon as sinful with the Buddhist spirit of aversion to the taking of life." In the age of Harsha, for the first time, we hear of the "existence of untouchables, who are now called the Panchamas or the fifth class," though Fa Hian referred to a class of Chandalas, "who were obliged to live apart and were required, when entering a town or bazaar, to strike a piece of wood as a warning of their approach in order that other people might not be polluted by contact with them."

Besides all these, the book reveals many other interesting facts. From start to finish, it is an illuminating and profitable study. Unfortunately some errors of printing have crept into its pages, and we think it would have been better if the quotations from Sanskrit works were given in Devanagari characters for the advantage of the non-Bengali readers.

SWAMI PAVITRANANDA.

## SRI KRISHNA AND UDDHAVA.

(Continued from p. 232.)

यमादिभिर्योगपथैरान्वीक्ष्य च विद्यया ॥

ममार्चोपासनाभिर्वा नान्यैर्योग्यं स्मरेन्मनः ॥ २४ ॥

24. The mind should think of the Paramatman with whom union is sought, through the path of Yoga comprising Yama etc., or through logical analysis,<sup>1</sup> or through the worship and meditation etc. of Me,—but by no other means.

[1 *Logical analysis*: Reflecting on the true meaning of *Tat-tvam-asi* or Thou art That, by eliminating respectively the ideas of Ishvara and Jiva from the first two words, and arriving at the identity of both in Brahman which is their substratum.]

यदि कुर्यात्प्रमादेन योगी कर्म विगर्हितम् ॥

योगेनैव दहेदंहो नान्यत्तत्र कदाचन ॥ २५ ॥

25. If through inadvertence the Yogi does some culpable deed, he should burn the sin thereof through Yoga<sup>1</sup> alone. There is no other<sup>2</sup> way.

[1 *Yoga*—the practice of Jnanam. This implies also the taking of the Lord's name and such other means in the case of the Bhakti-Yogin.

<sup>2</sup> *No other way*—such as expiation.]

स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः ॥

कर्मणां जात्यशुद्धानामनेन नियमः कृतः ॥

गुणदोषविधानेन सङ्गानां त्याजनेच्छया ॥ २६ ॥

26. The steadfastness<sup>1</sup> to the duties of one's own sphere is considered as merit. By the declaration<sup>2</sup> of their merits and defects, a restriction<sup>3</sup> is made with regard to actions, which are impure in their very nature, in order to remove people's attachment to them.

[1 *Steadfastness &c.*—This explains why his sins would be burnt without the help of expiation, which is meant for those who work for selfish ends.



2 *Declaration &c.*—enjoining some and prohibiting others. See Verse 1.

3 *Restriction &c.*—so that man's natural tendency for work—which is the root of all mischief—may be gradually controlled and finally overcome.]

जातश्रद्धो मत्कथासु निर्विण्णः सर्वकर्मसु ॥

वेद दुःखात्मकान्कामान्परित्यागेऽप्यनीश्वरः ॥ २७ ॥

ततो भजेत मां प्रीतः श्रद्धालुर्दृढनिश्चयः ॥

जुषमाणश्च तान्कामान्दुःखोदकांश्च गर्हयन् ॥ २८ ॥

27—28. Should a man who has got faith in tales about Me and is disgusted with all kinds of work,<sup>1</sup> know desires to be full of misery and yet fail to give them up, then this man of faith, with firm conviction,<sup>2</sup> should cheerfully worship Me, as he goes on satisfying those desires fraught with painful consequences,—condemning<sup>3</sup> them all the while.

[Bhakti-Yoga is described in verses 27—35.

1 *Work*—but not with their fruits.

2 *Conviction*—that devotion alone will achieve everything.

3 *Condemning &c.*—This discrimination gradually weans the mind from such desires, when devotion does its full work.]

प्रोक्तेन भक्तियोगेन भजतो माऽसकृन्मुनेः ॥

कामा हृदया नश्यन्ति सर्वे मयि हृदि स्थिते ॥ २९ ॥

29. If a meditative man constantly worships Me through the path of devotion mentioned above,<sup>1</sup> all the desires of his heart are destroyed, for I<sup>2</sup> reside in his heart.

[The method of worship and its effect are set forth in this and the next verse.

1 *Above*—e.g. in verses 20—23 of the preceding chapter.

2 *For I &c.*—and the two cannot live together, like light and darkness.]

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ॥

क्षीयन्ते चास्य कर्माणि मयि दृष्टेऽखिलात्मनि ॥ ३० ॥

30 When he sees Me, the Self of all, the knot<sup>1</sup> of

his heart breaks to pieces, all his doubts are dispelled, and his Karma<sup>2</sup> is destroyed.

[A close reproduction of Mundaka II, ii. 8.

<sup>1</sup> *Knot &c.*—i.e. egoism.

<sup>2</sup> *Karma*—The resultant of past works stored as tendencies in the mind. Of these tendencies some are very strong and work themselves out in this birth. They are called *prârabdha* (the commenced). Others, forming by far the greater portion, are comparatively feeble in strength. These are destroyed on the dawning of realisation. But not the former, which persist till the fall of the body. A special name, viz. *âgâmi* or the forthcoming, is given to those works which a man does after the attainment of realisation. But these cannot bind him any more. For a discussion on the subject vide the Brahma Sutras IV. 1. 13—15.]

तस्मान्मद्भक्तियुक्तस्य योगिनो वै मदात्मनः ॥

न ज्ञानं न च वैराग्यं प्रायः श्रेयो भवेदिह ॥ ३१ ॥

31. Hence the practice of knowledge or dispassion is scarcely of any use to the Yogi who is devoted to Me and has his mind centred in Me.

[Devotion is exalted in verses 31—33.]

यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्च यत् ॥

योगेन दानधर्मेण श्रेयोभिरितरैरपि ॥ ३२ ॥

सर्वं मद्भक्तियोगेन भङ्गको लभतेऽज्ञसा ॥

स्वर्गापवर्गं मद्भाम कथंचिद्यदि वाञ्छति ॥ ३३ ॥

32—33. Whatever is acquired through works, austerities, knowledge, dispassion, Yoga, or charity, or through any other means of well-being, My devotee easily attains to it all through devotion to Me,—aye, even heaven, or liberation, or My abode, should he care to have it.

न किञ्चित्साधवो धीरा भक्ता ह्येकान्तिनो मम ॥

वाञ्छन्त्यपि मया दत्तं कैवल्यमपुनर्भवम् ॥ ३४ ॥

34. Those saintly persons who are of a steady mind and are devoted exclusively to Me, never desire absolute<sup>1</sup> independence, even if I offer it to them.

[<sup>1</sup> *Absolute*—literally, free from birth.]

नैरपेक्ष्यं परं प्राहुर्निःश्रेयसमनल्पकम् ॥

तस्मान्निराशिषो भक्तिर्निरपेक्षस्य मे भवेत् ॥ ३५ ॥

35. Caring for nothing has been called the highest and the fullest well-being. Therefore the man who has no desires and cares for naught attains to devotion to Me.

न मय्येकान्तभक्तानां गुणदोषोद्भवा गुणाः ॥

साधूनां समचित्तानां बुद्धेः परमुपेयुषाम् ॥ ३६ ॥

36. Merits<sup>1</sup> and defects arising from the performance of acts enjoined and prohibited, do not affect those saints who are exclusively devoted to Me, who are of an even mind, and who have realised the Being<sup>2</sup> who is beyond the intellect.

[<sup>1</sup> *Merits &c.*—For the idea compare Taittiriya Upa. II. ix. 1 and Brihadaranyaka Upa. IV. iv. 23.

<sup>2</sup> *Being &c.*—viz. the Paramatman.]

एवमेतन्मयादिष्टाननुतिष्ठन्ति मे पथः ॥

क्षेमं विन्दन्ति मत्स्थानं यद्ब्रह्म परमं विदुः ॥ ३७ ॥

37. Those who thus practise these means<sup>1</sup> to My attainment, which I have just taught, attain to My abode, which is all bliss, and also realise the Supreme Brahman

[<sup>1</sup> *Means &c.*—viz. the three Yogas.]

## NEWS AND NOTES.

### THE OTHER SIDE OF THE SHIELD.

Notwithstanding all the glitter which strikes one from a merely superficial view, modern civilisation is not all gold. This is the burden of the message of many modern writers. Till very recently, the majority of people all over the world unquestioningly accepted the progress of science, revolutions in trade, commerce and industry, phenomenal increase in the facilities for travel and communications, annihilation of distance and barriers of all kinds, cheapness of money, accumulations of wealth and power, ever increasing wants and sources of enjoyments, the race for world markets and world domination, and the conquest of land, sea and air, as if all these were absolutely good.

The naive faith and the self-complacent mood of the past generation has given place to one of doubt and searching of heart. In the April number of the *Current Thought* (we are happy to find that it not only contains many instructive and useful articles but also shows steady progress in its printing, get up etc.), Mr. K. S. Ramaswamy Shastri shows that 'the New Trinity of Modernity, Urbanisation and Speed has not been found to be a true Godhead.' It is pointed out that Mammon has replaced God, that village life, with its health, longevity, peace, love and joy, has given place to town life, with its high pressure, nerve ruination and inner bankruptcy. Every one is familiar with the numerous blessings of the progress of science in recent times but few are alive to the havoc done to art, ethics, philosophy and religion by the growing complexities of modern life. It is obvious how industrial progress leads to commercial rivalries and wars among the various nations. The writer truly observes — "The arts and crafts movement, the movement towards cottage industries, and the new battle-cry of 'back to

the land' are signs of a new feeling of revolt against such industrial megalomania. \* \* \* Modernity and speed have not only ruined communities and countries, but they have as effectually ruined homes and hearts as well. The hotel and the factory have, between their double broadsides, battered down the home. The nomads of civilisation are wandering all over the world."

We believe with the writer that the West is surfeited with business and progress, and stands in urgent need of missionaries from the East to preach plain living and high thinking, to combine culture with leisure, joy and peace with knowledge and power, and in a word, to teach the art of life, so that it may ultimately lead to the peace that passeth all understanding.

#### THE BOY SCOUT MOVEMENT.

A great bane of the life of our young men is that very few of them have got any healthy hobby to forget themselves at times. A good many of them have usually to carry the double burden of passing examinations and maintaining big families, and they bear that without a smile or anything to cheer them. The dread of examination, which they think is the only and sure passport to prosperity in life, hangs constantly like Damocles' sword upon their head, while the growing poverty of their family eats into their vitality and robs them of all the joys of their life. So by the time they come out of the University they are no better than physical wrecks.

One of the reasons, why our educated community are quite at a loss to face the struggle for existence is that they are enfeebled in body and mind, due to the bad training they receive in their younger days. Not that they lack intelligence or ideas, but they have not the power of initiative or resourcefulness to apply them in life. They have not the vitality to run the risk of entering into any new field of activity, and in consequence, they are always on the look out to find out some beaten track that will involve less difficulty and a sure pittance.

Of course, there are some who, having an idealistic temperament, are ready to sacrifice their personal comforts and devote their life to any altruistic work. But because they have no systematic training and experience of such things, they sometimes dare not enter the field and, if they enter it at all, cannot show good results. We find nowadays plenty of associations started for giving temporary relief in times of flood, famine or such other occasional catastrophes, the only work in which the country has been trained to some extent. But the number of organisations for permanent works is limited.

The above defects may be remedied, if our boys are given a systematic training in social service, and other works of public welfare from their very childhood. In the West the Boy Scout Movement that gives a regular training in these lines has been a phenomenal success and acquired even international reputation. But in India it has not as yet met with the sympathy it deserves. The reasons for this, as enumerated by Mr. C. Subba Rau, a scout commissioner, in an article written in the 'Volunteer' are these: (1) The Scout Movement has got a foreign appearance; (2) it looks un-national because of the uniform; (3) it has got the suspicion of being an official movement.

But none of these reasons seem to be strong enough to stand in the way of our taking it, if thereby a great public good can be done. Given sufficient encouragement, it is sure to give a tone to the health of our young people, to inspire them with a spirit of national and social service—a work to which many of them may stick even in their after-life. And, above all, the practical training that they will thus receive will be a good supplement to their academic education.

Fortunately, however, we hear of a good record of work done by the Movement in some places. At Shanti Niketan of Bolpur, for instance, we learn that under the auspices of the Scout Movement many works of social service have been undertaken and met with a great success. The more such movements spread, the better for our country.

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THE SRI RAMAKRISHNA ASHRAMA,  
BOMBAY.

About two years ago the Western India Vivekananda Society invited Swami Sharvananda, President of the Madras Branch of the R. K. Mission, to inaugurate a centre in Bombay. The Swami by his lectures on the Vedanta philosophy and religion in English and Hindi aroused considerable interest in the movement with the result that an Ashrama was started at Santa Cruz. The Ashrama has since been spreading its good influence throughout the city by holding classes and organising lectures on religious and philosophical subjects. A free dispensary had been attached to the Ashrama doing good work, but it had to be closed for want of funds. The Swamis there are trying to revive it.

The Ashrama is at present located in a rented building at Khar Road, which, it is needless to say, is quite unsuitable for many reasons. The need is increasingly being felt for a permanent place where the Swamis who conduct the Ashrama may live. It is proposed to start a fund for the purpose of acquiring a plot of land at Khar Road which has already been selected and of constructing a building with a common hall for holding classes, a library room, a shrine room and two or three living rooms. The cost is estimated at Rs. 25,000 which it would not be difficult for a rich city like Bombay to subscribe. All sympathisers of the movement and charitably disposed persons are earnestly requested to contribute their mite and help to carry out this noble project.

THE SOUTH INDIA FLOOD RELIEF.

The Ramakrishna Mission, Madras, place before the public their report of the relief work done by them during the floods in South India, in 1924. It is a record of brilliant service done to suffering humanity without any distinction of caste or creed.

Altogether 24 centres were started and worked by the Mission with 32 workers reaching as many as 200

villages in the various affected areas. The kinds of work done were as follows: (1) Free distribution of rice and other food grains to the starving people, and the selling of rice at reduced rates; (2) distribution of cloth to the distressed; (3) distribution of hut-building materials and helping to erect new huts on suitable sites.

The number of persons given relief through free distribution of food grains was 17,200. The number of cloths distributed was 4,532 and of huts built 7,036. The total amount of subscriptions and donations received from the public was Rs. 66,439—5—2, and the expenditure was Rs. 53,106—2—0, the balance being deposited at the Central Urban Bank, Madras. It is proposed to open a Provident Relief Fund with this amount as a nucleus, so as to give a ready start and organise famine and flood relief works in case of emergency.

#### MAYAVATI CHARITABLE DISPENSARY.

The President, Advaita Ashrama, Mayavati, has the pleasure to acknowledge with hearty thanks the following further contributions to the Mayavati Charitable Dispensary fund from August to December, 1924:—

*Collected through Swami Nikhilananda:* Sri Bhavani Singhji, Chota Udaipur, Rs. 101; Kumar Shri Pratap Singhji, Limbdi, Rs. 350; His Highness the Thakore Saheb of Morvi, for the year 1924, Rs. 350; Jumakhram Khemchand Esq., Rs. 10. TOTAL Rs. 811.

*Received at Mayavati:* A. R. Kumaraguru Esq., Bangalore, Rs. 3; H. Herold Esq., St. Louis, Rs. 16; D. K. Natu Esq., Surat, Rs. 10; Ram Prasad Esq., Kareli, Re. 1; Seth Sankalchand, Ahmedabad, Rs. 10; Vedanta Society Class, Sumner, N. Z. through Miss B. E. Baughan, Rs. 14-4; J. H. Bharucha Esq., Poona, Rs. 3; His Highness the Thakore Saheb of Limbdi, for the year 1924, Rs. 350. TOTAL Rs. 407-4 as.

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