

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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

—SWAMI VIVEKANANDA.

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TALKS WITH SWAMI TURIYANANDA AT BENARES.

14th January, 1921 (continued).

The Swami said that when he had once declared to Sri Ramakrishna his life's ideal to be Nirvâna, he was reproved for entertaining such a low ideal. Sri Ramakrishna said: "The ordinary man yearns for Nirvâna. Have you not seen in a game of dice how cautiously the neophyte moves his pieces, keeping them in pairs to escape being checkmated, and how anxious he is to reach the centre? But the expert takes no caution. He deliberately turns down his pieces even when the goal was almost reached, that the play might prolong. And the dice become so attuned in his hands that he can cast them in any pattern he likes. Yes, the 'expert' remains in the world and yet enjoys its fun." The Swami was extremely astonished at the statement, and on his expressing a doubt, he was reassured that it was quite possible through the grace of the Mother. "She graciously makes the dice so attuned," Sri Ramakrishna said metaphorically.

N— reminded the Swami how he had once said that the joy of one day's company with the Incarnate God was enough compensation for the sufferings of a whole life.

The Swami replied: "Yes, it is true. An hour of congregational singing in the company of the Master used to fill us with such an exceeding joy that we would feel transported, as it were, into an ethereal region. But even meditation now fails to evoke that celestial bliss, or even a semblance of it. That bliss would abide in us for a week continually. We used to feel intoxicated, though we did not know the why or how of it. Who will believe it? It is difficult to convince any one. Yet I must speak it out.

"The ordinary man seeks Nirvâna because he has suffered. But he forgets to remember the tremendous joy there is in Divine communion.

"One day I arrived at the Dakshineswar Temple when he was taking his dinner. A number of cups containing various preparations were arranged before him. Some one perchance thought these an unbecoming luxury, fit only for a *rajasic* life. Sri Ramakrishna at once said: 'Well, the tendency of my mind is ever towards the Infinite. It is by such *rajasic* devices that I hold it down to the lower planes, or I could not talk with you.' 'How strange!' I said to myself on hearing him, 'others seek to attain *sattwa* by overcoming *rajas* through rigorous discipline of food, whereas he has to forcibly check his mind from going to the *sattwic* plane!'

"Out of infinite mercy, he once vouchsafed me the realisation that his every action and movement, nay, even his footfall was meant for the good of others.

"They have only a superficial understanding of the meaning of selfless action, not a clear grasp. For, if they are once convinced, how can they resist practising it? Only the self-deluded glibly talk of having understood it. Complete surrender to Truth is an indispensable condition of selfless action.

"It is desires that obstruct spiritual realisation. Could we but surrender ourselves wholly to Him! But no, we


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only half rely on Him, lest He should not do the whole thing, and half rely on our own effort."

The Swami then said to R—: "Tell us something about God."

R —: "We can recite only from the Bhâgavatam of the *Kali Yuga*! (He meant newspaper).

The Swami: "Why do you think like that? It is real Bhâgavatam. How can there be any *Kali Yuga* for a devotee? (*To others*) R— sometimes says very nice things. The other day he told me a dream of his. It seemed almost real and deeply impressed me."

R— was persuaded to recount it. "I dreamt," he said, "that Sri Ramakrishna was very ill, and had hinted that the dissolution of his body was imminent. The disciples were very much cast down, and the Holy Mother was crying in an inner apartment. I had an idea in those days when I had this dream that the Divine Incarnate and man differed only in the degree of power. And as I stood before Sri Ramakrishna I thought within myself whether the love of his disciples could not induce him to preserve his body a little longer. No sooner had the thought crossed my mind than he said: 'Look here, there is a great difference between God and men. Do you know what men are like? Like persons walking a short distance into the waters of a sea, reaching utmost to the breakers with extreme difficulty and then coming back.' And as he said this, I actually saw an infinite sea spread before me, with men moving in the water, most of whom were very close to the sands, and only one or two gone as far as the last breaker. Sri Ramakrishna continued: 'But God can cross it and return in a moment.' And at once I saw him cross the sea and come back! He then said to me: 'The mind of the Avatara always tends towards the Infinite. Only a particle of his mind attends to the universe of which the devotees form a very minute portion indeed. How can they hold down my mind?'

"The Holy Mother also said the same thing. She said: 'My mind always wants to soar into the Infinite. I have forcibly kept it in a lower plane by various devices.

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 They talk of my attachments! They do not know that I can this moment sever all ties!' "

The Swami: "I heard a beautiful story relating to her, told by herself. After the passing of Sri Ramakrishna, she was once crying, when he appeared before her and said: 'How is it? Do you think I am gone? Here I am! I have, as it were, passed from one room to another, that's all. You may not see me physically, but you *know* in many ways that I exist.' "

And so the talk ended for the day. But before he rose up, the Swami said to R—: "See how I have made you talk of God!"

SWAMI VIVEKANANDA ON THE HINDU-MOSLEM PROBLEM.

A characteristic of the Indo-Aryan genius is its infinite capacity for assimilation. That indeed is the predominant note of Indian history. Of all races and civilisations, it may be said of the Hindu civilisation alone that it never antagonised or exterminated any cultures in whatever stages of evolution. Even the most crude of them were allowed a legitimate scope and congenial atmosphere to grow into their destined fulfilments and ideals. In this way does the phoenix-like Hindu civilisation survive every invasion of foreign races or cultures. It looks so passive! For a time it seems to go down before the onslaughts of the aggressor. A few centuries pass, and the aggressor has vanished,—not killed or driven out, but assimilated and absorbed within the Mother Church. This is the eternal way of Hinduism, the Eternal Religion and Culture. She conquers and fulfils by love. This is her panacea for all ills of national life.

If, therefore, India is again faced by similar problems of the conflict of races, religions or cultures, the wisest and the easiest course will be to apply the eternal Hindu method to their solution. To seek for other means is

to deny India's history and court failure. The problem of the Moslems need not be made an exception.

There are some who say that Swami Vivekananda was only a *Hindu* religious reformer. He cannot be accepted as a full-fledged *national* leader, inasmuch as he had not left behind any formulated scheme for unifying the Hindus and the Mussalmans, the two premier communities of India. It follows, therefore, that whenever Swamiji spoke of India, he only made a lax use of the word and meant only the Hindus. We, however, do not feel inclined to charge Swami Vivekananda with such a slack use of language. Nor do we understand how any one who has perused his life-story and his seven volumes of works can so glibly speak of him as a sectarian leader. We could prove to the hilt that all our present talks and sentiments of nationalism have been possible mainly through the grace of this man, and that if any one has taught us to feel proud of our national heritage, it is Swami Vivekananda. But that is not our present theme. We shall only say that he spoke of India and thought of India in a most comprehensive sense ; and in the Future India which was his eternal dream, Islam has as good a place as Hinduism. "Islamic body and Vedantic heart,"—that was his condensed description of that blessed consummation.

He was never indifferent to Islam. There are innumerable instances which prove his great admiration for, and wide-awake consciousness of the importance of, Islam. He never tired of narrating the glories of the Muhammedan rule in India. There was a time before he went to America, when he pursued the study of Islamic culture and religion for a number of days with his brother-disciples with a great love and appreciation ; and so deep was the impression left in their minds of its greatness and beauty, that whenever they would meet any Muhammedan at that time, they would salute him as a symbol of Islam. It is unnecessary to multiply instances. Readers of his life and works will find ample proof of his

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complete understanding of the true relation of Islam to Indian nationalism.

Yet it is true that he has not left any detailed scheme as to how these two communities are to be combined into a united nation. What is the meaning of this paradox? Those who have studied him and his works thoroughly and carefully will have no difficulty in explaining it. The explanation is that he thought that the required unity can and will come mainly through the Hindus, through their eternal method of assimilation. He found no use in haranguing to the Mussalmans, or in writing long articles on the terms of settlement with them. He did what was just necessary: He set the machinery of assimilation working, and the effect will follow automatically. Assimilation,—that is the solution he has given to the Hindu-Moslem problem. And when he declared that his one aim of life was to make Hinduism aggressive, he indicated the *modus operandi* of that assimilation. And if he has succeeded in making Hinduism aggressive, as we are sure he has, certainly then he has done much better than merely formulating plans of the Hindu-Moslem union. He has not talked, he has acted.

How is that assimilation to happen? How to make Hinduism aggressive? Assimilation comes about by a re-definition of Hinduism. At the time of Buddha, Hinduism had been faced with similar race problems. Buddha so defined the Aryan religion that innumerable votaries found admission into the Mother Church, and to-day they occupy, some of them, high social positions. What did Buddha do? He did not preach any new religion, nor did he antagonise true Hinduism. What keeps men apart are never the essentials of religion or culture. It is the accretions and the corruptions upheld by traditions or interested priesthood, that stand between. Buddha simply stood against them and emphasised the essentials. The result was that the best elements in society declared themselves in his favour. This made the Mother Church aggressive—of course spiritually, and open her portals to all whoever would owe allegiance to her



universal ideal. Similarly, Sankara who found the Eternal Religion in a disintegrated condition, divided into a thousand sections and full of corrupt practices, made her self-conscious by formulating and declaring the essentials. This not only gave her an organised form, but endowed her with a new vigour and purpose, and made her a potent agent for assimilation of new elements. That process of assimilation is still going on. And the activities of Râmânûja, Chaitanya, Nânak, Kavir, Râmânanda, Dâdu and a host of other religious reformers form but links in that continuous chain of assimilation.

We have to quicken and hasten that process in the present times. What is the primary condition of that quickening? A new definition of Hinduism. We have to so conceive our religion and its ideals that there may not remain in our outlook or behaviour anything indicative of any remarkable difference from Islam, Christianity or any other religion. By bringing about a transformation in our own religious outlook that thereby it may become a harmony and synthesis of all religious ideals, shall we attain our end. As in the preceding ages, in the present also, such a transformation is possible only by emphasising the essentials. The first requirement is that we should organise Hinduism as a unitary body. Swami Vivekânanda pointed out repeatedly in course of his lectures in India that in essentials all the different sects of Hinduism agree, that it is the undue insistence on non-essentials that create bad blood among them. So away with the thousand and one details of ritualism. Let us once again stand united on the essentials of spiritual life. Let us live them in their pure form. This will mean a great change not only in our spiritual outlook, but also in matters social. The "don't-touchism" which, in its manifest as well as unmanifest form, is the bane of our religion and society, will then disappear for ever. Simultaneously with that, Hinduism will feel herself as a unitary body having a mission to fulfil. She will become as deep as the sea and as broad as the sky, and as strong and invincible as Indra's thunder. Then only will she be



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prepared for, and indeed will have half achieved, the assimilation of other conflicting races and cultures.

Let us remember that though the Muhammedans are numerically and otherwise the most important minor community in India, yet from the standpoint of Hinduism, they form but a part of her problem. Her object is to assimilate all races and cultures that inhabit India. This is her divinely-appointed function in history. What applies to the Muhammedans applies equally to other communities. It is foolish to think, however, that in such an assimilation there is any thought of domination. Both parties must undergo change before they can meet in harmony. Hinduism has to change, so also Islam and Christianity. The change is not to be forced into them by extraneous domination. It is the changing conditions of the world that necessitate this change. We must change in the required direction, or we shall perish. For example, Muhammedanism must become more philosophical and catholic in her views. The world can no more tolerate fanaticism. Islam must recognise her spiritual affinity and identity with other religions. So also Christianity. So also Hinduism. When these changes have taken place, a new light will dawn on our vision, and religion which being divided into warring creeds, is to-day the source of interminable differences, will become the very foundation of the united humanity. In fact, this is the age of the Universal Religion. Time-spirit demands it, and we can but obey. If we do not adjust ourselves by forethought, bitter experience will bring this lesson home to us. Sri Râmakrishna used to say that it is the names that create all the difference between religion and religion. Could we but forget those differentiating names, we would discover a wonderful unity among all the recognised religions of the world. How true! What is wanted of us is that we in effect forget these names.

This, indeed, is the consummation which Hinduism aims at by assimilation. It is pertinent to ask why we speak of Hinduism absorbing other religions or cultures. Of course, we do not mean that Hinduism, as it stands

to-day with its defects and corruptions, having a distinct individual tinge demarcating her from other cultures and creeds, will and can ever fulfil that purpose. Hinduism, to be fit to assimilate other cultures, must become impersonal and cured of her present shortcomings. That is what we mean by the organisation of essentials. There is, therefore, no question of domination. Yet there is truth in our saying that Hinduism will assimilate other cultures. The reason is obvious. Of all religions and cultures, it has been given to Hinduism alone to become synthetic and all-inclusive. It is an accident of history. No other religion or culture possesses the secret of that divine alchemy. If India is ever to become a nation, all the different communities shall have to unite. That can be only on the basis of religion. If it is not to be a mere make-believe, we must evolve a spiritual formula which shall be acceptable to all the communities. And who is better fitted than Hinduism to do it? Then again, the desired spiritual harmony can be organised only round a certain spiritual nucleus. And who again is better fitted than Hinduism to provide it? Therefore the model after which the future India shall grow, will be the gift of Hinduism. All other communities have to adjust themselves to it. Fortunately, however, that synthesis is one which is purely impersonal, the basis of every culture and creed, and it is spacious enough to include all types within it, without any way interfering with their essentials or characteristics, and allowing infinite scope and freedom for their individual development. This synthesis has been the special gift of Hinduism to the world in different ages, and shall be again in the present.

We request earnestly all Hindus to deeply ponder over this fact and be convinced of the purpose for which Hinduism has outlived innumerable historical crises.

The organisation of Hinduism on the basis of essentials, on impersonal and synthetic principles, is the primary need of the hour. To make her aggressive in the spiritual sense so that all fanaticism and religious quarrels may vanish from the earth, is the ultimate aim.

There may be doubts as to whether the views expressed by us are really those of Swamiji. But writes Sister Nivedita in her *The Master as I saw Him*: "His object as regarded India, said the Swami in a private conversation, had always been to 'make Hinduism aggressive.' The Eternal Faith must become active and proselytising, capable of sending out special missions, of making converts, of taking back into her fold those of her own children who had been perverted from her, and of the conscious and deliberate assimilation of new elements. Did he know that any community becomes aggressive, that any faith will be made active, the moment it becomes aware of itself as an organised unity? Did he know that he himself was to make this self-recognition possible to the Church of his forefathers? At any rate, his whole work, from the first, had consisted, according to his own statement, of 'a search for the common bases of Hinduism.' He felt instinctively that to find these and reassert them, was the one way of opening to the Mother Church the joyous conviction of her own youth and strength. Had not Buddha preached renunciation and Nirvâna, and because these were the essentials of the national life, had not India, within two centuries of his death, become a powerful empire? So he, too, would fall back upon the essentials and declare them, leaving results to take care of themselves." Here again are the words of Swamiji himself: "Hinduism is the very genius of absorption. We have never cared for fighting. Of course, we could strike a blow now and then, in defence of our homes! That was right. But we never cared for fighting for its own sake. Every one had to learn that. So let these races of newcomers whirl on! They will all be taken into Hinduism in the end!" Swamiji thought that if the impersonal ideals of Hinduism were capacious enough to accommodate any religious and cultural ideals, the constitution of the caste system was equally elastic to assimilate new social units. Each new factor can well become (as it has been many times in

the past) a new caste, its respectability depending on its intrinsic merits or previous position.

The Moslem problem as it faces us to-day is more superficial than real. The Indian Muhammedan differs greatly from his brother in other countries in outlook and behaviour. Has not the genius of Hinduism already exerted a strong influence on the Indian Muhammedans? Further, are not the majority of them converts from Hinduism? If they still remain a hostile body, it is because the Muhammedan invasions of India occurred at a time when the Hindu society was just merging out of the social and spiritual chaos that the declining days of Buddhism had brought about. And the only thing it could do was to raise barriers of defensive customs and conventions against the culturally inferior aggressors. The need of self-defence over, and the reorganisation of society fairly advanced, Hinduism found time to set its assimilating genius at work, and the result was a host of religious reformers who preached a synthesis of Hinduism and Islam. Political disruption afterwards interrupted this work of reform. We have to take up the work again. But it is good to remember that most of our differences with the Muhammedans are caused by our weakness which invites oppression and aggression, and encourages them to become inconsiderate and thoughtless. No one likes to learn from cowards. Had we strength enough, three-fourths of our troubles would never have been at all, and the remaining one-fourth would have disappeared at a slight effort. They also are eager to learn lessons. The Turks are learning from the West. So also the Egyptians, the Persians, and the Afghans. But have not we the Hindus a better way to show? It rests on us to demonstrate our ability not only to make ourselves strong enough to resist all kinds of aggression, but also to make others listen to us with respect. Therefore strength is what we require. And strength can come only by making the common bases of Hinduism conscious, dynamic and aggressive. In this way has Swami Vivekânanda solved the Hindu-Moslem problem, by rousing up the sleeping

energy of the Eternal Religion and setting her working along her ancient path of assimilation.

It is good to be clear in thoughts. Let all Hindus be conscious of the central purpose of their culture, fulfil and realise it in their life and help it in its onward progress. Yea, this is our destiny,—the Aryanisation of the whole human race. It is not a mere chance that all races, cultures and religions have come together in India. For here alone the unification and synthesis of them, on which the future of humanity depends, can be accomplished through the genius of Hinduism. Let us set ourselves to our task. Let us first unite ourselves on the eternal and essential principles of religion, not merely believing in them, but living and practising them. This way will come strength, and assimilation will go on automatically. There is no other way, no other way.

We invite the attention of the Hindu Mahâsabhâ to our observations. It had begun beautifully ; but we are afraid, its present political inclinations will hamper its true progress. Let it address itself to the liberalisation of the concept of Hinduism. It can at best do intellectual work, a great work in itself. If it succeeds in creating an atmosphere in which the realisation of Hinduism as the Universal Religion becomes possible, it will have done half the work required for the building up of the Indian nation. Harmonisation of the different creeds of Hinduism as well as of other religions is the most urgent task before it. This way it can render the best services possible to Hinduism as well as to the nation. Social reform will follow automatically, and regenerated strength will bring the thoughtless section of the Muhammedans to their senses. But the political bias will only serve to deflect its progress from the true direction and make it the mouthpiece of a political faction.

Thus has Swami Vivekânanda solved the communal problems of India. The great ones do not always speak the word of mouth. We whose vision does not penetrate deeper than the skin and can only guess the mind, do not know other ways of communication than the spoken


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word. That is why we want clear declarations. But to the Messengers of Light, the world of spirit alone is real. It is there they make their communications. So has Swamiji delivered his message to the heart of the nation. Who that have eyes to see, can ever doubt that a tremendous change is going on in Hinduism and working in the right direction? He has not spoken, but he has done it. And it will not be long before Hinduism will reassert herself and fulfil her God-appointed mission.

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## AN APOSTLE OF STRENGTH.

BY SWAMI PAVITRANANDA.

Swami Vivekananda was essentially a man for youths. He appealed always to the eternal youth that exists in all men—youth characterised by hope and enthusiasm, that lurks even in old age, and defying death lives, as it were, in our ashes. For even at overwhelming failures, when the darkening clouds of despair and disappointment surround us, when all the forces of the universe seem to be conspiring against us and we ourselves become doubtful of our capacity, even then does there not exist within us another side of our nature still unexplored and undiscovered—wherein we find the lingering hope and the hidden ray of light which inspire us with the belief that success in life may not be altogether impossible for us if only some obstacles can be removed which have stood as stumbling blocks against all progress? Even the worst fool at times thinks that but for some reasons he could surely cope with the best of men on earth ; even the arrant coward is not ready to confess to himself that he has not the capacity to stand shoulder to shoulder with the most triumphant general and the bravest of soldiers ; even the greatest criminal does not in the inmost closet of his heart think that he has not in him the making of a saint. This dormant fire in mankind Swamiji would instantaneously arouse

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to blazing flames wherever he went. During the early years of his life, when he was seized with an intense desire to realise God and was passing through the stormy days of struggle, whoever came in contact with him, would be invariably caught in the whirlwind of ideas and aspirations which were all his own. And in after life whomsoever he would come in with personal contact, he would wake up the divine fire in him. His magnetic touch would fill even those who were advanced in age with a strength and enthusiasm rare even in the young. Swamiji was truly termed as strength personified—nay, he was more than that. He could kindle strength in others dispelling all minions of darkness—doubts and despair, fears and misgivings. To see him was to be filled with new ideals and aspirations, to live with him was to have the courage and strength to realise those dreams in life.

He could never tolerate that any man would lose faith in himself. For, nobody can do so, if he but sounds the depths of potentiality that is stored in him. Is not every man Divine? Is not every one a child of Immortality? And as such are we not from every point of the earth equally near to God and Heaven? To lose faith in oneself is to lose faith in God, and this could hardly be brooked by one who had found out the God in himself. According to Swamiji no man could go down so low, that he would not by an upward curve rise to a position of the highest of men. But very often man has to do that from a sheer desperation, impelled by the torment of heart-breaking agony, and emboldened simply by the tyranny of circumstances. But every man can achieve the same goal without that painful cost, if he only believes in his potential Divinity.

It was from the standpoint that man is Divine and has got infinite possibilities latent in him, that Swamiji looked at many problems that awaited solution at his hands. When we recognise the divine heritage of every man, all strife and quarrel, hatred and malice cease, and we attain to 'sameness' which is the goal of religion.


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But generally man forgets that his neighbour is only his own self clothed in another form, and out of that ensues disunion and disruption that have disturbed the peace of the world from time immemorial. But what a great tragedy it is if we think only a bit deeper! So Swamiji cried in anguish: "This world is in chains of superstition. I pity the oppressed, whether man or woman, and I pity more the oppressor." Two forces are at work throughout the whole world—the force of attraction and the force of repulsion. As a result of the conflict of these has come out the world, and this has made possible the growth of human society. There will be always differentiation, for absolute sameness is death. Relatively no two men are alike. Men will be always different in forms, parts and temperaments. And the stronger, more intelligent and powerful man will always have better success in life. It is foolish and idle to expect to stop that. But what is deplorable is that the stronger will try to live at the expense of the weaker and stand in the way of the latter's progress. "The work of ethics has been and will be in the future," says the Swami, "not the destruction of variation, and the establishment of sameness in the external world, which is impossible, for it would bring death and annihilation,—but to recognise the unity in spite of all these variations, to recognise the God within, in spite of everything that frightens us, to recognise that infinite strength as the property of everyone, in spite of all apparent weakness, and to recognise the eternal, infinite, essential purity of the soul in spite of everything to the contrary that appears on the surface." If we recognise this in social life, all strife between man and man ceases; and if national work is based on this principle, the world will not have to see from time to time the hideous displays of brutality by warring nations. Swamiji viewed with alarm the absence of this saving principle amongst the Western nations, infuriated by the lust of wealth and intoxicated by the greed of power, and he exclaimed that the whole of the Western civilisation rested on a

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volcano which might burst at any moment and destroy the whole world. The last war has proved the truth of his prophecy.

A nation in order to live on earth must contribute its quota to the world-civilisation. No nation can live only on the beneficence of other nations. A man who lives on eternal charity will soon suffer a natural death. The nation which takes to begging as the means of existence will soon be wiped off the face of the earth. So was the warning of the Swami to India that she must search out, if she wants to live, what she can give to the world as the price of her life. That India has survived the onslaughts of so many conquests and invasions, that the inner life of India has remained undisturbed by the onrush of so many cultures and conflicting civilisations shows that India is not without something to give to the world. And so Swamiji with all the fervour of his being exhorted all to build the Indian national life on the old basis of religion, for only by so doing can India have an honourable place amongst the nations of the world.

About the internal problems of India Swamiji always advocated 'growth from within' and bringing out the latent possibilities of all concerned. During his time a section of people had a veritable craze for social reform. Though they have done, no doubt, some good to the country, yet as a result of the wrong policy of denouncing everything that did not suit their reason and taste, they have isolated themselves into a separate group, out of touch with the general mass. Our society has got many defects, it is true, and no society is without any. But all that is needed is to help the process of its evolution and not to suddenly disturb its even tenor of life by following some revolutionary method. So towards the social problems, his attitude was one of sympathy rather than of self-conceited superiority. He would say that this society existing for thousands of years has done much good, and it will do much more good in future, if properly directed. In going to build the future according to your particular plan, in trying to reform the


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present, where some defects have crept in, you cannot neglect her whole past. If possible, just help society in its onward march, but do not retard its progress by any violent reform. It was a very significant, though poignant, reply of Swamiji, when being asked his opinion about widow-marriage, he said that he could not say anything, himself not being a widow. His opinion on these matters was: "Let the persons concerned decide their own fate. All that can be helped from outside is to give them ideas, which will naturally crystallise into proper actions."

It was his firm opinion that the spread of right education will automatically solve many of the problems that have faced the country. By education he did not mean cramming the brain with ideas, which it is not in a position to assimilate and translate into action, but creating favourable circumstances wherein the mind may grow naturally. "Education," according to him, "is the manifestation of perfection *already* in man," and that can be brought out only by freeing the mind from all distracting factors. "To me the very essence of education," said Swamiji, "is the concentration of mind, not the collection of facts. If I had to do my education over again, and had any voice in the matter, I would not study facts at all. I would develop the power of concentration and detachment, and then with a perfect instrument I would collect facts at will."

In all matters, Swamiji insisted upon faith as the very essence of success. That India is lagging behind all other nations of the world is due to the fact that she has lost faith in herself due to various circumstances. If that faith can be revived, she will again be a power that nothing will be able to resist. To bring home this truth to the mind of all how significantly he would quote the examples of the Irishmen, who within a short time of their landing in America, the land of liberty and freedom, put on an altogether different look! And he would at times try to lash his countrymen into self-confidence by violent and harsh rebuke. "We have lost faith. Would

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you believe me," he said once, "we have less faith than the Englishman and woman, a thousand times less faith? These are the plain words, but I say, I can't help it. * * * Do you know it? You know more than they do; you are more wise than is good for you ; that is the difficulty." As a remedy he would suggest that the Upanishads should be upheld, which are the mine of strength, and he asked all to stand on the belief that "we are the Soul." "So repeat these saving words," he would say. "Do not say that you are weak. You can do anything and everything. What can we not do? We can do everything, we have got the same glorious Soul. Let us believe in it."

To him religion meant strength, and irreligion fear and weakness. As a panacea for all the ills of human life he would suggest to all to assert that man is one with God. Behind every being there is the infinite Soul. But as there cannot be more than one infinity, the same universal Soul, omnipotent, omnipresent and immortal, is behind all. The more one can live in that idea, the less affected is he by the world and its misery. It was from this view-point that he exhorted all to know that a man becomes what he thinks himself to be.

आत्मनाविन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।

"The knowledge of the Self gives real strength, and that leads to Immortality." But as a man lives in ignorance, he suffers and feels miserable. But that fountain of bliss is there in spite of our ignorance.

Swamiji, however, did not preach only monism and the impersonal idea of God. Monism is the last word of religion, and the highest perfection is reached by one in a million. As long as there will remain human weaknesses and failings man must worship the personal God. Hence is the necessity of the worship of Incarnations, the God-men like Buddha, Mahommed, Jesus etc., in whom we find the embodiments of the highest conceptions of religion. None can see the Father except through the Son. We, therefore, strive to realise the impersonal


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aspect of God through various forms of worship that have been in existence since the beginning of humanity.

Swamiji in preaching all his ideas was not like those who soar too high from the human world on the wings of their dreams and theories. The dreamer in him did not get the better of the practical idealist. Though he spoke always from a very high altitude, though he was always forgetful of the weaknesses of persons who came in contact with him, and saw their little greatness thousandfold magnified, yet in his scheme of life he did not altogether overlook the factor of human failings. He was not unconscious that walking in truth always means a succession of falls. He knew that failures are inevitable in human life as much as successes. But should we sit with moping looks as we cannot avoid failures in life? That was the last thing he could tolerate, and had nothing but condemnation for such persons. It was a very significant reply that he gave to a man full of extreme Tamas, who came to learn religion from him. Before caring anything for religion whether he would be able to do some crime indicative of manliness, was the interrogation of Swamiji, for the man sought an easy way to religion. There is no easy road to religion as also to anything else valuable in life. The path to heaven will be always through the hell of struggle. Those who cannot stand that should better stand out of the ranks, was his strong opinion. "When the soul has wrestled with circumstances, and has met death a thousand times on the way, but nothing daunted has struggled forward again and again, and yet again," said he in his lecture on the preparation for higher life, "then the soul comes out as a giant and laughs at the ideal he has been struggling for, because he finds how much greater is he than the ideal."

This is a great lesson which we cannot be too much careful to remember, because dark phantoms of fear and despair dog our footsteps at every moment of life, in every undertaking of many of us—people who belong to a most self-forgetful nation on earth.

## MORE ABOUT AMERICA.

BY DR. BHUPENDRA NATH DUTT, M.A., PH.D.

The most important thing I have noticed in America is the method of organisation. The Christian Church has converted the old Roman system to the modern, and the Occidental world all over has accepted it. The difference between the East and the West lies in knowing the technic of organisation and applying it to life. The Oriental is a power alone, but ten Orientals are a source of weakness. One European is a source of weakness, but ten Europeans are a tower of strength. Two Englishmen make a club, five Englishmen make a colony. When they combine they are a tower of strength, they achieve something ; but when we Orientals unite we do not achieve anything as we lack in cohesive power, power of organisation. We confuse private life with that of public life. We always go from personal to the principle. In this matter America and Europe are at variance with the rest. In America there are many political parties and sections ; but on public platform they vote with one voice. For that reason they can do something. They will abide by the decision of the party and leave aside personal questions, and fight for the principle. We do not do it. By this power of organisation they are building up industries, commerce, and have become a world-power. A professor once told me that American civilisation is a commercial one. American culture is absolutely a new culture taken from Europe in recent years, and the science is taken mostly from Germany and France. They have become self-supporting nowadays. They say America is the growth of 50 years. Fifty years ago there was a wave of revolution in Europe, and the German refugees went to America, and being educated people they transplanted German culture to America. From the standpoint of commerce, American civilisation



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is very great. America is a great stronghold of capitalism. America is a country of immense resources. Plenty of land is still unexplored, mineral resources remaining unexploited. There is plenty of room for everybody. A European pedlar in America starts humbly and ends his career as a capitalist. The Russian Jews when persecuted come to America and become capitalists. They can develop themselves there and rise to the highest level. For that reason it will be the last bulwark of capitalism. But along with that there is the labour question.

America is not democratic, it is a plutocratic country. The constitution provides that every one should vote, but the capitalists and millionaires rule. They make and unmake presidents and governors. Tammany Hall rules New York. People say New York is the biggest Jewish town in the world, but the Irish rule it. In 1913 a certain governor recently elected was at variance with Tammany Hall, because the latter wanted big spoliations in the shape of contracts, but the governor said that was against his conscience. They brought a charge against him and impeached him. Twenty-four judges sat on the throne and all of them had Irish names, and he was kicked out the next day. Mr. Murphy is the head of Tammany Hall. They say he is worth fifty millions of dollars. He never comes out in the public, but rules the party from behind. This is the American political system. People complain against it, but there is no way out of it. When one party comes to power they drive out all the officers from the president to the postmaster. When a new president comes to power he gets 2 millions of posts for distribution. To-day a man is a briefless lawyer and to-morrow he will be a big judge. There is no civil service system or bureaucracy. To-day a man is an ordinary journalist, but to-morrow he will be a governor. In this way they rule the country. Do they get economic justice? No. America is democratic in the sense that there is 'one man one vote' system. But after seeing the country as it had been my lot to see every stratum of society, I am prone to believe that there is no real demo-

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cracy in America. Because there cannot be true democracy unless there is economic justice. Is it a land of freedom? Persecuted European emigrants, who with bundles of torn clothes on the shoulders make their way, work in factories and become somebody. Many think it is the land of freedom.

But if you look to the condition of poor Negroes, the other side of the case will present itself. This is a most tragic side of American life. They lay the blame at the door of the old English colonial government. The slaves were made free after the civil war. Later on by hook or crook the south disenfranchised the Negroes. The Negroes gradually lost their freedom again. Though the constitution provides it, they are not allowed to vote. They have to work in factories as menials. There is a great discontent among them. Their condition is like ours. They have no chance. Among the Negroes there are educated men, doctors, lawyers and professors. I have seen some of the Mulattoes passing themselves as domiciled Europeans or Anglo-Indians. The Negro problem is very acute. The Negroes are lynched and persecuted. When the white man makes a mistake it is passed over but with the Negroes it is different. When the Negro was emancipated he was illiterate. To-day by sheer dint of their own effort they have reduced the illiteracy to 40%. Every Negro in the north can write, and in the south they are more educated than the "poor Whites". Late Prof. Lester Ward narrated that whenever he in company with the scholars of the Smithsonian Institute went down south for scientific expedition, the party always used to get troubles with the superstitious poor Whites, but rescue always came from the unexpected quarters—Negroes. It is always the black man who understands something about science. The Negro is not inferior. But in the south he is superior. Still he is kept down. As a result of the Negro problem the question has arisen, What to do? The one section led by late Booker T. Washington said: "We need not go after university diplomas; we will not get equality with the



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white people. Let us form ourselves a people by ourselves—a community within a community.” But the other party led by Dubois and Miller said: “We want both technical education and higher education. We must apply for political and social rights”. The fight is still going on. The American will solve the problem in this way. He says—“Let the Negro give up the university education. He will not be able to stand the competition of the white man, and the economic difficulties will crowd him out, and he will die out.” A German Professor of anthropology, Mr. F. V. Luschan told me: “Yes, the Negro is dying out, that is true. But the Negro blood is being diluted and is permeating the white society.” That means in the course of ages 10 millions of Negroes will be mixed up in the white mass. Many Americans no longer remain white, but they have become brown. In the south you cannot distinguish in many cases between a Negro and a white man. That is the reason why the Occidental says that out of the conquering Aryans and the black aborigines arose the modern Indians, and out of the conflict of colour arose the caste system. But I do not believe in this theory. That is my own personal view. If you see the Negro problem, you will be struck with its similarity with the caste problem of India. Once a drama was staged, called the “Nigger”, the plot of which was that Clond, the governor of a certain state, did not want to give concessions to some white traders. But the spokesman of these traders threatened him that if he stood on their way, then he would be exposed that the latter had Negro blood in his veins. The moral is that in the south people do not go by the colour but by caste. My German professor said that his American colleague had Negro blood in him, and he knew it. Even Mrs. Wilson was suspected of having alien blood in her veins, because her family was connected with the Red Indian Princess, Pocohanta. This worked as a detriment to Mr. Wilson. How could Wilson run for the presidency when his wife had inferior blood in her? Another example. Many of the Red Indians


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have white blood in them. Chakisaw and Cherukee tribes are civilised. I once met a young university lecturer who was a blonde man. On enquiring he answered that he was a Red Indian. I further enquired how he was enrolled. He answered—"In the states I am enrolled as an Indian. When I go to England I am taken as a Yankee cousin of my English relatives!" The Red Indian problem has not died out. There are about 400,000 of Red Indians in America. They are living not as pure, but as mixed bloods. They have died out as Red Indians, but they are living as civilised peoples. They have to live in reservations which are like the Kolhan districts of Chota Nagpur where the Hindus would not be allowed to settle. They till the land in a primitive way. Once I visited the reservation land of the Ojilewa tribe in Canada. I had two ladies with me. One was a Vedantist who visited India and knew her conditions. On enquiry I found out that every tribe has its president and secretary. I asked the latter—"Are you all pure Indians?" He answered—"No, we are not. The people will not admit it, but I know it myself. My grandmother was half a French." I met a pastor who had accepted Occidental civilisation. He said in despair, there is no hope for them. They do not get any chance to work anywhere. They have to fall back on the land and till it. They do not know the modern system of agriculture. In some of the reservations in the United States the railway system passes through the tribal land, and they manage to make money. But in other reservations there is an awful woe and misery. The misery under which the people are suffering is due to their adopting the white man's civilisation and not having passed through the intermediary stages necessary for the transition. We have found out that in this way America is a land of liberty. The American is keenly alive to it. The white man thinks that the coloured man must make way to him. On this account Prof. Dubois, the leader of the coloured race, said that the problem of the 20th century is the problem of colour. But the problem of Europe is



different. It is the exploitation of the majority of people by a handful of people. The problem of the United States also is exploitation. White labour complains just the same.

This again manifests in the Oriental problem. Fifty years ago the Americans wanted the Orientals to settle on the banks of the Mississippi, but just after the war they do not want any emigrant at all. The Orientals used to go as traders and merchants from the Bombay side, and they made a lot of money. The Americans said—"If you do not settle in the country, we will not allow you". Then Bengal traders began to come and sell linen stuff and go about as pedlars. Once a Sikh regiment was disbanded at Hongkong which crossed the sea and went to Vancouver. Finding the country too cold they went south. The Americans complain that the Hindus work on low salary, and they live in a primitive style. The Indians say on the contrary that they were persecuted, they did not get any shelter. The employing railway company gave them wagons to sleep in at the place of their work. At the present most of the Hindus have come back home. After the passing of the Anti-alien Act they are losing proprietary rights. There is nothing to be done. The Americans said in the beginning that if proper representation would come from the British Government, something would be considered. But nothing was done in that line. This stood in the way of poor Indian students getting education there. Any way, we had a chance in America. Several hundred boys went there as self-supporting students; they made their way by working in the fields, restaurants etc. In this way they got university education and became teachers, doctors and business men. But such boys did not get a chance in this country. In future they will not get any more chance in America. When I was in Berlin conducting the Indian News and Information Bureau, I used to get hundreds of letters from boys enquiring about the chances of self-support in Germany. Education in India is only for the rich, and the poor student has no

chance to get the up to date education in foreign lands. In those days the American universities used to exhort the Indians to come over to their places. But to-day chauvinism is running amock, which has resulted in America becoming a heaven for the Europeans and not for the non-white Orientals. Even the Armenians and Persians are allowed to enter, but the Asiatics living beyond Persia up to the frontier of Japan cannot enter the land as they are supposed to be unassimilable. To-day those Indians who became citizens have been deprived of their citizenship, and they have become a people without a country.

But any way we have lots of things to learn from America. The difference between the two races lies in their outlook. Proof. Lester Ward, the father of American sociology, said, there is no difference between the East and the West. The difference lies only in the world-view. If we change the world-view, we change the race. You cannot change the heredity, but through education you can modify the aspect of life and the attitude towards the world. In this way we should change our mentality. He prophesied about Japan long ago. They are going in the van of civilisation. Psychologists say that unless the race adapts itself to the new conditions of life, it will have to go down and be side-tracked for ever. If we want to survive, we must adapt ourselves to the new conditions, react to the new stimuli. Our leaders talk of going back to Vedic culture and doing all kinds of wonderful things, but we will not survive unless we change our world-views. We must adapt rationalistic world-views and social politics. We must take what is best in every country, and from America we must learn the dignity of labour. To-day there is a new group of sociologists who are moving towards rationalism. So they are going ahead. We must copy the American system of organisation and spirit. India must come out of her seclusion. Thus I say India must accept and imitate the American spirit



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of organisation and the dignity of labour. This is the thing we have to learn.

And in return if we want to give something new to the world, then we must adapt ourselves to new conditions. We have to make some new original contributions to the world's culture. There is enough scope for the Hindus to give their best to the world. We must try to move with the world-currents and react to the new stimuli coming out of the same and must adjust ourselves accordingly. Then and then alone we can survive in the struggle of the world.

THE GREAT TORCH-BEARER.

BY SWAMI NIKHILANANDA.

Once the great queens of all the nations of the world met at an assembly to exhibit before the world their respective national achievements. They came there dressed in their finest clothings bedecked with jewels that cast into shade the blaze of the noonday sun, as it were. Their faces shone with the freshness of youth and pride of their culture. Fluttering they moved in the great hall, narrating to one another the stories of the countries they represented. In a corner sat a venerable lady, unnoticed and despised, though representing a country wherein flourished the oldest civilisation humanity has ever witnessed. With great difficulty she moved to the front, and as she was about to speak, her voice was drowned amidst the peel of laughter raised in disdain by her younger sisters. "Why, we don't know her," said they to one another. But undaunted the old lady said raising her high and dignified voice, "Listen to me, my dear sisters. Blinded with pride and arrogance, you seem to have forgotten me. I am your eldest sister. My country has supplied you with all your riches and wealth, material as well as intel-

lectual. Everything that is great and noble in you has been supplied by me. You do not seem to know that shooting up like rockets, you are mocking at the serene and calm star. But unless you again clasp your hand in mine, may heaven forbid it, your path seems to be strewn with perils." As her voice, sonant and vibrant, rolled in that great hall, they wondered at and bowed before her, yielding to her the place of honour she richly deserved in that comity of the nations.

Swami Vivekananda delivered his first message at the great Parliament of Religions held at Chicago. He stood there at the confluence of two mighty streams of thought. Before him was a sea of mind, "young, tumultuous, overflowing with its own energy and self-assurance, yet inquisitive and alert withal. Behind him on the contrary lay an ocean calm with long ages of spiritual development. Behind him lay a world that dated itself from the Vedas, and remembered itself in the Upanishads, a world to which Buddhism was almost modern ; a world that was filled with religious systems of faiths and creeds ; a quiet land steeped in the sunlight of the tropics, the dust of whose roads had been trodden of the feet of the saints for ages upon ages." A warrior-monk, he stood there, instinct with pride of country, and pride of race, and by no means inclined to yield as though the hoary faith he embodied was in aught inferior to the noblest there. India was not to be shamed before the hurrying, arrogant West by this her envoy and her son. He brought her message, he spoke in her name, and the heald remembered the dignity of the sacred land whence he came. Purposeful, virile and strong, he stood out, a prince among men, able to hold his own, and delivered the message of his motherland before the world at large.

Swami Vivekananda delivered before that great assembly a message which the world needs now and then to readjust itself and to save itself from an imminent ruin. Speaking briefly, the Western world had been reeling under the hammer-blow of an uninspired materialism. People did not care to see anything beyond the

tip of their nose. Let every man take care of himself and devil the hindmost—such was the accepted shibboleth of the time. The struggle for existence, the survival of the fittest and such horrible legacies of the evolution theory completely overpowered the mind of the people. Hatred and jealousy reigned supreme, and there was no amity between man and man, class and class and nation and nation. Even the religion of Christian Europe did not rise up to the mark. It supplied the motive-power for many a political and commercial exploitation, and it was utilised as a tool for some mean and unworthy purposes by the commercial and political magnates. By creating exclusive privileges for its own votaries and claiming for them alone the rights to live under the sun, Christianity revealed before the world, in its naked horror, the ugly trait of the church. Instead of proving a soothing balm for the sore of humanity, religion itself became a great pest. At this juncture the conception of a Universal Religion—the Cult of the Future—was only an imperative necessity. Swamiji rose to the height of expectation before the accredited representatives of the different religions of the world. While different people sang the hallelujah of their respective faiths, he at once delivered the message of a religion which is broad as the sky and deep as the ocean, to which every religion was “only a travelling, a coming-up, of different men and women through various conditions and circumstances to the same goal”—a religion which proclaimed that “the Truth is one though the sages call it by different names.” The ideal of Hinduism which he preached there was all-inclusive and wonderfully catholic. “From the highest spiritual flights of the Vedanta philosophy,” to quote his own words “of which the latest discoveries of science seem like echoes, to the lowest ideas of idolatry with its multifarious mythology, the agnosticism of the Buddhists and the atheism of the Jains, each and all “have a place in the Hindu religion.” The people were astounded by the very directness and boldness of Swamiji’s message. In truth, the idea of the Parliament of Religions was con-

ceived to prove to the world the innate superiority of Christianity. But the engineer was hoisted by his own petard. The lion was challenged and humbled in his own den. The message of Swami Vivekananda is fraught with a great potentiality for religion and science alike. It is destined to usher in a new world where religion will be scientific and science religious.

While he voiced forth the message of his people, 'in the youth and noonday of the West,' in the words of Sister Nivedita, "a nation, sleeping in the shadows of the darkened half of earth, on the far side of the Pacific, waited in spirit for the words that would be borne on the dawn that was travelling towards them, to reveal to them the secret of their own greatness and strength." Swami Vivekananda was born in a critical period of the Indian history. Physically, morally and spiritually, we sank to the nadir of degradation. The political slavery for hundreds of years, the utter decadence of our national culture for want of encouragement and the monopoly of religion by the priests and unworthy Pandits contributed to this downfall. To the keen and penetrative intellect of Swamiji this was but too apparent. Besides, he knew that at the root of our national greatness lay the ideal of the Spirit—a firm belief in the immortality of Self, its strength, splendour, glory and might. Our religion is great because it proclaims the glory of Atman, because it enables man to realise the grandest of all truths—I am Brahman—the undying and unborn Self which the sword cannot pierce, fire cannot burn, water cannot soak and air cannot blow up. Before the consciousness of this identity of the individual soul and Paramatman, all fear vanishes, all narrowness disappears, all cowardice and superstition melt away like the mist before the splendour of the blazing sun. He preached incessantly the message of this Atman throughout the length and breadth of his country in order to raise the sleeping leviathan from its agelong torpor. Again and again he exhorted his countrymen not to look to extraneous help for their national or individual salvation, but


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to tap the fountain of perennial strength that lay hidden within them. He was convinced that the realisation of this great spiritual ideal would alone enable India to rehabilitate her lost glory.

Swami Vivekananda was a message-bearer by Divine right. He spoke "like one having authority and not as the scribes." He is one of those few souls who visit our planet now and then, appointed, as it were, by some Divine Agency. From his very boyhood, he felt that he had a message to give to the world. His Master at once recognised it in him. Therefore Sri Ramakrishna Deva once remarked: "In my Naren the light of Knowledge shines like the sun. He is indeed the lotus with thousand petals." Though appearing like the sounds of distant footfalls at the beginning, the call of this mission became clear to him ere long on account of some very strange experiences he had to undergo during the early part of his life. His thorough knowledge of Indian scripture, philosophy and history, his training and realisation, his Master's great prophecies regarding his future career, his grasp of the Western philosophy, the constant study of the unique life of his Master in which he found the key to our real national existence, his travels all over his motherland during which he availed himself of ready opportunities of comparing her with what she had been and was—all these prepared him and made him fitter to find out the way for our great national deliverance. Mixing with princes and peasants, saints and scholars, he grasped in its comprehensiveness the vast whole of the Indian nation of which his Master's life and personality had been a brief and intense epitome. As writes Sister Nivedita: "These then,—the Shastra, the Guru and the Motherland,—are the three notes that mingle themselves to form the music of the works of Vivekananda. These are the treasures which it is his to offer."

Thus when the great Swami Vivekananda came out before the world to play his part he was irresistible like a lion. Nothing could daunt him, nothing could swerve him from his path by so much as a jot or tittle. He

delivered his own message before the world. He interpreted the books after his own fashion. He did not follow any beaten track. He took humanity ahead with him by clearing the path with his own strength. Thus it was that he wrote to a friend: "I have a message, and I will give it after my own fashion. I will neither Hinduise my message, nor Christianise, nor make it any 'ise' in the world. I will only *my-ise* it, and that is all." Once in Madras he was assailed with the question, "How could you reconcile the bellicose creeds of monism, qualified monism and dualism, whose differences have been so forcefully accentuated by the great Acharyas like Sankara, Ramanuja and Madhva?" He thundered out in response: "Because it was left for me to do it! Because I was born to show this to the world!" Once again he exclaimed in the same strain: "I have realised the Absolute in the superconscious state. I am the proof of the Vedas!" Really in him we find the fulfilment of the scriptural saying: "By knowing Brahman, one verily becomes Brahman."

His message had such supreme force because he always felt the two hands of the Mother holding his own in their grasp. He knew that he was an instrument in the hand of God and that God was working through him. "So long," he wrote to his Gurubhais at the Math from America, "as you have the faith that the Lord is working through me, and will work through me so long as I am in this body, you need have no fear of anything. No evil will befall you!" His only reply to an Englishman who treated him rather ungentlemanly, taking him for an ordinary Sadhu, was, "I am Vivekananda! Who are you?"

If a man's longevity is to be judged by the amount of work he does, then, Swami Vivekananda lived for centuries in that span of ten years that was vouchsafed to him to work in India and abroad. These were years of intense work and incessant struggle. The path before him was not strewn with roses. Like all great souls of his ilk, Swamiji had to pass through many turnpikes and



many doors before he came to occupy the eminence that is his to-day in the world. Malicious campaigns were set on foot against him. But like the snake that raises its hood when smitten, Swamiji also revealed himself strangely during these periods of difficulties and oppositions. Thus he wrote to an American friend in sublime scorn of the world, who brought to his notice a virulent type of machinations organised to belittle him by an interested body of Christian Missionaries :

“What are men? He is with me, the Beloved. He was with me when I was in America, in England, when I was roaming about unknown from place to place in India. What do I care about what they talk—the babies ; they do not know anything better. What ! I, who have realised the Spirit, and the vanity of all earthly nonsense, to be swerved from my path by babies’ prattle ! . . . . .

“I feel my task is done—at most three or four years more of life is left. I have lost all wish for my salvation. I never wanted earthly enjoyments. I must see my machine in a strong working order, and then knowing sure that I have put in a lever for the good of humanity in India at least, which no power can drive back, I will sleep without caring what will be next ; and may I be born again and again, and suffer thousands of miseries, so that I may worship the only God that exists, the only God I believe in, the sum-total of all souls,—and above all, my God the wicked, my God the miserable, my God the poor of all races, of all species, is the special object of my worship.

“He who is the high and the low, the saint and the sinner, the God and the worm, Him worship, the visible, the knowable, the real, the omnipresent, and break all other idols.

In whom there is neither past life nor future birth, nor death nor going nor coming, in whom we always had been and always will be one, Him worship and break all other idols.

“My time is short. I have got to unbreast whatever I have to say, without caring if it smarts some or irritates

others. Therefore, my dear M—, do not be frightened at whatever drops from my lips, for the power behind me is not Vivekananda, but the Lord, and He knows best."

With tremendous success he delivered his message. The world was taken by surprise at its very directness and boldness. But he had to pass through a valley of death before he could attain success in any scheme of his work. Straight he looked at it. He is, indeed, the greatest torch-bearer of the modern age and took humanity ahead with him cheering it always with the cry, "Onward Ho!"

## JESUS THE CHRIST.

BY SWAMI ATULANANDA.

### III

Hidden from human disturbance in a mountain cave, Jesus fasted and prayed for forty days and forty nights. In the seclusion of his retreat he meditated mounting to higher and higher states of consciousness. The world began to vanish like a dream. Veil after veil of delusion was torn aside till at last his soul freed from all bondage soared into the realm of Absolute Existence, Knowledge and Bliss.

But Jesus was not forever to bathe in that ocean of Superconscious Bliss. He had been born for a great purpose, to teach humanity. The world burdened with the heavy load of sin cried out for deliverance. That cry pierced Jesus' heart. And from it came flowing a stream of divine love and compassion. Then the gentle voice of recollection breathed softly into his ears, "This is my beloved son in whom I am well pleased."

With a deep sigh, half conscious, his eyes filled with tears of joy, his face shining with a heavenly light, Jesus stammered in broken accents, "My Lord and my God, Thy will be done."



Even as his soul had risen step by step to the highest realisation, so step by step was the descent to external consciousness.

It was a painful process. Absorbed in God-consciousness Jesus had been lifted above human limitations. Now, gradually, the naked realism of life began to present itself to his vision. He saw spreading before him in moving scenes the torture of his human existence. Three years yet he was to walk on earth—three years of persecution. Only a few would believe in him. The rest would mock and obstruct him. And then the final scene: a howling mob spitting and striking at him, dragging him to Golgotha, nailing him to the cross.

Weak and emaciated from long fasting, these sad forebodings began to agitate his mind, and his human nature shrank from the conflict that awaited him. Then Jesus was tempted.

The coarser temptations of an ordinary man could no longer assail one who from his youth had battled with human passions. But there are subtler temptations met by persons of exceptional spiritual attainment, crucial tests which put to proof the soul's real sincerity. These tests come in the presentation of supernatural powers. These powers when exercised for selfish ends bind the soul to the psychic plane, and put a halt to further spiritual progress.

Jesus, then, shrinking from the terrible mental and physical suffering that awaited him began to question the necessity of undergoing the ordeal. Was he not the Son of God? Could he not shape his own destiny? Could he not accomplish his mission and avoid the torture? An entire life spent in austere self-discipline, abstinence and absolute purity, had given him power over the subtler forces of nature. But he had never tested these powers. Why not try them out? These powers would come most useful to him in his future work. If he could really perform miracles, the people might believe in him. And the absolute assurance that he had power over nature would inspire him with strength and confidence.

As if in answer to these thoughts flashing through his mind, Jesus, in a vision, is suddenly confronted by a bright angel. Satan, personification of man's weaker tendencies, appeared in the disguise of a benevolent spirit to tempt the Saviour.

Is it not always so? Temptations do not approach us in their dark, ugly, coarser nature ; they visit us in their most alluring guise.

In the Gospel of St. Matthew we find these simple words, "And when Jesus had fasted forty days and forty nights he hungered. And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread.' "

Here we see the objectification of Jesus' own thoughts. Weak and faint from fasting, worn with mental agony, craving for food, Jesus' mind laid itself open to doubt. One doubt makes room for others. First Jesus questioned the necessity for his future suffering ; then came the doubt whether or not he really possessed supernatural powers ; and lastly crept in the doubt regarding his sonship to God. "If thou art the Son of God," the tempter said.

Shut off from the presence of God, Jesus now doubted the genuineness of his previous realisations. Was it true that a voice from heaven had spoken, "This is my beloved Son," or had it only been the voice of his own mind? A cloud of gloom seemed to envelop him.

Jesus felt the need of nourishment. There was no food in the desert. He could not begin his work in such a weak condition. The angel's suggestion seemed timely and reasonable. "Let me see if I can perform the miracle," Jesus thought. "Let me see if through the exertion of my will the stones will be transformed into bread."

It was a critical moment. Jesus fixes his eyes on the angel, seems with his glance to bore through the angel. Then his gaze turns inward. His eyebrows contract, his features become set, his body rigid. He stands like an image graven of stone.

A moment. Then comes the reawakening: a tremor



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of the body, a deep sigh. The eyes open. And looking upward Jesus cries out, "Heavenly Father, I *am* Thy son. Do not forsake me. Not in my own power, but in Thy strength I take refuge. To serve Thee will be my food. Nourish me with Thy presence, give me to drink the waters of Thy grace."

Then rebuking the tempter, he said, "It is written, man shall not live by bread alone, but by obeying every word of God."

Jesus had stood the test. His finer, real nature had asserted itself. But a subconscious train of questioning thoughts set into motion is not easily stopped. Another vision follows. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, 'If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest at any time thou clash thy foot against a stone.' "

Yes, even the devil quotes scripture. If we can find no other justification of a weak, sinful act, it is so convenient to quote some text. Scriptures are so elastic, and the mind is so cunning when it acts in self-defence.

As one doubt leads to another doubt, so one victory leads to another victory. Jesus has conquered once. This time there is little struggle. The very suggestion to put God to the test seems low and mean. Instantly Jesus replies, "It is written again, 'Thou shalt not tempt the Lord thy God.' "

And now comes the last trial. Jesus finds himself placed on the summit of a high mountain. And as he looks down into the valley below, the devil shows him the kingdoms of the world passing in a panoramic view before his sight. Jesus gazed upon a scene of unsurpassed loveliness and prosperity. Then the tempter said, "The power and glory of ruling these kingdoms I can give thee. If thou wilt bow down and worship me, all shall be thine."

This was by far the severest test. There was then

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a way to escape from his suffering. By accepting the offer, by a slight compromise of conscience, Jesus could be made king over vast dominions. That was exactly what the Jews expected of their deliverer. And would he not reach their hearts far better if he had worldly power, if he could offer them a prosperous kingdom and independence?

It seemed so plausible, so practical. But no, Jesus' pure heart could not for long be deceived by sophistry. Independence does not make a nation holy ; rather, holiness brings independence. By becoming free in the prevailing state of corruption the Jews would only exalt in their newly acquired power, and their sins would increase. The nation must change her heart ; then external conditions would improve of themselves. A violent and sudden change would not improve the soul of the race.

And had not God shown him that his mission could be fulfilled only through suffering? Had he not seen God's plan unroll itself before him? Was it not the Father's will that he would suffer, taking upon himself the sins of his race? He must not give in to Satan—his own impatient, stubborn will.

Not by a life of ease and prosperity and worldly power could his great mission be served. His path had to be one of patient suffering, of worldly disappointment, of human ignominy. Through renunciation, by surrendering to God's will, through suffering, great things are accomplished.

When he comes to this decision the struggle is over. Jesus raising himself to his full length, his eyes flashing with indignation, facing the tempter, flings at him the stern command, "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve!'"

The victory was complete. Divinity had triumphed. Faith, sincere faith had conquered doubt. Satan, defeated, slinks away covered with shame. The vision melts away. Jesus is left master of the situation. He had triumphed over his own mind.



The combat, however, leaves Jesus utterly exhausted. He sinks down to the earth. The pallor of death is upon his face, he is about to swoon.

But the angels of heaven have watched the conflict. Now they descend with song and music, and minister unto the Lord. They bathe his throbbing brow, feed him with the nectar of life. And holding him up in their arms, they comfort him with the message of his Father's love, and the assurance that all heaven triumphs in his victory. And placing flowers at his feet they worship him.

Jesus, refreshed in body and mind, jubilant in spirit, guided by his Father's hand, leaves the mountains for the plains of Galilee. His great heart goes out in sympathy for man. And he begins his work, not to rest till his task is done, and his sacrifice is complete.

We cannot follow Jesus during his three years of public life. We can only hint at the main principles that inspired his own life, and which he presented to those who heard him.

Jesus taught, as all Avatars have taught, that religion should not stop at external observances. It must become an experience of the heart. It must express itself in a holy life of love and service to God and man. By giving the Jews a higher code of ethics and morals he wanted to improve their national character. By placing before them a higher conception of God he wanted to rouse their spiritual nature.

To the Jews God was a far distant stern Judge, before whose tribunal every human being, after death, must appear for judgment. Jesus gave them a nobler ideal. He taught them to look up to God as to a merciful, loving Father, close to every human heart that will accept Him, not a God to be met after death, but an ever-present Spiritual Reality to be known here and now.

To know God, he said, man must be born again: the human consciousness in man must die, that the Spiritual Consciousness may take birth. For "God is Spirit; and they that worship Him must worship Him in

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spirit and in truth." And knowing how difficult it is for the human mind to rise to God-consciousness, he revealed his own divinity, and his power and willingness to help all humanity to reach that state. "I came forth from the Father," he said, "and am come into the world: again, I leave the world and go to the Father," for, "I and the Father are one." "Verily, verily, I say unto you, He that believeth in me hath everlasting life."

The human in Jesus served him only to carry out his mission in this world, to do the will of his Father. The divine in him united him constantly with God. That others might also enjoy this communion with God, he taught the path of devotion, of prayer without ceasing, of renunciation and self-surrender to God.

Let us remember that though Jesus laid aside his body amidst scenes of greatest humiliation, his spirit rose to the Realm of Bliss from which he came, where even now he shines, in his own sphere, as one of the great luminaries, a centre of Light and Love in the infinite ocean of Existence, Knowledge and Bliss.

And every one who takes refuge in him finds within his own heart a ray of Jesus' luminosity; feels his infinite love ever drawing like a magnet; hears his voice calling, ever calling, from within, "Come unto me, and I will give you life immortal."

For this was Jesus' prayer: That they all may be made perfect in one; as thou, Father, art in me, and I in thee, that they also may be one in us.

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## SRI KRISHNA AND UDDHAVA.

(Continued from p. 89.)

अर्थस्य साधने सिद्ध उत्कर्षे रक्षणे व्यये ॥

नाशोपभोग आयासस्त्रासश्चिन्ता भ्रमो नृणाम् ॥ १७ ॥

17. Whether in the acquisition of wealth or, after it has been acquired, in the increase, maintenance, expenditure, enjoyment or loss of it, men undergo exertion,<sup>1</sup> fear, anxiety and delusion.

[<sup>1</sup> *Exertion &c.*—as the case may be.]

स्तेयं हिंसानृतं दम्भः कामः क्रोधः स्मयो मदः ॥

भेदो वैरमविश्वासः संस्पर्धा व्यसनानि च ॥ १८ ॥

एते पञ्चदशानर्था ह्यर्थमूला मता नृणाम् ॥

तस्मादनर्थमर्थाख्यं श्रेयोर्थी दूरतस्त्यजेत् ॥ १९ ॥

18-19. Theft, injury to others, falsehood, ostentation, lust, anger, pride, haughtiness, dissention, enmity, distrust, competition and the three kinds of indulgence—these fifteen evils pertaining to men are considered to be the outcome of wealth. Therefore one desirous of well-being should shun from a distance the evil known as wealth.

[ The evil effects of riches are set forth in verses 18-21.

[<sup>1</sup> *Three kinds &c.*—viz. those relating to sex, wine and gambling.]

भिद्यन्ते भ्रातरो दाराः पितरः सुहृदस्तथा ॥

एकास्त्रिधाः काकिणिना सद्यः सर्वेऽरयः कृताः ॥ २० ॥

20. Brothers, wives, fathers and friends, who were very near and dear to the heart, are all instantly alienated and turned into foes by even an insignificant sum of money.

अर्थेनाल्पीयसा ह्येते संरब्धा दीप्तमन्यवः ॥

त्यजन्त्याशुस्पृधो घ्नन्ति सहसोत्सृज्य सौहृदम् ॥ २१ ॥

21. Even the least amount of money upsets them and inflames their anger, so that they immediately part company, and all at once abandoning cordiality they rival and even kill one another.

लब्ध्वा जन्मामरप्रार्थ्यं मानुष्यं तद्द्विजाग्रताम् ॥

तदनादृत्य ये स्वार्थं घ्नन्ति यान्त्यशुर्मा गतिम् ॥ २२ ॥

22. Attaining a human birth which even the gods covet, and being good Brahmanas at that, those who disregard this and mar their own interests,<sup>1</sup> meet with an evil end.

[1 *Interests*—viz. Self-realisation.]

स्वर्गापवर्गयोर्द्वारं प्राप्य लोकमिमं पुमान् ॥

द्रविणे कोऽनुषज्जेत मर्त्योऽनर्थस्य धामनि ॥ २३ ॥

23. What mortal man would, after attaining this body which is the gateway to heaven and liberation, get attached to money which is the abode of evil?

देवर्षिपितृभूतानि ज्ञातीन्बन्धूंश्च भागिनः ॥

असंविभज्य चात्मानं यक्षवित्तः पतत्यधः ॥ २४ ॥

24. The miser who hoards money like the proverbial Yaksha,<sup>1</sup> without sharing it with the gods,<sup>2</sup> the Rishis, the manes, lower animals, relatives,<sup>3</sup> friends and other legitimate shares in it as well as himself, goes to degradation.

[1 *Yaksha*—a species of superhuman beings possessing immense wealth which they simply keep hidden without using it for themselves or others.

2 *Gods &c.*—The reference is to the *Panchayajna* or the fivefold sacrifice which every householder is required to perform.

3 *Relatives &c.*—coming under the head of 'man' in the list.]

व्यर्थाऽर्थेहया वित्तं प्रमत्तस्य वयो बलम् ॥

कुशला येन सिध्यन्ति जरठः किं नु साधये ॥ २५ ॥

25. Oh, I was deluded by a fruitless search for wealth which has now gone, along with my age and



strength. Well, what could a decrepit man like me achieve through that which helps men of discrimination alone to attain the goal?

कस्मात्संक्लिश्यते विद्वान्व्यर्थयाऽर्थेहयाऽसकृत् ॥

कस्यचिन्मायया नूनं लोकोऽयं सुविमोहितः ॥ २६ ॥

26. Why are even learned men tormented time and again by the vain quest for wealth? Surely this world is utterly deluded by Somebody's inscrutable Power.<sup>1</sup>

किं धनैर्धनदैर्वा किं कामैर्वा कामदैरुत ॥

मृत्युना ग्रस्यमानस्य कर्मभिर्वीतजन्मदैः ॥ २७ ॥

27. What can a man in the jaws of death want with wealth or the bestower of wealth, with desires or those who fulfil those desires, or with works<sup>1</sup> which but lead to rebirth?

[1 *Works*—such as the *Agnihotra* which being done with selfish motives never confer liberation.]

नूनं मे भगवांस्तुष्टः सर्वदेवमयो हरिः ॥

येन नोतो दशामेतां निर्वेदश्चात्मनः प्लवः ॥ २८ ॥

28. Surely the Lord Hari, who is the embodiment of all the gods, is pleased with me, for He has brought me to such a crisis, in which I have got that world-weariness which is a raft<sup>1</sup> for the struggling soul.

[1 *Raft*—to cross the ocean of transmigration.]

सोऽहं कालावशेषेण शोषयिष्येऽङ्गमात्मनः ॥

अप्रमत्तोऽखिलस्वार्थे यदि स्यात्सिद्ध आत्मनि ॥ २९ ॥

29. So during the remainder of my life—if at all there is any left—I shall mortify the body, satisfied with the Self alone and attending to all that conduces to well-being.

तत्र मामनुमोदेरन्देवास्त्रिभुवनेश्वराः ॥

मुहूर्तेन ब्रह्मलोकं खट्वाङ्गः समसाधयत् ॥ ३० ॥

30. May the gods who rule the three worlds bless me in this! Well, Khattânga<sup>1</sup> attained to the sphere of the Lord in twenty-four minutes.

[1 *Khattânga*—was a king who coming to know through the kindness of the gods that only 24 minutes of his life was left, devoted himself whole-heartedly to the meditation of God and in that short time attained realisation.]

(*To be continued.*)

## NEWS AND NOTES.

### THE RAMAKRISHNA MATH AND MISSION CONVENTION.

The first Convention of the Ramakrishna Order will be held at the Ramakrishna Math, Belur, the headquarters of the Order, from the 1st to the 7th of April, 1926. All the branch centres as well as the lay members of the Mission have been invited to attend the session. The object of this momentous gathering is to discuss the ideals of the Order and to devise means for translating them into practice by a hearty co-operation among the different centres. In connection with this there will be three public meetings—two of them devoted to religious lectures by distinguished Swamis as well as sympathisers of the Order and the third to a lecture on Hygiene by a Calcutta specialist, illustrated by bioscope. It is hoped the functions will be a great success. Friends of the Order can help in the work of the Convention by contributing to its funds. Particulars may be had on application to the Secretary of the Convention, P. O. Belur, Dt. Howrah.

### SWAMI PARAMANANDA IN INDIA.

We accord our hearty welcome to Swami Paramananda who has just returned to India after his long sojourn in the United States of America for a period of nearly fifteen years. As the readers of the Prabuddha Bharata are aware, he has been successfully preaching the Gospel of Vedanta to the citizens of America from his centres at Boston and La Crescenta in California since the year 1906 when he first went to the West. He is not only an impressive speaker, but also a fine poet, having already published several dainty volumes which have been well appreciated by the Western public. The Swami will stay in his



mother-country for a few months, in the course of which he wishes to visit some of the centres of the Ramakrishna Order. The Ananda Ashrama which he has recently started at La Crescenta is growing apace, and he will return there in the ensuing summer, probably accompanied by one or two other Swamis to help him in his work. Swami Paramananda looks extremely youthful for his age, and is very kind and genial in his dealings with the public.

#### THE BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

The sixty-fourth birthday anniversary of Swami Vivekananda that fell in the month of January, 1926, was celebrated with due pomp and solemnity in India, Burma and Ceylon, and some countries of the West. Here in India his birthday has become a national festival and found a place in the national calendar, and it was observed throughout the length and breadth of the country as a day of consecration with Puja, Homa, feeding of the poor and a discussion of his life and teachings. Abroad, specially in the Federated Malay States, Persia and the United States of America, his followers and admirers observed the day with great fervour and enthusiasm.

It is indeed a happy sign of the times that the number of the admirers of the Swami is increasing day by day, and we are getting reports of his birthday celebration from many parts, which, we are sorry to say, we cannot publish in our paper for want of space. One thing that we want to emphasise here is that let us not, in our admiration for the man, forget the principles that he embodied in life. Swami Vivekananda was the personification of religious toleration, soul-force and service of humanity. Let us all remember that and try to imitate him when we celebrate his birthday.

#### THE ANTI-MALARIA CONFERENCE AT THE BELUR MATH.

A conference of all the Anti-Malaria Societies in Howrah and Hooghly districts was held at the Rama-

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krishna Math, Belur, Howrah on Sunday, 7th February, at 1-30 p.m. About 300 delegates representing 80 societies attended the conference. Besides several visitors from Calcutta, Belur and other places, the representatives of the Central Anti-Malaria Society and the Health Officers of Howrah and Hooghly, the following gentlemen were present on invitation: Sir K. C. Bose, KT. ; Dr. Bepin Behari Ghose of Calcutta ; Mr. G. S. Dutt, I.C.S.; Major J. C. De, I.M.S., Police Surgeon, Calcutta ; Ray A. C. Banerjee Bahadur, M.A., M.L.C. ; Mr. N. N. Bose, Bar-at-Law of Bengal Scouts ; Ray Dr. G. C. Chatterjee Bahadur ; and Mr. A. M. Watson, Editor, 'Statesman.'

The Belur Boy Scouts with their picturesque dress made a guard of honour for the delegates and visitors arriving at the conference. Miss J. MacLeod presided over the deliberations and Brahmachari Bhairav Chaitanya of the Belur Math took an active part in the convening of the conference and did much to make it a success. The following resolutions were passed at the conference :

1. How the Boy Scouts Movement could be utilised for carrying on anti-malaria work in villages.

2. To request the Government to form a Provincial Village Improvement Board consisting of all the high Officials of the different departments of the Government to solve all the difficulties of the Anti-Malaria Societies and villages.

3. To form Boards on a co-operative basis consisting of representatives of all the Anti-Malaria Societies concerned for excavating the dead rivers, the Saraswati and the Kana-Damodar, by issuing shares and taking loan from the Government which will be repaid in instalments by profits from irrigation and fishery rights.

Srijut Tarak Nath Mukherjee, M.L.C., Vice-Chairman, District Board, Howrah, has been elected President, and Ray A. C. Dutt Bahadur, Retired District Magistrate, has been elected Vice-President of the provincial committee formed.

THE RAMAKRISHNA MISSION VIDYAPATH, DEOGHAR.

The Griha-Pravesh ceremony of the Ramakrishna Mission Vidyapith, a residential school for boys at Deoghar, Bihar, took place on the morning of the 18th January last.

Srimat Swami Shivananda Maharaj, President, Swami Shankarananda, Swami Dhirananda and several other Sannyasins and Brahmacharins of the Ramakrishna Mission graced the occasion by their presence. Many guardians of the Vidyapith boys, together with a number of other guests and a big representative gathering from the local public, made the function a really imposing one.

The sublimity of the occasion was heightened when Srimat Swami Shivananda Maharaj carried with due reverence the portrait of Sri Ramakrishna to the new buildings and performed Puja and Aratrik in the midst of the blowing of conches, singing of hymns and religious songs. The guests then attended the worship of Goddess Saraswati, which was being performed in the neighbouring room. At about 2 p.m. all invited, monks, guests and also poor labourers of the locality, were sumptuously entertained with Prasad.

The annual prize distribution ceremony of the institution was held on the following day at 3 p.m. After some beautiful recitations by the boys, Srimat Swami Shivananda Maharaj distributed the prizes, and the meeting was concluded by short addresses to the boys, given by His Holiness and Swami Nirvedananda.

The delight and enthusiasm of all present made the function a complete success.

THE COMING KUMBHA MELA.

We beg to announce to the public that the Purna Kumbha Mela comes off at Hardwar in 1927, after a lapse of twelve years. Considering the improvement and expansion of roads and railways and other available conveyances, we expect that a far larger number of pilgrims will congregate at Hardwar than at the past Kumbha Mela celebrations.

The Ramakrishna Mission Sevashrama at Kankhal, Hardwar, will take up the work of alleviating the sufferings of the sick, helpless pilgrims in all possible ways on the occasion. As pre-arrangement is imperatively necessary to meet the exigencies of the situation properly and successfully, the Sevashrama is preparing itself beforehand and is appealing to the generous public for funds.

The work of the Sevashrama in this line will comprise the following items :—(i) *Permanent Hospital Relief Section*. It will have 1 doctor, 2 compounders, 1 dresser and several nurses, and they will be in charge of the Permanent Hospital, except the Cholera Section. (ii) *Temporary Relief Section*. It will have 1 doctor, 1 compounder and 2 nurses, and they will go round every day from camp to camp to find out patients, who are unable to come to the Sevashrama, and treat them there. They will also inform the Headquarters, if they find any case requiring removal to the Hospital. (iii) *Special Cholera Relief Section*. This department will consist of several groups of volunteers, and they will attend to the nursing of cholera patients in a Special Ward, bring in patients on Ambulance cars, burn dead bodies and disinfect the affected areas. (iv) *Kitchen Section*. The workers of this Section will take charge of the Kitchen and Stores and prepare food for the patients, workers and guests.

To carry out this plan successfully the Sevashrama will have to requisition the services of several trained workers and doctors from outside. Moreover, medicines, diets and other necessities will be needed specially for that occasion. All these will involve a great expense. We hope that the generous public will come forward and send in their contributions in time, so that the Sevashrama may work out its noble scheme of service. Contributions may be sent to the following addresses :—(i) Swami Kalyanananda, Secretary, R. K. Mission Sevashrama, Kankhal, Hardwar, U. P. (ii) Manager, Udbodhan Office, 1 Mukherjee's Lane, Baghbazar, Calcutta. (iii) President, R. K. Mission, Belur, Howrah, Bengal.