

Prabuddha Bharata

OR AWAKENED INDIA

* * * *

DECEMBER, 1929

“ All religions are, at the bottom, alike. This is so, although the Christian Church, like the Pharisee in the parable, thanks God that it alone is right, and thinks that all other religions are wrong and in need of Christian light. Christianity must become tolerant before the world will be willing to unite with the Christian Church in a common charity. God has not left Himself without a witness in any heart, and men, especially men who follow Jesus Christ, should be willing to admit this. In fact, Jesus Christ was willing to admit every good man to the family of God. It is not the man who believes a certain something, but the man who does the will of the Father in heaven, who is right.”—Swami Vivekananda.

Editorial Office :

MAYAVATI, ALMORA, HIMALAYAS

Publication Office :

182A, MUKTARAM BABU STREET, CALCUTTA

SUBSCRIPTION : Inland Annually Rs. 4, Single Copy As. 7.
Foreign Annually \$3 or 11s.

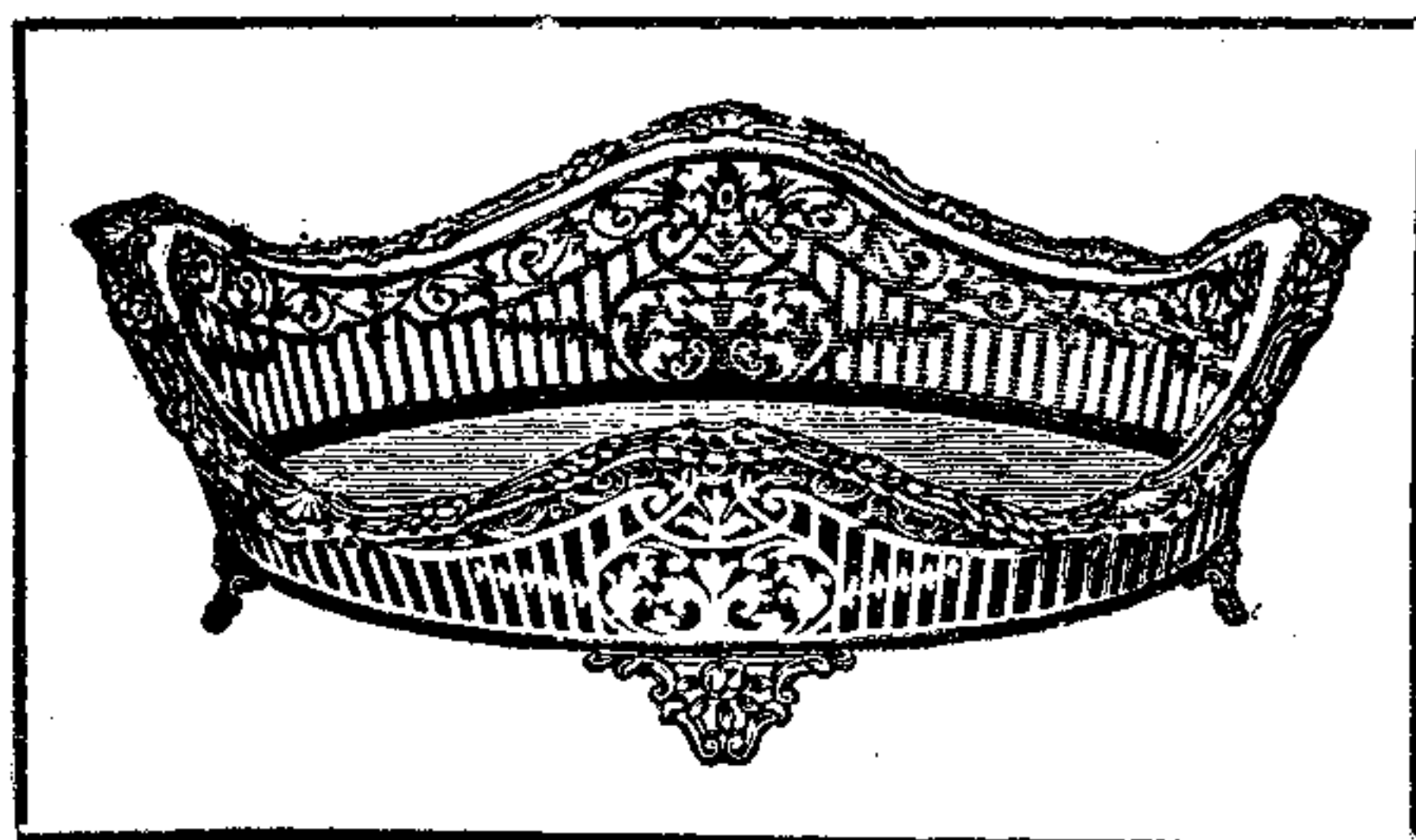
PRABUDDHA BHARATA

DECEMBER, 1929

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Notice for change of address should reach us before the 20th of the previous month.—Manager, P. B.



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Prabuddha Bharata

DECEMBER, 1929

Volume XXXIV



Number 12

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

UNPUBLISHED LETTERS OF SWAMI VIVEKANANDA

XXII

ENGLAND,
23rd January, 1896.

. . . I have been smelling something since last few issues of *The Brahma-
vadin*. Are you going to join the h—s? This time you simply gave yourselves
up. Why, you get in a notice of the h— lectures in the body of your notes. Any
suspicion of my connection with the h—s will spoil my work both in America and
England and well it may. They are thought by all people of sound mind to be
wrong, and true it is that they are held so, and you know it full well. I am afraid
you want to overreach me. You think you can get more subscribers in England
by advertising C.? Fool that you are.

I do not want to quarrel with the h—s, but my position is entirely ignoring
them. . . .

Now I would have no traitors, I tell you plainly, I would not be played upon
by any rogue. No hypocrisy with me. Hoist your flag and give public notice
in your paper that you have given up all connections with me, and join the . . .
camp of the h—s or cease to have anything whatsoever to do with them. I give
you very plain words indeed. I shall have one man only to follow me but he
must be true and faithful unto death. I do not care for success or no success. I
am tired of this nonsense of preaching all the world over. Did any of C.'s people
come to my help when I was in England? Fudge! I must keep my movement
pure or I will have none.

Yours,
V.

P.S. Reply sharp your decision. I am very decided on this point. *The Brahmavadin* is for preaching Vedanta and not h— I almost lose my patience when I see these underhand dealings. . . . This is the world—those whom you love best and help most try to cheat you. . . .

XXIII

BENARES,
12th February, 1902.

May all powers come unto you! May Mother Herself be your hands and mind! It is immense power—irresistible—that I pray for you, and, if possible, along with it infinite peace. . . .

If there was any truth in Sri Ramakrishna, may He take you into His leading, even as He did me, nay, a thousand times more!

THE CHRIST WE WORSHIP

BY THE EDITOR

“If I, as an Oriental, have to worship Jesus of Nazareth, there is only one way left to me, that is, to worship him as God and nothing else.”—*Swami Vivekananda*.

I

Christmas is drawing nigh with its celebration of the sacred birth of Jesus, and as usual, many of the *Ashramas* and centres of the Ramakrishna Order as also many Hindu householders will observe the occasion with reverence and devotion. We are not unaware that this catholicity of ours is being misunderstood and misinterpreted in some quarters. The attitude of the Christian missionaries in this matter is well-known. It would not be out of place, therefore, if we write a few words in explanation of our outlook.

Not long ago, a very prominent Hindn gentleman referred to our observation of the birthday of Christ as of other Incarnations and prophets and deprecated it as giving a handle to the enemies of Hinduism. He clearly told us that what we consider as our catholicity is looked upon by many non-Hindus as want of religious conviction. This objection has no doubt some force. There are also other objections. Why do we worship Christ as a Divine In-

carnation? How are we convinced of his Divinity? Or is it a slavish homage to the religion of the ruling race? Will not such worship take away from the distinctions of Hinduism and make it liable to be demoralised? These are questions that require to be properly answered.

We must say that the Christian missionaries in India have done a great dis-service to us in this matter. Why we revere Christ we shall explain later on. This reverence of ours has been exploited by the missionaries to prove to the world the growing Christianisation of India. Such a claim is after all foolish. But the result of it has been that many Hindus have stiffened their attitude towards the growing assimilation of Christ into Hinduism, and to that extent Hinduism has been the loser. It is not in this way that the servants of Christ should serve their Master. We shall cite one example. In the early days of the Ramakrishna Order, shortly after the passing of Sri Ramakrishna, the disciples of the Master, those who had already renounced the world and were

living in the monastery at Baranagore, went to the village Antpur and there talked of Christ on the Christmas Eve. We quote from the *Life of Sri Ramakrishna*:

“During the latter part of December, 1886, the members of the Baranagore monastery went to Antpur at the invitation of Baburam’s mother. Here Narendra gathered all the young disciples of the Master and in the fervour of spiritual enthusiasm which was evoked here, the bond of fellowship among them was definitely sealed. The enthusiasm reached its height, quite unconsciously, on Christmas Eve, when before a burning log of wood Narendra and his brothers kept vigil, talking passionately of the life of Christ and the glories of renunciation. This stirred up the dormant spirit of renunciation in those who had lagged behind, and shortly after their return, the Baranagore monastery had its full complement of monks, all pledged to a life of the highest asceticism.”

This is all that took place. Yet some missionaries have explained it as Christ giving birth to the Ramakrishna Order. One Christian weekly wrote that the Ramakrishna Mission was profoundly influenced by Christianity. Yet when we requested the editor to furnish facts and figures to substantiate his remarks, he observed a discreet silence. The mistake of the Christian missionaries lies in the fact that they observe only one fact and at once jump to a general conclusion. If they note all the facts and influences that have gone to make the Ramakrishna Order, or the mind of the modern Hindus, they will find that Christ is but one of the many influences, and not a very powerful influence for the matter of that. Another mistake is that they often mix up the Western civilisation and Christianity. We have been much influenced by the Western civilisation. But the Western civilisation is not necessarily Christianity. If we strictly analyse the powers that have builded up the Ramakrishna Order, we shall find that the influence of Christian-

ity is infinitesimal. Take *The Gospel of Sri Ramakrishna* in which the daily conversations and movements of the Master are faithfully recorded. How many references are there to Christ or Christianity? Yet it is these divine talks that built up the life of the disciples. And after the passing of the Master, how long did they dwell on Christ? No doubt on some holy days of Christianity they sometimes discussed the life and teachings of Jesus; but so they did of the other prophets and Incarnations. Much is sometimes made of the disciples’ and especially of Narendra’s attraction for that great book, *The Imitation of Christ*. But they forget in their zeal that the beauty and attraction of the book does not consist in its being written by a Christian monk in his passionate devotion to Christ, but in the fervid expression of love, devotion, self-resignation, humility, renunciation and other such spiritual qualities which belong as much to Christian religious life as to all others. It is the expression of those universal spiritual qualities,—so eloquent, so passionate, so sincere,—that evoked the appreciation of the disciples and they loved this book and still love it. But it should be mentioned that by the time the Ramakrishna Mission was organised by Swami Vivekananda after his return from the West, the *Imitation* was almost entirely forgotten. Says Sister Nivedita in her *The Master As I Saw Him*, “ ‘ Silence, all ye teachers! And silence, ye prophets! Speak Thou alone, O Lord, unto my soul!’ was, years after a sentence that the Swami quoted at a venture as all that he then remembered of Thomas á Kempis. For it is perhaps needless to say that while this book took its place by degrees amongst experiences remembered, the Gita grew every day in fullness of power and beauty in the minds of these Hindu children of Ramakrishna.”

Then there is the most important consideration: the methods of *Sādhanā*. The greatest formative influences are these daily practices. How much of

Christianity has been indented into them? *Nothing*. For the methods are all purely Hindu—that is to say, so far as the members are born Hindus and we know that the original disciples were all Hindus, and even now the non-Hindu elements in the membership of the Order is negligible. The daily life that is lived in the monasteries of the Order are purely Hindu, except so far as the general life of India has been influenced by Western culture and institutions. We still worship idols and believe in them. The superstitious scriptures are still holy to us. And our aspiration is still the realisation of that beatific state which has been proclaimed in India from times immemorial as the goal of all life.

How then are we deeply influenced by Christianity? It is not at all our purpose to deny that Christ has cast some influence on us. We revere him as one of the Divine Messengers. And surely that reverence must have its influence. But what we contend is that placed beside the other influences, it is not such as the missionaries claim. Is it not foolishness to say that Christ was the origin of the Ramakrishna Order when we know that Sri Ramakrishna himself had ordained eleven of his disciples as monks and had left instructions with his chief disciple to build up the Order?

As regards our philanthropic works, we must say that the Western methods of organisation have been of much help to us. But the spirit of service had not to be borrowed from any one. Was it not in India that hospitals for even animals had been established in the middle ages? Was not the great Buddha's ideal enough for us, supposing that the Hindu teachings and examples did not suffice? And then, service, love, these can never be learnt from any one. These must awake anew in every heart. The spirit must be there already. Only the expressions and their methods can be learnt.

Some two or three years ago, Mahesh Chandra Ghosh, in course of a review

of a book on the Christ by a Christian missionary, pointed out that there was nothing in the life and teachings of Christ, which was not already in Hinduism. He gave an impressive catalogue in support of his thesis. When the missionaries claim that they are going to fulfil Hinduism by their propagation of Christianity, they must be prepared to receive such answers. We must say, however, that we do not entirely accept Mr. Ghosh's attitude. It is quite true that there is, when analysed, nothing new in Christ's teaching; yet the whole is something unique and as such deserves to be assimilated into Hinduism.

II

Therefore we say that Christian missionaries are doing a disservice to Hinduism by their extravagant claims when the result of such claims is only a stiffened attitude on the part of the Hindus. For we do want to assimilate the Christ, because to assimilate more and more and to become universal every moment is the fundamental aim of Hinduism. The moment Hinduism will become narrow and limited, it will die. Universality is the very basis of its existence.

This universality and catholicity is often misunderstood as want of conviction and indifference. That is because the ideas of God and religion prevailing among large sections of humanity are often crude and partial. Two facts have to be remembered: It is only in the mystic, superconscious state that we can derive any knowledge of God or the spiritual realities, and that not all, even there, can have the full knowledge of them. We have referred to these points in our September article. The idea of God as formed by the intellect is not the God that our whole being craves to possess. Reason concludes according to the ideas it has been previously moulded by. Our education, prevailing conceptions of the time, social needs and environments, all these contribute to our idea of God. It is the creation of the

intellect and moral consciousness. But in the superconscious state, our whole being is concentrated, it becomes one. And then, the vision of God bursts on it. It is supernal. The intellect cannot conceive that entrancing vision. We then understand that it is foolish to dogmatise about God. Who knows how He will reveal Himself to us? We feel that there can be no defining of Him. There are those who see only a little of Him. They may make the blunder of thinking that God is all that *they* know. But there are others who see various aspects of Him,—they can no longer be fanatical. It is a misfortune of the Semitic religions that they do not believe in the multiple vision of God. India has been very fortunate in this respect. We have various records of God-vision, describing God in infinite variegation. In India the conviction is deep-rooted that God has various aspects and forms, and that according to one's spiritual tendencies and capacity, one perceives one form or another of God. Those who are "large vessels" may have visions of several aspects of God. But none can say he has exhausted Him. This conviction saves us from yielding to the generalisations of the intellect which would fain stereotype the conception of God according to its background. It also saves us from dogmatism and fanaticism. This conviction makes all the difference between Hindus and non-Hindus in matters of religious outlooks.

It will be seen from what we have said above that we have as a race an innate tendency to look always for more and more of God. The revelation of God is not yet exhausted. We have not known all of Him yet. So we watch. Perchance in other times and countries there have been other revelations that we do not know of. It is quite probable that in future there will be further revelations. So we watch with reverence and welcome in our heart. We cannot make that distinction between one revelation of God and another, which seems so necessary and final to the non-Hindus. These are not two

different Gods, but two expressions of the same Beloved, and in whatever form, He is always the same. Through the many, there is always the One. The charge of the non-Hindus that Hindu catholicity is tantamount to indifference is, therefore, extremely ill-informed and baseless. *Our conception of God differs from theirs, that is all.*

Fortunately, however, this extreme monotheistic tendency of the West is already being called in question. The complete fairness of the Hindu attitude is being appreciated by the better minds of the West. That God is not limited within a single vision is appearing more and more true to them, and they are learning to revere the other revelations. But apart from this, there are other forces at work,—the forces of life itself. The modern civilisation with its emphasis on individual solidarity and uniqueness, and its recognition of the multiplicity of life's expression, is coming to feel, though slowly, that the fulfilment of individuals and of life cannot be through one fixed distinct spiritual form, but that there must be at the end also as much variety as there is now in the middle. It is not a denial of fundamental unity, however. The ideal that is slowly emerging is of unity in variety. The various psychological conditions of the modern times demand the promulgation of a so-called polytheistic religion. Thus Aldous Huxley, one of the most brilliant of modern English essayists, a grandson of the famous Thomas Henry Huxley, writing in an American monthly recently, observes:

"Monotheism and polytheism are doctrines equally necessary and equally true. Man can and does conceive of himself and of the world as being, now essentially many, and now essentially one. Therefore—since God, for our human purposes, is simply life in so far as man can conceive it as a whole—the Divine is both one and many. A purely monotheistic religion is thus seen to be inadequate and unrealistic. . . . If men are ever to rise again from the depths into which they are now descend-

ing, it will only be with the aid of a new religion of life. And since life is diverse, the new religion will have to have many Gods. Many ; but since the individual man is a unity in his various multiplicity, also one . . . It will have to be all, in a word, that human life actually is, not merely the symbolical expression of one of its aspects."

So we Hindus need not be perturbed by meaningless criticism. The tendency of the world is towards accepting our view-point. The time will soon come when people will feel that any fanaticism and narrowness is unbecoming of their dignity. They will feel that it is unnatural to look upon God as giving one revelation only and that there can be no end to our knowing of Him. It is said that Sri Ramakrishna's strongest rebuke to any who would fail to appreciate different revelations of God, was to call him "one-sided." The day will come when every cultured man will feel that to be "one-sided" is a great shame. Fanaticism is often glorified as *Nisthâ*, one-pointed devotion or what is called religious conviction. But *Nisthâ* is not really fanaticism. An important point of practical religion has to be considered here.

Though the Hindus believe that the revelation of God is endless and diverse, they yet know that in order to raise the mind to the Divine level where alone spiritual realisations are possible, it is necessary to concentrate on one particular aspect of God and pursue it till it is fully realised. We should not take up one aspect to-day and another the next day. Sri Ramakrishna used to explain this point in many different ways : If a man wants to dig a well, he must continue to dig in one place till water has been found. Again, if a man wants to climb to the roof of a house, he may do so in various ways, by means of a staircase, or a rope-ladder, or a bamboo. He, however, must choose one of them and use it till he has reached the roof. If he changes his means again and again he will never reach it. This fixity is called *Nisthâ*. It is a necessary limita-

tion. Of course, such as we most of us are, we cannot but accept this limitation in our practical spiritual life. But this acceptance must be earnest and sincere. That is to say, our *Samskâras*, innate tendencies, naturally incline us towards a particular aspect of God. Hinduism fortunately speaks of God in various forms and aspects, and there is thus a wide range of choice. So we choose according to our inclinations. Our whole soul goes to the particular aspect we have chosen, and we try so that our consciousness and life may become moulded to the being of God in that aspect. This is *Nisthâ* and *Sâdhanâ*. This is absolutely necessary. [By the way, we must mention that there is also a way by which the mentality may be created, which will be all-inclusive and universal. We spoke of it in our March article. But we admit that that path is yet trodden by few.]

But there is a danger lurking behind this *Nisthâ*. It may easily lapse into fanaticism and narrowness. We may, in our zeal, forget that there are other aspects of God equally dear and valid. This danger is obviated by constantly remembering that God is illimitable and that our own chosen aspect is only a part, not the whole, of Him. This recollection will make us humble and open-minded. We shall become more and more catholic. We shall not deny any aspect of God, but shall welcome it with reverence, though our own temperament may not be quite conformable to it. But we must point out clearly that *Nisthâ* is quite different from what is generally called religious conviction. Religious conviction presupposes a discrimination between right and wrong religions. We search and find out the true religion and we are convinced. *Nisthâ* does not presuppose any such search of the true among the false. All are true, but we choose according to our likes, that is all.

III

So we need not trouble ourselves much about religious conviction. For

we have *Nisthā*, we know, and our religious outlook is different from that of our critics. And about the fear of our co-religionists that we are unconsciously being influenced by the religion of the ruling race, need we say that it is absolutely baseless? We do not deny that the fear is not unnatural. Subject races have often been thus dominated by the culture and religion of the ruling nations, and their degradation has been inevitable. But in the present case, we cannot say that it is such a domination. We are aware that the cultural aggression of the West in India has been great, and that even now we have not outgrown completely our infatuation for Western ideas and institutions even when they are positively harmful. We have almost lost touch with the soul of India. And it is true there was a time when to become a Christian was considered a height of fashion. But that extreme phase is passed now. We are slowly waking up to the dangerousness of our situation, and the soul of India has already asserted itself, though it may not be quite apparent in all departments of our life. But in so far as *we* are concerned, and we believe there are many others who stand with us, we do not think that our homage to Christ is a slavish one. We stand for Hindu orthodoxy and yet for all that is true and real in other cultures and religions; because orthodox Hinduism is not irreconcilable with catholicity, but is on the other hand synonymous with it. Surely we cannot be accused of imitation and subservience. We see that Hinduism has in its bosom scope for any number of creeds, in fact it wants more and more of them to be of ever greater service to humanity. To recognise Jesus Christ and other alien prophets and to assimilate them and their teaching are, according to us, a fulfilment of our duty to our religion. Especially in the present age, we must remember that Hinduism has a very

onerous task before it. First of all, Hindus must live, and that cannot be unless we become again spiritually aggressive. It has been the privilege and great function of Hinduism to assimilate all new-comers into its fold. It has not done this duty by Islam fully yet, nor by Christianity. This failure is the cause of the great stagnation of life, that has overtaken the Hindu race. We must become active and vigorous again. There must be awakening and movement at the very source and basis of our life, religion. So we must become assimilative again. There is also the question of nation-building in India. We may have a state. But that can at most be secular and will thus fail to touch us to our depths which are religious. A cultural and spiritual unity to be established among the different races of India, the Hindu genius of assimilation must become active again. Other races also must become assimilative of course. But considering the tendencies prevailing among them, it is clear that in this process of unification and assimilation, Hinduism must play the prominent and the essential part. But how can that be if we Hindus become unnaturally conservative and deny room to other religious ideals and methods in our fold, simply because they are alien-born? We must never forget that the task of real nation-building in India is laid essentially on the shoulders of the Hindus. All must unite. But before that we must become universal; we must prepare a hearty welcome for all those who happen to be outside our fold at present. Our welcome should not be like the welcome to the defeated by the conquering hosts. We shall invite equals among equals. They shall come in with all their treasures intact and they shall live among us undisturbed. That kind of catholic atmosphere must be created among us. Remember that if we can accomplish the task of achieving racial unity in

India, we shall solve a great problem for the entire humanity which is now so sorely troubled by racial and cultural conflicts and animosities.

We must not, therefore, be deterred by ill-conceived criticisms of interested persons from accomplishing this great task of assimilation. We must remain faithful to the genius and function of our religion and culture, however misconstrued our actions may be by others.

It may be legitimately asked here: What and whom shall we assimilate? There may also be false religions and false prophets. Are we to swallow all without salt? If we are to discriminate, what shall be the standard of judgment? We admit the questions are important and are not quite easy to answer. But one thing is certain. Assimilation cannot be a sudden precipitate action. It will be a slow process, a transformation from within. That is to say, time which is a great judge of things is always in our favour. We shall know what is true and what false if only we allow some time to pass. And of course, a tree is known by its fruits. Christianity has proved its great worth by the fruits it has borne, so also Islam. There is thus not much doubt left in the human mind about the truth and greatness of Christ and his teaching or about Muhammad and his religion. We may approve or disapprove details. But about the essentials we have little doubt. There would, therefore, be little harm done, if we assimilate them at once. Only about new-fangled ideas should a sceptical attitude be maintained. Many queer ideas are being propagated in the name of religion all over the world. We must wait and see how they fare and what results they produce. And we must allow time to winnow the chaff from the grains. And then we shall see that we are unconsciously assimilating whatever truth there is in them.

But there is another aspect of the question, which requires a more searching enquiry. Are all teachers really Incarnations of God? Is there no difference between prophet and prophet? Should they all receive the same honour from us? We must say that for most of us, the question of distinction between the prophets should not arise. They are so high above us, they are all so great, they have all done such great service to humanity that it is almost churlish to seek to measure them with the standards of our puny understanding. And what honour can we do even to the least of them? The highest tribute that our heart can pay to him is not even one-millionth of what is really due to him. So this question should not arise. But of course it is not quite pointless. Among Hindus, there is the idea that meditation on and worship of Divine Incarnations lead to the realisation of God Himself. We believe that there is no difference between the Incarnations and God. But prophets are not all Incarnations. If we do not know who really are human and who Divine, we may be misled. For there is the other idea that if we worship a prophet who is not a Divine Incarnation, we may achieve some results, but we shall not realise God. So we must know truly who among the great teachers are really Divine Incarnations. It is needless to mention that a categorical reply to this question is not possible. But here again time is a great help. We shall know the tree by its fruits. For *ourselves*, we need not make any secret that we depend essentially on the testimony of Sri Ramakrishna. He stated to his disciples which among the great ones were really Divine Incarnations and which merely prophets. About Christ, his testimony was that he was indeed a Divine Incarnation. How did he know? What was his standard of judgment? There is no doubt that he possessed powers which we cannot

even dream of. And perhaps a probable explanation is not impossible. Every person represents a mode of consciousness. Divinity also represents a state of consciousness. If the perception of a person produces the same state of consciousness as corresponds to the Divine level, we may conclude that the person is really Divine. If, on the other hand, the perception of him evokes a consciousness below the Divine plane, the conclusion is obvious that that person is not a Divine Incarnation. Of course in this test, it must first of all be ensured that the perception itself is a correct one. Hence the testing mind must be absolutely pure, disinterested and unbiased. It is interesting to note here that Sri Ramakrishna did not believe in the beginning in the Divinity of Sri Chaitanya. He considered him as merely a great spiritual teacher. But once he had a vision of him. The experience of that vision convinced him that he was indeed a Divine Incarnation. About Muhammad, he said that he was only a prophet and not a Divine Incarnation.

IV

From the above fact is derived an important item of our estimation of Christ. For it is needless to say that our view of Christ is not necessarily the same as that of the orthodox Christians. Orthodox Christians find great significance in the crucified Christ. The crucifixion of Christ has for them a cosmic value; and deep theological truths are considered to lie behind it. The historical Christ is also supposed to prove some cosmic truths, and it is claimed that he has established morality on earth. We confess that we do not possess any expert knowledge of Christian theology. But still, we may be permitted to say how Christ appeals to us. Strange as it may seem, the crucifixion of Christ does not appeal to us much. A learned professor once remarked that the death of Socrates was grander

than that of Christ. Divested of theological interpretations, Christ's death loses much of its glory. It only proves the degraded conditions of the contemporary Jews. If it is considered to show Christ's suffering for the sinning mankind, there is the Hindu belief that all Divine Incarnations are born out of infinite mercy for the suffering humanity and a further crucifixion is not necessary to demonstrate that fact. As regards the historicity of Christ, we beg leave to point out that the eternal truth of Christ does not depend any way on his being historical, but on his being eternal; whether one is eternal or not is known only through mystic awareness and not through historicity. We never bother about the historicity of Krishna or Rama. They may be historical personages. They may not be. It is enough that they are realisable even now in the superconscious state. So about Christ. We are content to know that Christian mystics had his supernal vision. That is the fundamental knowledge and evidence.

As regards the establishment of morality on earth by Christ, as is claimed by some Christians, we have to confess we do not understand it. Did not morality exist before Christ? Or does it not exist where Christianity has not been propagated? A learned English gentleman, John W. Graham, M.A., D.Litt., writing some time ago in *The Hibbert Journal* on "A Religion for the Educated Indian," remarked:

"One more element must enter in—an urgent and powerful ethical application. Indians can think much better than they can act. In my lecture I urged that the truth of the Divine in Man was incompatible with war, with race hatred, with the degradation of women and with caste. . . . Indians need to learn the value and dignity of truthfulness, the moral anæmia which follows sexual indulgence, the public rottenness of

taking bribes. They need to learn that begging is not a spiritual but a disgraceful way of getting a living. They need to be more public-spirited towards one another and kinder to animals." And some people need to learn that to be silly is extremely ludicrous. It is unthinkable that a sensible man can write the above. It is irresponsible remarks like these that provoke one to enquire about the moral conditions of the Christian nations. Really we do not understand what they mean when they claim that Christ established morality on earth.

These are not, therefore, the elements in the Christ, that appeal to us. Our outlook is different. When Christ says that he is the way, it at once appeals to us. We Hindus are constantly looking for new revelations of the Divine and for the ways to those revelations. If Christ shows a new revelation and provides the way thereto, he is indeed a precious addition to our spiritual ideals and methods. We say that if one is really a Divine Incarnation, the meditation on him will reveal to us God in a new aspect. We want to meditate on Christ; and through that meditation want to forget the world and our finite self, till we are oned with the Divine. We have said before that meditation on any prophet does not lead to God. Christ is a Divine Incarnation, meditation on him is effective. Every form has a corresponding idea behind. The forms of the Incarnations have some Divine aspects behind. Their forms correspond to the Divine alone, to nothing else. Not so the forms of others. God, as we know, has infinite aspects. Naturally, therefore, a Divine Incarnation represents God in one or several of those aspects. If we meditate on him, we shall reach God in those aspects. We consider that Christ represents God in certain aspects. Those who would know God in those aspects can very well take to the

meditation of Christ,—he is the way, the mould,—and they will eventually reach God. So we want Christ. For he is another way. Rama is one way, Krishna is another. So is Christ. It is through the infinite mercy of God that a new way is revealed to men. Such revelations are not plentiful. In several centuries, one way opens. These ways are so rare and precious that only crass thoughtlessness would neglect or deny them. We welcome every new path. That will make our life richer. Christ is the type, the way, and as such he appeals to us most.

We have remarked before that God-vision is a fact of the superconscious state. What effects a Christ produces on the society or the state, are immaterial spiritually. They are too extraneous. The real and essential thing is that he is God Himself. "I and my Father are one." Everything else is unspiritual. Not that we do not appreciate these extraneous implications of Christ. They have their value and interest. But the central interest of Christ for us lies in his being a new way to and form of the Divine. We Hindus classify the various relations of the individual soul with God into six categories: *Sânta* (calm, peaceful relation, the relation of a son to father), *Dâsya* (the relation of a servant to his master), *Sakhya* (friendship), *Vâtsalya* (the relation of a mother to her child), *Madhura* (the relation between lovers) and *Abheda* (non-difference, the monistic outlook). It is possible to classify all the Divine Incarnations and the ways proposed by them and other prophets under the above six categories. Christ for us represents the *Sânta* and *Dâsya* ideals. Of these he is a very fine type.

The second thing that impresses us very much about Christ is his absolute purity. Such a pure character the world has scarcely seen. He is the very embodiment of purity. No touch of *Kâmini* (sex) and *Kâanchana* (gold)

is in him. He is above all earthly contamination. Then, there is his great compassion for the suffering men and women. But we do not believe in that peculiar doctrine which believes that whoever would be baptised in the name of Christ will attain salvation. That appears too mysterious to us. Whoever would live up to Christ, would surely attain salvation, because they would become pure and perfect like Christ himself. Salvation cannot be had through any make-shift.

We have tried to indicate our attitude towards Christ. But we must confess that it is only a feeble and a partial attempt and should not be considered as a full presentation of the Hindu attitude towards Christ. We have stressed only the important features. But one thing is certain. Christ is for us only one among many, he is not the one. This point should never be forgotten, for then our attitude will be entirely mistaken. Christ does not seem anything alien to us. As we read the *Gospels*, we feel as if we are watching the career

of one of our own Divine Incarnations. The same urge, the same teaching, the same emphasis on renunciation, the same self-resignation to God. He seems a typical Aryan teacher. That is why Christ appeals to us at once. Not the Christ of the Church but as he emerges from the pages of the Gospels. Our understanding of Christ may not be orthodox. But it has its value. And perchance many who have lost faith in the religion of Jesus Christ as presented by the Christian Churches, may find some light in our understanding of him. Obviously there is a great need of an Aryan interpretation of Christ.

“Our salutations go to all the past prophets, whose teachings and lives we have inherited, whatever might have been their race, clime or creed! Our salutations go to all those God-like men and women, who are working to help humanity, whatever be their birth, colour or race! Our salutations to those who are coming in the future,—living Gods,—to work unselfishly for our descendants!”
(Swami Vivekananda).

THE DIARY OF A DISCIPLE

MIDDLE OF MAY, 1913.

After morning meditation, Swami Brahmananda was sitting in his room at the Belur Math. Some monks and the Disciple were seated before him on the floor. The Swami said:

“Ask me whatever you want to know.”

Disciple: “Maharaj, how can one be devoted to the Lord?”

Swami: “By association with the devotees: you must observe their ways and follow the same in your life. You must put questions to them and resolve your doubts. Merely listening to what they say of their own accord will not do. You must practise continence

(*Brahmacharya*) and *Sâdhanâ*, otherwise spiritual instructions will not fructify in your life. Merely by reading the scriptures, you cannot grasp their true meaning. Read *Sri Sri Râmakrishna Kathâmrta* (The Gospel of Sri Ramakrishna) and similar other books and try to understand their meaning. The more you will read, the newer and newer will be the import you will discover in them. The *Sâdhaka* undertsands one way by hearing of God from others, but differently by practising *Sâdhanâ*, and still more differently by realising God. Nag Mahasay (Durga Charan Nag, a disciple of Sri Ramakrishna) said beautifully: ‘What use rowing if the boat is anchored?’ This rare human birth is use-

less, if you do not try to realise the Lord. Sankara said that the human birth, the desire for liberation and the shelter of a sage, these occur only to very fortunate souls. Nag Mahasay had another saying: 'It is easy to attain fame, but very difficult to give up. He who can renounce it, is a real *Sādhu*.' "

A Devotee: "How can one conquer lust?"

Swami: "By repeating His name and by contemplating on Him. Do you understand?"

Devotee: "But I could not conquer it any way."

Swami: "Then marry. Always reason. Others can accomplish many things, why can you not? You must. Call on Him in whatever ways you like, —meditate on Him, repeat His name, or sing His praise. Do not doubt, do not lose self-confidence."

Disciple: "The Master said that one should go into solitude or a secret place and cry unto the Lord. Which should we emphasise,—going into solitude or associating with the devotees?"

Swami: "If you meditate in solitude, the mind will easily go inwards, it will be less disturbed by foreign thoughts. But you must always and everywhere associate with the devotees. Until you have advanced a little, you cannot live in perfect solitude. Many have gone mad by seeking absolute solitude prematurely. As I said the other day, one cannot be completely solitary until the mind has been lost in *Samādhi* and God. One benefit of the society of the *Sādhus* is that you can observe their character. You cannot be as impressed by reading book as by observing them. Adhar Ch. Sen (a disciple of Sri Ramakrishna) often used to come to the Master in company with a school sub-inspector. The latter gentleman often used to have a kind of trance. One day a little after they had arrived, the Master went into *Samādhi*. His face was lighted with a divine smile, as if he could not contain the great joy within him. On seeing this, Adhar Babu said to his companion: 'By seeing

your trance, I conceived a disgust for it;—it seemed to suggest a great suffering within you. Can the Divine ecstasy ever cause pain? The blissful ecstasy of the Master has opened my eyes. I would have found it impossible to come here any more, if his trance also had been like yours.'

"A man once visited Trilinga Swami. While returning, he thought that since the Swami did not speak, it was no use going to him. Nevertheless he paid him another visit and sat near him. The Swami suddenly began to cry piteously. Then suddenly again he began to laugh ecstatically. On seeing this, the man thought: 'Oh, what I have learnt to-day I could not gather even from a thousand books. When I shall be as restless for God as when the Swami cried, I shall see Him. And when He will shower His grace on me, I shall enjoy as much bliss as the Swami did when he laughed.' "

A Devotee: "The other day you said that it was no use hurrying oneself, that one must wait for the proper hour. Should we then give up yearning for the Lord?"

Swami: "I may have said so in another connection. What I meant by 'hurrying oneself' was a temporary fit of restlessness, crying and other outward manifestations. Such fits pass in a few days, and then the man is lost in despair and lethargy and gives up all search for God. As for instance, G. Once he practised much *Sādhanā*. But now he has conceived the idea of studying Sanskrit grammar and become a scholar. Perhaps he wants to have fame by talking learned things."

Disciple: "The Master said well that if we dig at different places, we cannot make a well and get water."

Swami: "Yes, it is so. One must stick on. If the restlessness is due to real love for God, even if one does not realise God, one cannot forget Him. Even if he does not see God for millions of lives, he will still steadily call on Him. Swamiji (Swami Vivekananda) said: 'A little awakening of the *Kun-*

dalini is dangerous.' Unless the *Kundalini* rises to the higher planes, lust, anger and other low passions become very powerful. That is why the *Vaishnava Sādhanās* in the moods of a lover or friend are dangerous. Constantly dwelling on the love-relations between Sri Krishna and Sri Radha, they cannot control their lust and are degraded. I know of one who practised this way for a long time, but afterwards married a bad woman. One, therefore, should not in the beginning study books on Sri Krishna's love-relations with the *Gopis*.

"Is it easy to meditate? If you happen to eat a little too much, you cannot concentrate your mind. Meditation is possible, if you can keep lust, anger and all other passions in control. If any of them grows strong, you cannot have meditation. It is easy to buy two pice worth of cow-dung cakes and ignite and sit within them.* But real *tapasyā* is to restrain the passions and not give them expression. This indeed is the highest *tapasyā*. Do not be cast down if bad thoughts occasionally arise in your mind. Brush them aside."

LAST WEEK OF MAY, 1913.

A monk was reading *Sri Sri Rāmakrishna Kathāmrita* (The Gospel of Sri Ramakrishna) in the Visitors' Room of the Belur Monastery. In course of the reading Swami Premananda said in reference to Kedarnath Chatterjee:

"Formerly he used to live at Lahore and was a Brahmo. He had deep love for God. One day the thought of not having realised God so pained him that he went to jump from the top of a hill to kill himself. A cowherd boy saw him and said: 'What are you doing?' Thus obstructed he eagerly asked the boy: 'Shall I realise God?' The boy

*This is a kind of austerity called *Pancha-tapāh*. Four fires are burnt in four corners,—sometimes a complete circle of fire is also made,—and one sits in the centre meditating or repeating *mantrams*, while the sun burns overhead. Thus passes the whole day. This practice is sometimes continued for days together.

also said: 'Surely you will.' Kedar took this assurance as from God Himself, and he returned to Bengal.

"While on his way to Calcutta, he by chance got down at Bali and drawn as it were by an invisible force, came to Sri Ramakrishna at Dakshineswar." . . .

Reader: "There are two different versions of the meeting of Chaitanya and Rai Ramananda."

Swami: "Why should you believe everything? Believe only in the authoritative books. . . . You must have great strength of mind."

The Swami sang:

"Oh Mother, if I but die with Thy holy name on my lips, then must Thou save this helpless child of Thine.

"I care not if I have killed the sacred cow or the holy Brahmin, or even the child in its mother's womb. O, I care not if I have sinned by drinking, or even by killing a woman.

"In spite of these darkest sins, I know I can verily become Brahman, if I but die with Thy holy name on my lips."

"But you must not infer from this that you are to sin now and take the name of the Mother at the dying moments. Unless you repeat Her name even now with great faith and strength of mind, you will not even remember it at the moment of death.

"The essence of Sri Ramakrishna's teaching is that one should give up all pride and egoism. A little meditation is no good. God cannot be realised through such lukewarm moods. One must yearn deeply, one must become restless.

"Just as the Lord has covered us with His *māyā*, He also graciously incarnates Himself and practises *Sādhanā* in order to show how we are to rend asunder the *māyā*. He Himself is also breaking the creations of *māyā*. A man once went to a garden with his several sons. The sons played about. Some plucked flowers, some plucked green cocoanuts, but one went to angle in the tank. When it was evening, the man called all his sons. All came except the one who was fishing. The father

sent for him again and again but he would not come,—he was deeply absorbed in catching fish. When it was quite dark, the father himself went, broke the fishing rod to pieces and

dragged the boy to the carriage. Thus does the Lord come from time to time, shatters our playthings and drags us on to Him."

THE BRAHMACHARYA SYSTEM OF EDUCATION

BY PRAMATHA NATH BOSE, B.Sc. (LONDON)

There is no statement more common in the West and in Westernised India than that India has hitherto not been a nation, but a mere heterogeneous congeries of races, sects and creeds, and that she is just now in the birth-throes of nationhood under Western influence. To my mind, the reverse of this statement is true. India has hitherto been a nation which is now being disintegrated. But the bond of Indian nationhood was primarily cultural, not political. Our Western and Westernised friends who attach what we consider to be inordinate importance to politics and consider the political to be the main if not the sole bond of nationhood, have this fact in view when they talk of building up an Indian nationhood. The truth is, the soul of Indian civilization lay in the village, and with real, substantial village self-government, the people were more or less independent of the Central Government. India's cultural empire was not confined to India, but extended nearly all over Asia and penetrated even to America. It was won and maintained not by physical, but by psychic force.

India suffered repeated invasions from outside by the Greeks, the Parthians, the Scythians, the Huns, etc., who succeeded in establishing their authority in various parts of the country. Sooner or later, however, they were either expelled or became Hinduised, adopting the Hindu religion (or its offshoot Buddhism), the Hindu literature and the Hindu institutions. The incursions and invasions of the Mahomedans for a time exerted a disintegrating influence

upon Indian nationhood. But Hindu culture ultimately succeeded not only in opposing it, but also in capturing the Moslem mind and strongly influencing Moslem culture and Moslem administration. In fact, settled in India, the Mahomedans gradually became more or less Hinduised to such an extent, indeed, that several Mahomedan Emperors forbade the killing of cows. On the other hand, Mahomedanism exerted a wholesome influence upon Hinduism. It was this influence which produced that galaxy of earnest reformers, Ramananda, Kavir, Ruhidas, Nanak, Chaitanya, etc., who shed such lustre on medieval India. The result of this wholesome action and reaction between Hinduism and Mahomedanism was a strong spirit of sympathy and amity, which served to incorporate the Moslems into the Indian nation and they fraternised with the Hindus on several important occasions as during the Sepoy War.

India's cultural Swaraj which made her people as happy and prosperous as it is possible to be for any considerable section of humanity, continued up to the earlier years of British Rule. Sir Thomas Munro, despite his natural Western bias, declared a century ago, that "if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity among each other, and above all a treatment of the female sex full

of confidence, respect and delicacy are among the signs which denote a civilized people,—then the Hindus are not inferior to the nations of Europe and if civilization is to become an article of trade between England and India, I am convinced that England will gain by the import cargo.”

It is noteworthy, as the writer has shown in his *Epochs of Civilization*, that only two civilizations of antiquity have survived to the present day, the Chinese and the Indian, and that they both had cultural Swaraj. China, like India, suffered repeated invasions from outside, and they both had the capacity of absorbing the foreign elements into the substance of their civilization.

Now, for the first time in her history, India has suffered cultural subjugation, which, on the whole, has proved far more disastrous than political subjugation. In fact, it would probably be no exaggeration to say that the destiny of India in recent times was decided not by the result of the battle between Siraj-u-dowla and Clive in 1757, but by that of the battle between the Orientalists and the Anglicists in 1835.

There is a fable that on the birth of the son of a mighty personage, all the fairies were invited to his cradle except one, and they were all very profuse in their gifts. The uninvited fairy came last in great dudgeon. But unable to reverse what her sisters had done already, she mixed a curse with every blessing they had conferred. From my experience of over three score years, I find the moral of this fable illustrated in most, if not all, of our sublunary blessings, and that the curse in some cases outweighs the blessing. English education is one such. That its rapid spread since 1835 has done some good is unquestionable. It has relaxed the severe restraints of authority and of conventionalities sanctioned by immemorial usage. Literary ambition has a freer scope and has been soaring into regions hitherto unknown in India. The Indian intellect has ventured out of the well-beaten paths of theology

and metaphysics. Various branches of natural science, biography, novel (in its modern sense), archæology, and philosophy are subjects almost new in modern Indian literature. In the social sphere also, many evils that had crept into Indian society have been removed.

But the benefits thus conferred are overwhelmingly countered by the evils resulting from the extreme pro-Western bias of the average English-educated Indian or Neo-Indian as he may be conveniently called. He regards the methods and ideals of the modern culture of the West to be so superior to those of the Indian as to render their propagation to be a boon and a blessing, and eagerly pursues the path of Western civilization as the right path of progress and reform. He has become more or less an automaton, moving, acting and talking much as the Occidental would make him do. Nothing passes with him which has not the hall-mark of Western approval. He merely echoes the views and shibboleths of the Westerner and does it with the zeal of a neophyte.

Natural science is the intellectual foundation of modern culture as mental science is that of ancient culture whether Indian, Chinese, Egyptian or Greek. The ancients subordinated science to philosophy. The moderns, on the other hand, elevate science above philosophy. The modern scientists would practically resolve all knowledge into sensations, would not admit anything which is not susceptible of experimental demonstration and scrupulous verification, would exclude the ultrasensible region from their purview altogether. The ancient philosophers, on the other hand, not only did not exclude it from their purview altogether, but invested it with an importance far above that of the sensible universe. The subordination of the animal to the spiritual wants of life made the ancients seek happiness through the inner rather than the outer man, by self-denial rather than by self-indulgence, by suppressing sensual desires rather than by gratifying them.

The present-day Westerners, on the other hand, subordinating the spiritual to the animal wants of life, seek for the well-being of man through the outer rather than the inner man by perpetually provoking and feeding his sensual desires, by ceaselessly multiplying his animal wants, by eternally inventing means for gratifying them. Apart from the obviously fallacious character of this principle, it does not need much thought to perceive that upon its propagation depends the prosperity, nay, in some cases even the very existence, of the Westerners, for it enables them to exploit the weaker and the industrially backward peoples (in the modern sense) of Asia and Africa. Indeed Macaulay, when he advocated the cause of English education, had the foresight to predict that it would train up a "class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect," and that it would increase the number of customers for English manufactures. Yet the principle of "wanting more wants" which underlies the modern industrial civilization of the West, has been enthusiastically adopted in New India, and its propagation there is largely responsible for the decay of the indigenous industry of India. Indeed by fostering a taste for an infinity of inutilities, futilities and fatuities it has proved not only an economic, but indirectly also a moral, menace. The Occidental naturally enough from his view-point regards the sparsely clad Indian of simple habits living in the style of his forefathers, as but little removed from a barbaric condition. His Indian disciple forthwith pleads for a "rise in the standard of living" after the English fashion oblivious of the vast economic gulf between his country and England, forces up the demand for drapery and all the tawdry paraphernalia of Western civilization thousandfold, and thus adds fresh links to the ever lengthening change of our industrial slavery, and swells the volume of, an exhausting

economic drain which is one of the main causes of our recent impoverishment and consequently of our physical degeneration. The Neo-Indian does not pause to consider whether this so-called "rise" adds to our social efficiency, whether it does not rather diminish it—materially by attenuating to the vanishing point our meagre margin between sufficiency and privation, and morally by inordinately enhancing the stringency of the struggle for animal existence, and thereby leading to the propagation of the vicious cult of "Can I kill thee or canst thou kill me," and the consequent diminution of that spirit of benevolence and of social service which has long cemented our society together, and to various other ethical obliquities.

Then again, obsessed by a strong bias in favour of the modern type of Western democracy, the Neo-Indian has been utterly heedless of the indigenous form of democracy, the village self-government (not the *sham* which passes under that name) which to our mind is much more rational, and which from time immemorial was the basis of Indian polity. It kept the nation together despite the divisions of creed and caste, and despite the occasional misrule of tyrannically and viciously disposed despots; and its annihilation is the saddest, the most tragic fact in the history of British India. Yet hardly any voice has ever been raised against it in New India. Further, our political leaders have been seeking to infuse into our people the Western national spirit, and as the principal step thereto, striving for unity in the Western sense, which does not necessarily imply amity. It has been achieved and maintained by measures which are distinctly detrimental to communal concord. The evils of the Hindu-Moslem Pact, entered into by the Indian National Congress at Lucknow, have been of a very far-reaching character. Mr. Montagu and Lord Chelmsford in their anxiety to build up an Indian nationhood increased the

apple of communal discord thrown by the Lucknow Pact to an orchardful. Their Reform Scheme has plunged our people into the vortex of modern politics with but little of its good, and with all its evil, to which is to be added the special one of communal representation. The Lucknow Pact led to the Pact which the Swarajists of Bengal entered into subsequently in their frantic efforts for the maintenance of Hindu-Moslem amity. It adumbrates the preposterous principle that not only representation on the Legislative bodies and District Boards and Municipalities, but State appointments also should be proportionate to the numerical strength of the different communities—a principle better calculated to exacerbate communal antagonism. A principle less conducive to abiding national solidarity and to the best interests of Swaraj worth having could hardly be conceived. No doubt the political leaders are under the impression that on the advent of Swaraj they are striving for, the communal jealousies and dissensions would disappear. But alas, politics has not yet discovered an alchemy which by pandering to the base leaden impulses of human nature can transform them into the golden ones of self-sacrificing duty and broad-minded patriotism. The present tension between the higher and the lower castes among the Hindus, and between caste Hindus and the "untouchables" is only a degree less acute than that between the Hindus and the Moslems. Hitherto our reformers from the time of Gautama Buddha down to that of Ramakrishna Paramahansa have endeavoured to remove the barriers of caste and minimise its hardships and disabilities. But they did so without antagonising the different classes and creating communal dissension. What they strove for was equality in the ethical and spiritual plane which fostered amity and concord.* On the

other hand, the great majority of the present-day reformers of New India, obsessed by the Western superstition of equality, adopt methods of uplift in the material plane, which foster dissension and discord where formerly there was harmony and good feeling. I must say there are among the leaders of New India many self-sacrificing patriots of great parts, and that they have done some good is unquestionable, especially by way of the propagation of the Swadeshi, and more particularly the *Khaddar* cult. But I am constrained to say that the evils they have wrought owing to their extreme pro-Western bias outweigh the good they have done. Indeed, the longer I live, the more fully I am persuaded, that it is not our ignorance of hygiene and our social evils, but our purblind pursuit of the paths of Western civilization that is accountable for many, if not most, of our present-day troubles and tribulations.

How to counteract the evils of the present system of state and state-aided education which I have briefly sketched is the problem which has been exercising the minds of some of our intelligentsia, who are not hoodwinked by the meretricious glamour of modern civilization during the last three decades. I must say that the great majority are still so infatuated with it that, though no agency more ingeniously and more dexterously forges links for our bondage, they rend the skies for its extension and for the expansion of a department which may more appropriately be called nation-destroying than nation-building. But in the present conflict of culture, the forces on the side of our culture have been increasing. The Gurukulas started by the Arya Samaj, the Visva-bharati of Bolpur, the Deoghar Vidyapith of the Ramakrishna Mission and the Brahmacharya Vidyalaya of Ranchi are some of the more conspicuous among them.

I have for over two decades been an advocate of the Brahmacharya system, not because it is national, but because it is a system which would be bene-

* The writer has dealt with this subject in his work, *Some Present-day Superstitions*, Chapter III.

ficial for the whole world. There are unmistakable signs of moral degeneration all over the civilized world. There is a plane of contact in which the sages of the West meet those of the East. Herbert Spencer is one of them. Writing in the beginning of the current century he concludes a remarkable article on *Rebarbarization* with the following significant words:

"Thus on every side we see the ideas and feelings and institutions appropriate to peaceful life replaced by those appropriate to fighting life. In all places, and in all ways, there has been going on during the past fifty years a recrudescence of barbaric ambitions, ideas and sentiments, and an unceasing culture of blood-thirst. If there needs a striking illustration of the result, we have it in the *dictum* of the people's Laureate, that the 'Lordliest life on earth' is one spent in seeking to 'bag' certain of our fellowmen."

The Empire of Enmity and Discord has been spreading and that of Amity and Concord has been contracting. The cult of "each for himself and devil take the hindmost" has been permeating all sections of the community in a way it never did before. The conflict between Government and people, between class and class, between men and women, and between individual and individual has everywhere been gaining in volume, in intensity and in animosity. The craven spirit of commercial greed is running riot all over the "civilized" world. Human vultures gloat over the big profits made by exploiting the helpless sections of humanity. Individual freedom even among the so-called free nations of the world is diminishing, and man is becoming a mere cog of the great state-wheel. Further proof of degeneration is afforded by increase in crimes, in divorces, in venereal diseases, and in the number of insanes and suicides. Frederik Harrison said, in an interview published in *The Times* sometime ago, that "The boom in education has not brought any nobler literature, any

greater art, any purer drama, any finer manners. Serious literature is being choked out by the increased cost of printing, the abolition of a leisured class able to study in peace and to produce from its learning, and by the mad whirl of modern existence. The result of this chaos in spiritual and moral training is a manifest loosening of the canons of moral life, the defiance of discipline by the young and ambitious, the mockery of age and all the lessons of age; worst of all the sacrifice of family as a moral institution, and the degradation of marriage to be a temporary partnership entered into as a frivolous mode of getting a 'good time' and to be cast off as easily as a lodging which is not convenient." The effect of "education" upon the proletariat has been tersely described by John Stuart Mill as only a craving for "higher wages and less work for the sake of more sensual indulgence."

There is no doubt that the domain of knowledge has been expanding widely and rapidly, but there is equally no doubt that the domain of wisdom has been contracting. There are not a few at the present day who, if they are thoughtful and introspective, would exclaim with Faust:

"Alas! I have explored
Philosophy and Law and Medicine
And over deep Divinity have pored,
Studying with ardent and laborious zeal;
And here I am at last, a very fool,
With useless learning curst
No wiser than at first."

The Westerners have piled up a colossal, overwhelming mass of literature bearing upon an infinity of topics. But it pertakes of the nature of a gigantic labyrinth, in the intricate and bewildering mazes of which one is apt to get lost without any light that would point out a rational goal of life and help one to attain it.

In regard to the inefficiency of the current system of education, whether in the West or in New India, so far as moral development is concerned, which is of much greater importance than

mere intellectual development, Herbert Spencer rightly observes that "Scarcely any connection exists between morality and discipline of ordinary teaching. Mere culture of the intellect (and education usually conducted amounts to little more) is hardly at all operative upon conduct. . . . Intellect is not a power but an instrument, not a thing which itself moves and works, but a thing which is moved and worked by forces behind it. To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason is an eye—the eye through which desires see their way to gratifications. And educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it. Probably some will urge that enlightening men enables them to discern the penalties which naturally attach to wrong-doing, and in a certain sense it is true. But it is only superficially true. Though they may learn that the grosser crimes commonly bring retribution in one shape or another, they will not learn that the subtler ones do. Their sins will merely be made more Machiavellian. . . . Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest and Napoleon should have been just. . . . It is indeed strange that with the facts of daily life before them in the street, in the counting house, and the family, thinking men should expect education to cure crimes."

These words of one of the greatest sages of modern times were never truer than they are at the present day. It is the propagation of the Brahmacharya system of cultural education that can rescue humanity from the welter of destitution, disease, vice and malevolence, in which it has of late been sinking more and more deeply. The principles which underlie it, renunciation and universal all-embracing benevolence, are among the eternal verities. They hold good to-day as they did some three to four thousand years ago when

they were preached in India and China. Not that the mass of the people should renounce the world and it is not desirable that they should do so, but the noble examples of the genuine Sadhus serve as an inspiration in observing the Brahmacharya discipline of self-help, simple living and selflessness in a way which no amount of preaching would do. And without simple life and self-abnegation genuine altruism is not possible. The West also preaches altruism, but simultaneously preaches the cult of self-indulgence euphemistically called "elevation of the standard of living" which is utterly antagonistic to it. The Hindu sages are often characterised as unpractical dreamers. But using the term practical in a broad long-sighted sense, I venture to think the charge has no foundation in fact. And their practicalness has been exhibited in nothing so much as in the way they sought to inculcate the basic principles of their pedagogics. Instead of depending upon copy-book maxims, sermons and precepts, they ordered daily life so that the fundamental principles of their culture might be ingrained in the constitution. The methods prescribed by them are Brahmacharya (which inculcates selflessness and simple life), Bhuta Yajna (which fosters kindness towards animals), Manushya Yajna (which promotes the love of man) and Sandhya (which secures mental equipoise and tranquillity). The moderns despite their much-vaunted "progress" have not yet discovered any better methods.

Benevolence has from remote antiquity been recognised as the basic principle of morality. As long ago as B. C. 2435, the Chinese Emperor Kuh taught that no virtue is higher than to love all men. Gautama Buddha in India and Laotze in China and Jesus Christ five hundred years after them enunciated the noble ideal: "Recompense evil with good." It is self-sacrificing benevolence that binds the different classes and nations together and directs the forces making for material

progress to beneficent channels. Such as lead to the abiding welfare of mankind, and the propagation of the Brahmacharya method of cultural education would be the most effective way of promoting it, in the East as well as in the West. Benevolence is of

such supreme, paramount significance to humanity, that without it such present-day movements and institutions like Socialism and the League of Nations are either mischievous or useless, and with it, they are more or less superfluous.

THE CALL OF THE DISCIPLES*

BY ROMAIN ROLLAND

It is easy to see what India gained from the meeting of Ramakrishna and the Brahma Samaj. His own gain is less obvious, but no less definite. For the first time he found himself brought into personal contact with the educated middle class of his country, and through them, with the pioneers of progress, and Western ideas. Previously he had known practically nothing of their mentality.

He was not the man to react like a strict and narrow devotee who hastens to put up shutters of his cell. On the contrary he flung them wide open. He was too human, too insatiably curious, too greedy for the fruit of the tree of life not to taste also of these to the full. His long searching glance insinuated itself, like a creeper through the crannies of the house, and studied all the different dwelling places of the same Host, and all the different spirits inhabiting them. In order to understand them he identified himself with them. He grasped their limitations as well as their significance and proportioned to each nature its own vision of life and individual duty. He never dreamed of imposing on any man either vision or action alien to his proper nature. He, to whom up to that time and for the rest of his life as far as he personally was concerned, re-

nunciation was the first and last word of truth, discovered that the majority would have none of it and he was neither astonished nor saddened by the discovery. The differences men busied themselves to raise between them like hedges seemed to him nothing but bushes flowering in the same field giving variety to the scene.¹ He loved them all. He could see the goal and the path assigned to each one of them, and pointed out to each the road he was to follow. In speaking to an individual one of the things most astonishing to the on-lookers was the way he instantaneously adapted just his particular turn of phrase and method of expressing his thoughts. This was not mere versatility. His spirit kept firm control of the steering wheel, and if he led men to another point on the bank, it was always the bank of God. He helped them un-awares to land by their own power. He held that all nature was of God and hence that his duty was to guide each nature along its own lines so that it might attain its fullest development. The realisation that he possessed this gift of spiritual guidance came upon

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¹ Somebody once asked him what difference there was between the Brahmans and the other Hindus. "No very great one," he replied. In a concert of hautboys one holds on the same note while the others weave variations beneath it. The Brahmans always come back to the same note,—the formless aspect of God. But the Hindus play His different aspects.

him without his own volition. A Western signal, adopted as its motto by the Italian Renaissance, claimed that "To will was to be able." This was the beautiful bragging of youth with everything still to do. A more mature man, who is not so easily satisfied with words, but who lays emphasis on deeds, alters the flag so that it reads: "To be able is to will."

Ramakrishna suddenly perceived the power within him and the call of the world to use it. The ascendancy he exercised over some of the best minds in India revealed the weaknesses and the needs of these intellectuals, their unsatisfied aspirations, the inadequacy of the answers they gained from science, and the necessity for his intervention. The Brahma Samaj showed him the strength of organisation,—the beauty of a spiritual group, uniting young souls round an elder brother, and making a joint offering like a basket of love to their Beloved, the Mother.

The immediate result was that his mission, hitherto undefined, became crystallised; it concentrated first in a glowing nucleus of conscious thought wherein decision was centred, and then passed into action.

First of all he saw in their entirety his own relations with God. He saw that this God within him² could not be

² Ramakrishna admitted at this point what the Bhairavi Brahmani had been the first to proclaim—that he was a Divine Incarnation. But he disliked to talk about it, and could not bear it to be mentioned in front of him. In general, praise was disagreeable to him. He was much more prone to refuse in public all spiritual privileges, to the dissatisfaction of some of his followers, who would have liked a share in them. His conviction lay in an inward act, a secret light, which he never paraded. I would ask my Western readers a question that may shock them—whether the passionate conviction of a mission imposing thought and action upon our great men is not vaguely akin to exactly some such intuition, some fullness of Being transcending the limits of personality. What does it matter by what name it is called?

satisfied with personal salvation, as was the case with other Sâdhakas, but required of him the love and service of mankind.³ His spiritual struggles, his ecstasies, his realisations were not to be only for his own profit.

"Sic vos non vobis. . ."⁴

They were meant only to prepare the way for human development, for a new era of spiritual realisation. Other men had the right to aspire to and hope for liberation, but not he. He could not count on that. From century to century he was obliged to go to the help of mankind whenever they were in danger.⁵

And this was the rallying cry, the word of salvation that he was to carry to the men of his day:⁶

1. All religions are true in their essence and in the sincere faith of their believers. The revelation of this universal truth, whereat Ramakrishna arrived by common sense as much as by intuition, was the special object of his coming upon the earth.

2. The three great orders of metaphysical thought, Dualism, "modified" (or mitigated) Monism and Absolute Monism, are the stages on the way to supreme truth. They are not contradictory, but rather when added the one to the other are complementary. Each is the perspective offered to the mental standpoint of one order of

³ The word "service" written by Ramakrishna's disciples above their Mission was not explicitly pronounced by the Master. But his whole doctrine of love working for others to the limits of personal sacrifice is in essence the doctrine of service. Service, as Swami Ashokananda has well shown, is its motive force (Cf. *Prabuddha Bharata*, Mayavati, Almora, February, 1928, *The Origin of Swami Vivekananda's Doctrine of Service*). We shall return to this question in the next volume.

⁴ A frequently quoted verse of Vergil, meaning: "You work, but not for yourself."

⁵ As a curious fact I note here that Ramakrishna said, pointing to the north-west, that after two hundred years he would be reincarnated there. (Russia?)

⁶ *Life of Sri Ramakrishna*, pp. 342—347.

individuals. For the masses, who are attracted through the senses, a dualistic form of religion with ceremonies, music, images and symbols is useful. The pure intellect can arrive at mitigated Monism; it knows that there is a beyond; but it cannot realise it. Realisation belongs to another order, the Advaita, the inexplicable, the formless Absolute, of which the discipline of Yoga gives a foretaste. It surpasses the logical means of word and spirit. It is the last word of "Realisation." It is Identity with the One Reality.

3. To this scale of thought there is naturally a corresponding scale of duties. The ordinary man lives in the world and can and does fulfil his duties there, striving with affectionate zeal but without attachment to self, just as a good servant who takes care of a house, knowing perfectly well that the house is not his. By purity and love let him achieve liberation from his desires. But only step by step with patience and modesty.

"Undertake only those tasks that are within the range of your thoughts and purified dreams. Do not flatter yourself that you can do big things, but fulfil duties as small in size as your self-renunciation to God. Then as your renunciation and purity grow (and things of the soul grow very quickly) they will pay their way across the material world and shed their light upon other men, just as the Ganges, having cut its channel through the hard rocks of the Himalayas, waters millions of places with its beneficence."

"Do not be in a hurry, but progress each at his own pace! You are sure to arrive at your destination, so there is no need to run! But above all do not stop! 'Religion is a path which leads to God, but a path is not a house.' . . . 'And will it be a long one?' 'That depends. It is the same for all. But some march for a longer time and the end draws near. . . .'"

⁷ Cf. D. G. Mukerji, *op. cit.*

"The potter dries his pots in the sun. Some are already baked, others not. The cattle pass and tread them under foot. (Then comes death) . . . The potter picks up the pots again and if one is not quite baked he replaces it on the wheel; he does not let it go. But when the sun of God has completed your baking, the potter leaves the remains, now of no further use on the plane of Mâyâ, except for one or two finished vessels to serve as models for humanity."⁸

Ramakrishna was one such, and his mission was to seek those who were a stage behind him⁹ and with them, in fulfilment of the Mother's will, to found a new order of men, who would transmit his message and teach it to the world—his word of truth containing all the others. This word was "Universal"—the Union and Unity of all the aspects of God, of all the transports of love and knowledge, of all forms of humanity. Until then nobody had sought to realise more than one aspect of the Being. All must be realised. That was the duty of the present day. And the man who fulfilled it by identifying himself with each and all of his living brethren, taking to himself their eyes, their senses, their brain and heart, was the pilot and the guide for the needs of the new age.¹⁰

No sooner had he perceived this vision than he was afire with the desire to realise it.¹¹ Like a bird-charmer he flung a passionate appeal into the air to other winged spirits to come and group themselves round his dovecote. The time was ripe. He could wait no longer. He must collect his covey

⁸ Interview with Bankim Chandra Chatterjee, December 6, 1884.

⁹ He said: "to those who are in their last birth."

¹⁰ Cf. Swami Ashokananda, *loc. cit.*

¹¹ It was revealed to Sri Ramakrishna about 1863 that many faithful and pure-hearted souls would come to him. (Cf. *Life of Ramakrishna*, p. 203). But Ramakrishna had hardly given it a thought before

round him. Night and day the thought of these beloved companions possessed him. He cried in his heart.

“My ardent desire knew no bounds. That very day for good or ill I had to realise it. I no longer listened to what was said round me. . . . They filled my mind. I could see them. I decided in advance what I should say to this one and that one. . . . By the end of the day the thought of them weighed upon me. . . . Another day had gone and still they had not come! The clocks struck, the conches sounded. I went up onto the roof in the fading light and with bleeding heart cried aloud, ‘Come, my children! Where are you? I cannot live without you. . . .’ I loved them more than mother, friend or lover, I desired them; I was dying in their absence.”

This mighty cry of the soul soared up into the night like the sacred serpent; and its attraction was exerted over the winged spirits. From all directions, without understanding what command or what power constrained them, they felt themselves drawn, caught by an invisible thread; they circled, they approached and soon one after the other they arrived.

The first disciples to present themselves (this was in 1879) were two middle class intellectuals from Calcutta.

1866. According to Saradananda, it was at the end of the long Samâdhi of that year that a violent desire for his future disciples came upon him. Every evening he prayed for their advent with loud cries. The climax of this crisis was towards the end of the next six years (1866—1872), which further period was necessary for Ramakrishna to reach the height of his powers as a teacher, and to understand the spiritual condition of the India of his age. Towards the close of this period in a vision his future disciples appeared to him. (Cf. *Life of Vivekananda*, I. 360). He first began to preach at the end of 1874 or the beginning of 1875, when he made Keshab's acquaintance. His preaching may be reckoned as falling within the period of twelve years from 1874 to August, 1886.

They were cousins: the one a medical student at the Calcutta Medical College, an absolute materialist and atheist: Ramchandra Dutt; the other married and the head of a family: Manomohan Mitra. Some lines in a Brahmo Samaj journal mentioning Ramakrishna had struck their attention. They came and they were conquered. They did not renounce the world and Ramakrishna did nothing to detach them from it; but the extraordinary man captivated them by his charm and his character. It was they who brought him his two greatest disciples—the one who became the first abbot of the Ramakrishna Order, under the name of Brahmananda (Rakhal Chandra Ghosh), and he whose genius was to enlighten India and the whole world under the name of Vivekananda (Narendranath Dutt).

Before considering the chief personalities, here is, as far as it is possible to draw up, a short list of the best known of the men, who between the years 1879 and 1885¹² grouped themselves round Ramakrishna, together with some indication of their birth and profession:

- 1879: 1 and 2. Doctor Ramchandra Dutt and his cousin, Manomohan Mitra;
3. Latu, Ramchandra's servant, of low birth from Behar, later known by the monastic name of Adbhutananda;
4. Surendranath Mitra, a rich employé in an English trading house, a householder and member of the Brahmo Samaj;
- 1881: 5. Rakhal Chandra Ghosh, son of a Zemindar (landed proprietor), later the first abbot of the Order under the name of Brahmananda;

¹² According to Saradananda, all Ramakrishna's disciples arrived before the end of 1884, and most of them between the middle of 1883 and the middle of 1884.

6. Gopal the elder, a paper merchant (later Advaitananda);
7. Narendranath Dutt, a young intellectual, belonging to a Kshatriya family (later Vivekananda);
- 1882: 8. Mahendra Nath Gupta, the Principal of the Vidyasagar High School at Shambazar, Calcutta, who has since written the *Gospel of Sri Ramakrishna* under the pseudonym M., and who, unless I am mistaken, directs the school he founded, the Morton Institution;
9. Tarak Nath Ghoshal, the son of a lawyer, a member of the Brahma Samaj, the present abbot of the Order under the name of Shivananda;
10. Jogendra Nath Chaudhury, a Brahman of Dakshineswar, of a good aristocratic family (later Yogananda).
- 1883: 11. Sasibhushan (later Ramakrishnananda);
12. Saratchandra Chakravarti (later Saradananda) the Secretary of the Ramakrishna Mission for more than a quarter of a century and the great biographer of Ramakrishna, both Brahmans of Calcutta and members of the Brahma Samaj;
13. Kaliprasad Chandra, the son of a Professor of English (later Abhedananda);
14. Harinath Chattopadhyaya, a Brahman (later Turiyananda);
15. Hariprasanna Chatterjee, a student (Vijnanananda).
- 1884: 16. Gangadhar Ghatak, a young student of fourteen (later Akhandananda);
17. Girish Chandra Ghosh, a great actor and dramatist, the founder of the modern Bengal theatre, director of the Star Theatre at Calcutta;
- 1885: 18. Subodh Ghosh, a student of seventeen, the son of a founder of a temple of Kali at Calcutta (later Subodhananda).

I have not been able to find the exact dates for the entry of the following:

19. The rich proprietor, Balaram Bose, a mature and exceedingly pious man, whose gifts helped in the foundation of the Order;
20. The young spiritualistic medium, Nitya Niranjana Sen, whom Ramakrishna rescued by main force from occult beliefs,¹³ and who was later Niranjanananda;
21. Devendra Mazumdar, a mature, married man, an employé of a Zemindar, and brother of the Bengal poet, Surendranath;
22. Baburam Ghosh, a student about twenty years of age (later Premananda);
23. Tulasi Charan Dutt, a student of eighteen (later Nirmalananda).

etc., etc., etc.

It can be seen that with the exception of the poor servant, Latu, the majority belonged to the liberal professions, to the Brahman aristocracy or to the rich middle class of Bengal. They were either young men or in the prime of life, and several had been fashioned by the Brahma Samaj. But I have only mentioned those who joined Ramakrishna strictly and who were the exponents of his thought.

An ever changing crowd of all classes and all castes inundated him with its

¹³ "If you always think of ghosts, you will become a ghost. If you think of God, you will be God. Choose!"

restless movement. They came jumbled together, Maharajahs and beggars, journalists and pandits, artists, and devotees, Brahmans, Christians and Mohammedans, men of faith, men of action and business, old men, women and children. Often they journeyed from afar to question him, and there was no more rest for him day or night. For twenty hours out of the twenty-four he replied to all comers. Although his weakened health failed under the strain, he refused nobody, but gave out to all alike his sympathy, his enlightenment, and that strange power of soul, which even if he did not speak a word, gripped the hearts of his visitors and left them transformed for days. He won the respect of all sincere believers, and gladly received men of different faiths so that they might discuss their diversities before him that he might reconcile them.

But this was for him only one of the factors making for harmony. He desired something infinitely greater than the reconciliation of warring creeds—that man as a whole should understand, sympathise with and love the rest of mankind—that he should identify himself with the life of humanity. For, since Divinity was inherent in every man, every life for him was a religion, and should so become for all. And the more we loved mankind, however diverse, the nearer we should be to God.¹⁴ It was unnecessary to seek Him in temples, or to call upon Him for miracles and revelations. He was here, everywhere, every second. We could see Him, we could touch Him, for He was our brother, our friend, our enemy, our very self. And it was because this omnipresent God flowed from the soul of Ramakrishna, because his light illumined, quietly, imperceptibly, the crowd surrounding him, that men felt themselves, without

understanding why, uplifted and strengthened.

He said to his disciples:

“We must build on different foundations from the makers of religions. We must live an inner life so intense that it becomes a Being. The Being will give birth to innumerable torches of truth. . . . Rivers flow because their father, the mountain, remains immovable. . . . Let us raise a mountain of God in the midst of humanity. It matters little where and when. When it has been raised, it will pour forth rivers of light and compassion over mankind for ever.”¹⁵

There was then no question of founding or of expounding a new creed:

“Mother,” Premananda heard him pray, “Do not let me become famous by leading believers in beliefs to me! Do not expound beliefs through my voice.”¹⁶

And he warned his disciples against any kind of Ramakrishnaism.

Above all things there must be no barriers.

“A river has no need of barriers. If it dams itself up it stagnates and becomes foul.”

Rather the gates must be flung wide open, the gates of oneself and of other people in order to bring about all-conquering Unity. This was to be the real part for his chosen disciples—by their common effort they were to “recreate the Being who would nourish men and women of the centuries to be.”

Their part was to be an active one, demanding great gifts, and wide tolerance of spirit and heart. Nobody must stint himself, but give himself wholly.

That is why, although all men, without exception, were called into the divine community, he showed himself

¹⁵ D. G. Mukerji, *op. cit.*

¹⁶ Once when he was urged to define God, he replied, “And if I were to give you a definition of God, what would you do with it? Use it as an article of faith in order to found a new religion in my name? . . . I did not come into the world to begin a new cult! . . . Ah! No!”

¹⁴ “Are you seeking God? Then seek Him in man! The Divinity is manifest in man more than in any other object.” (*Gospel of Sri Ramakrishna*, p. 350).

very strict in the choice of his disciples ; for they were the Way, whereon the feet of humanity was to march. He claimed that it was not he, but the Mother, who chose them.¹⁷ But was the Mother any different from the entity we carry in the depths of ourselves? This entity in the case of those, who, like Ramakrishna, had acquired the exceptional power of keeping intact an intense solitary concentration in a life passed in the midst of an innumerable throng, possesses antennæ, which infallibly seek out the inner man. At the most furtive contact they sound the depths, the capacities and the weaknesses, the virtues and the vices, things obscure even to the person under observation, that which is and that which will be. Ordinary men are apt to call in question the reality of this gift of intuitive vision, which reaches from the present into the future. But it is neither more nor less outside the limits of nature than the vibrations of the rod of the "Diviner" on the surface of the earth revealing the water beneath.

Ramakrishna was a wonderful wand in the hand of the Mother. Extraordinary tales are told of his physical and spiritual hypersensitiveness. Towards the end of his life such was his horror of riches that he could no longer touch gold without being burnt.¹⁸

And on another occasion, "Do not look for a religion! Be religion!"

¹⁷ "I did not choose them. The Divine Mother led them to me. She made me examine them. At night I meditate, the veil falls and reveals them to me. . . . You can then see the ego of a man or a woman as through a glass case. . . . I satisfy myself concerning the character of my disciples before I initiate them."

What man of intuition can fail to recognise this method of thought, the use of this inward eye opening under lowered lids in the lonely centre of the spirit on the still warm spoils of the world captured by the lure of the senses? Only the mode of expression varies and the intensity of the eye.

¹⁸ Vivekananda relates, "Even when he was sleeping, if I touched him with a piece of money, his hand would become bent and his whole body would become as it were paralysed." (*My Master*).

Further it is maintained that the mere touch of an impure person gave him physical pain analogous to the bite of a cobra.¹⁹

He read at sight the soul of those who approached him, and so, if he accepted them as his disciples, it was with full knowledge.²⁰ He discovered in a hardly formed adolescent, with character scarcely developed, the exact task for which he had been born. Sometimes he discovered a great destiny, suspected least of all by the person concerned. Perhaps he helped such destiny to be born by announcing it. This great moulder of souls cast with his fingers of fire the bronze of Vivekananda as well as the delicate and tender wax of Yogananda or Brahmananda. A curious fact is that the most markedly independent natures, those like Vivekananda the most resolute to resist him, were

¹⁹ In illustration of this legendary trait: One day when in the kindness of his heart he had consented to touch a man, who, though outwardly without reproach was inwardly defiled, and who insisted that Ramakrishna should enrol him among his disciples, Ramakrishna howled with pain. He said to the man sorrowfully and kindly, "The touch of Divine bliss has become in you a cobra's poison. It is not in this life, my son!" and continued under his breath, "Your liberation."

A thousand other instances of this hypersensitiveness might be related. A blow given to a man in the street by a furious enemy left its physical mark on the flesh of Ramakrishna. His nephew saw his back red and inflamed at the sight of a man whose back was scored with the whip. And Girish Chandra Ghosh, whose witness is unimpeachable, has certified to the fact of his stigmata. This spiritual contact with all forms of life made him at one even with animals and plants. It has been told of him that he felt a brutal step upon the earth as it were upon his own heart.

²⁰ He did not blindly depend upon his own intuition. He visited the tutors of his young disciples, he learnt all about them and studied them in meditation. With a remarkable and scrupulous attention he noted their physiological characteristics of respiration, sleep and even digestion. He held that they were of considerable importance in confirming his diagnosis of their spiritual faculties and destiny.

bound sooner or later to yield to the spiritual election he had made. Moreover they then brought as much passion into play in submitting to him as they had formerly used in withstanding him.

He had the power of divining, seizing and keeping those spirits foreordained for his mission, and it would appear that not once was the hawk eye of the Paramahansa mistaken.

IS THE BHAGAVAD GITA ONLY A SCRIPTURE OF YOGA?

BY M. H. SYED, B.A., L.T.

It is said that the magnificent and priceless teachings of the Lord's Song could only be understood and digested by those that are on the path of return (Nivritti Mârga) and are not meant for the ordinary men of the world. I have often heard people say that the Bhagavad Gîtâ is the most abstruse and difficult book and so it is not profitable for those who are absorbed in worldly affairs to take it up for study. Some even say that its teachings are utterly impracticable and full of contradictions. Others go even so far as to say that since the main purpose of its whole teaching was only to prepare Arjuna and to give him heart and courage to fight with his nearest and dearest kinsmen, teachers, men renowned for deep erudition and scholarship, saints and sages, it is unworthy and unrighteous.

I propose in this short paper to try to meet these objections and to remove these misunderstandings. Not only that, I venture to state that the lofty and precious teachings of the Lord's Song are equally practicable for men of both the paths; i.e. the path of "forth-going" and the path of "return." It is at once instructive and useful for an average man and for a highly developed soul.

Since it is admitted on all hands that the Lord's Song is a scripture of Yoga and hence necessary for aspirants on the Path who are leading the life of self-sacrifice, meditation and devotion, I will content myself with proving that it is equally necessary for the men of the world and their success in life.

At the very outset, it would be well to bear in mind the most significant fact that the author of the Gîtâ was an incarnation of Vishnu, the Preserver, and that He put on the human garb—as He Himself says—"for the protection of the good, for the destruction of the evil-doers, for the sake of firmly establishing righteousness." His teaching must therefore of necessity be of such a nature as to enable men of all grades on the path of evolution to draw inspiration therefrom. From this standpoint, if its teachings be too abstruse and difficult to be grasped by the ordinary run of humanity, half of the advent of an Avatâra in the world of men is defeated.

The clear understanding of one simple fact thus removes the first of the two objections and misconceptions referred to in the beginning of this paper, namely, that the Lord's Song is meant only for aspirants on the path of return, the Nivritti Mârga, as it is technically called; and that its teachings are too difficult to understand.

As to the last objection it is true that we have to enlarge our view of life and widen our conception of That which is less hampered by limitations than ourselves if we want to understand the deep meaning hidden in it.

We are all familiar in our everyday life with the fact that, when a government has to maintain peace and order in a country, it adopts every possible measure to remove such things or persons as are the instruments of disorder and anarchy, and by so doing as a matter of course peace and order

are restored. But the first reason why Shri Krishna, the Lord and the King of the whole world, did not put a stop to the civil war that broke out between the Kurus and Pândavas, though He could have done so by virtue of His divine powers, was that He wanted to fulfil His mission on earth, which was the establishment of the kingdom of righteousness by removing all the disturbing elements that were stumbling-blocks in maintaining order and peace. The very fact of the existence of bitter strife between the members of one family shows that "there was decay of righteousness", and so it engaged the serious attention of the Lord of the world to restore Dharma. It is well to remember that the Lord, who was fully aware of the state of affairs beforehand, did not at once rush to war to re-establish peace and order; first He had recourse to all possible measures to reconcile the contending parties, but failed in His attempt.

The second reason why He strove to remove Arjuna's despondency and to convince him beyond any doubt that it was right to engage in the Great War, was to teach him to respond to the call of duty. His splendid teaching on performing one's duty holds good for all times and for people of every creed and caste. "Better one's own duty, though destitute of merit, than the duty of another well discharged. Better death in the discharge of one's own duty; the duty of another is full of danger." What a grand and yet a simple teaching, the true secret of success in every department of life, whether temporal or spiritual! The truth of these remarkable words may be read in the rise and fall of the prominent nations of the world.

Almost the same spirit runs through the sweet melody of a Western poet who sings:

"Stern Daughter of the Voice of God,
 O Duty, if that name thou love,
 Who are a light to guide, a rod
 To check the erring and reprove."

What has made the West great? Is it not the prominent sense of "duty" that accounts for its true greatness? If this teaching on the performance of one's duty be not practicable, how is it that it is followed by millions of men and women to-day?

Let a man of the world intellectually realise his immortality as embodied in the following beautiful teachings, and his view of life will at once be changed, much of his worry and anxiety removed.

"Not at any time verily was I not, nor thou, nor these princes of men, nor verily shall we ever cease to be, hereafter. As the dweller in the body findeth in the body childhood, youth, old age, so passeth he on to another body; the steadfast one grieveth not thereat."

That right conduct is followed by right understanding is a well-tryed maxim and contains a great truth. Most of the people of the world have a wrong view of life and of the final destiny of man, hence they sadly lack strength of mind and character. Do not some of them lead a reckless and utterly indifferent life? And why? Because they labour under the false notion that life after death is a mystery of mysteries, that as nothing is known of what happens beyond the grave, it is well that the present life should be enjoyed to the highest degree by indulging in all sorts of pleasures, regardless of the consequences that they bring with them. Men fear death because they think that they are only bodies, and that when the body disintegrates the whole being perishes. Many people, notably the followers of those religions who have but a vague idea of the life after death, and who believe that the short span of one life is all that they are permitted by their God to live, live in terror of death; for they think that death will not allow them to drink the cup of life to their heart's content, but will take them away from the scenes of their enjoyments, and relentlessly separate them

once for all from their kith and kin, and from all that they hold dear. Truly under such circumstances their fear is a natural and a reasonable one. But in the Gîtâ, Divine Wisdom steps in and relieves them of their anxiety and terror, by reminding them that "this dweller in the body of every one is ever invulnerable." For "as a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new." What room is there then for sorrow? We look on death as something sad and terrible. But it is the friend and not the foe of men; for it helps him to throw off an old garment and to put on a new one. We all know that much of the progress of the world is checked by the lack of unity and harmony among the people of various countries, different races, castes, and creeds. People look upon each other as aliens, having no common bond of love to unite them, forgetting the one life that all share. The constant refrain of the Lord's Song is that He and He alone is the life within everything; by Him everything lives.

"I, O Gudâkesha, am the Self seated in the hearts of all beings. I am the beginning, the middle and the end of all." "If men hate each other, they hate Me in the bodies of others and in their own; if men torment bodies, they torment Me also, seated in the inner body."

A man who realises this fact of the indwelling spirit of God in everything is bound to love his neighbours as he loves his own self. How could a man of the world who tries to keep in view this ideal, injure, hate, persecute and blame his fellow-being? Is there any man in the world who has won the love and approbation of his fellow-men by outraging and violating this ideal of unity? A proud, sullen and irritable man is never successful in any business or profession. Doctors, lawyers, merchants and others who have achieved any distinction have always been known to be uniformly courteous

and kind to all. It may be that their love is not so deep and all-embracing as that of "a sage who looks equally on a Brâhmana adorned with learning and humility, a cow, an elephant and even a dog and an outcast." Yet if they wish to succeed in life they must be loving and kind to all with whom they come into contact.

It is taught by right-thinking men that the world we live in is entirely guided by an Immutable Law. Whatever cause a man sets up is bound to be followed by its effect in due course of time. Some people who fail to attain the immediate result of an action, in their ignorance think that their effort is lost. This is impossible. No effort is lost, no energy is dissipated; the just Law brings in the fulness of time the result of all our activities. So the Blessed Lord has taught us: "Thy business is with the action only and not with its fruit; so let not the fruit of action be thy motive, nor be thou to inaction attached." For a man who is firmly convinced of the inviolability of the Law it is simply superfluous to worry about the fruit of action, when he knows that sooner or later, to-day or to-morrow, the fruit, or in other words the effect, of the cause that he has set up is bound to return to him, whether his motive power be "fruit of action" or no.

A man who concerns himself with the careful and proper discharge of his business and leaves the rest to the Good Law is most efficient of workers, and his efforts are crowned with success. Once done he has nothing more to do with a work, and is free and fresh to do another piece of business. This "skill in action" enables him to do a greater amount of work than can a man who is always anxious about the fruit of his action. A man who has not learnt this skill in action is full of bustle and hurry; his thoughts are diverted and his mind is ever wandering, and so his works are imperfect and never satisfactory.

The Blessed Lord has well pointed out: "Not for the non-harmonised is there concentration; for him without

concentration there is no peace; and for the unpeaceful how can there be happiness?"

POLITICO-ECONOMIC RECONSTRUCTION OF INDIA

BY A SEEKER OF TRUTH

V

Coming to immediate political issues, we come across three schools of political thought prevailing in the country: (1) the school of Dominion Status, (2) the school of Complete Independence, and (3) the school of Communism. The first school has still now partial faith in British justice and British connection. It is of opinion that there will be ample scope for developing the political and economical resources of India within the British Empire. It adds that in the leading strings of British Imperialism, undeveloped India will remain peacefully on the safe side and will not enter into the din and bustle of international politics. According to it Self-government like Canada or Australia is in no way a mean achievement. The Independence party says that such a creed is the product of our denationalised mentality, that self-government on the part of an alien race like India within the British Empire is a misnomer. This party represents the general mentality of the youths of the country, who are specially schooled in Western politics, Western nationalism and the Western conception of self-determination. The advocates of independence are convinced that once India is free, all the intricate problems of the land will be solved by an efficient system of administration, the heavy economic drainage will be stopped forever, and the country will shine in knowledge, power and prosperity. The Communists, however, laugh away the ideas of the Independence party consisting of the 'middle-class' politicians.

They ask: "Freedom for whom? Are we not going to introduce a brown bureaucracy in place of a white bureaucracy? What is the guarantee that the men in power will keep their promise at the hour of trial? Will not the wretched condition of the masses in the so-called free countries repeat itself in India? Will it not ultimately lead the masses to launch into a counter-revolution?" It seems that the Communists dream of a single revolution by which they can destroy the foreign and the bourgeois governments at the same time and establish a proletarian state in their place.

Democracy or republicanism is not an altogether new thing in India, as we have previously seen. But the old traditions of India are almost lost. The two types of government that have received the attention of political thinkers are State Socialism and Anarchist Communism. A new experiment is going on in Russia, but we must wait to see its final results. Bernard Shaw suggests State Capitalism for England, which stands for nationalising all industries and land, by removing all institutions started on individual initiative. State Socialism is also a representative form of government with an efficient civil service, vested with all the departments of administration. In this system, the overwhelming majority of people will have to do nothing directly; they will only delegate powers to certain representatives and leave them alone to think and work as they like. When there is too much centralisation of power in a few hands, there cannot be genuine self-government among the

people at large. Anarchist Communism, on the other hand, is bent on abolishing the state altogether so that people may organise themselves on their own initiative into innumerable free associations without the help of any state. Though there is a bright prospect of genuine self-government in this system, still it is not sufficient for the preservation of law and order and also for national defence. Anarchist Communism fails to keep up the sameness of a system throughout a large territory.

In struggling for a new system in India, we must understand the significance of real democracy at the very outset. By real democracy we mean a system that can afford the greatest facilities to the people for tackling their own problems and managing their local affairs on their own initiative. The people have to suffer a great deal under a system which is disproportionately centralised. For the solution of even simple local problems, which can be very well tackled locally, the people have to run up to towns and cities. Various superstructures of government are created in the name of law and order, and these require batches of 'governmental middle-men' who are fattened at the expense of the poor masses. The people join in mere electioneering campaigns, and even there the vicious propaganda of party politics does not allow them to consider any political issue soberly. They delegate powers to representatives, who cannot administer affairs disinterestedly. Ambitious persons get the upper hand in everything and they become the political wire-pullers in state-affairs. If there is too much centralisation, there is eventual decay of real democracy.

We have seen previously how ancient India made an attempt to establish real democracy by the dichotomy of Râjadharmā and Prajâdharmā. It will be interesting to note that Bertrand Russell suggests the very same thing in his *Roads to Freedom*:

"(1) Government by majorities can be made less oppressive by devolution,

by placing the decision of questions primarily affecting only a section of the community in the hands of that section, rather than of a Central Chamber. In this way, men are no longer forced to submit to decisions made in a hurry by people ignorant of the matter in hand and not personally interested. Autonomy for internal affairs should be given, not only to areas but to all groups, such as industries and Churches which have important common interests not shared by the rest of the community. (2) The great powers vested in the executive of a modern state are chiefly due to the frequent need of rapid decisions, especially as regards foreign affairs. If the danger of war were practically eliminated, more cumbersome but less autocratic methods will be possible, and the Legislature might recover many of the powers which the executive has usurped. By these two methods, the intensity of the interference with liberty involved in government can be gradually diminished."

The ideal system of politics, therefore, must be decentralised as far as possible. The people must be at perfect liberty to frame a scheme of political life of their own for the management of local affairs, and delegate the powers for the management of inter-provincial and international affairs to their chosen representatives forming the state. Those powers alone will be vested with the state, which are absolutely necessary for the defence of the country, for the management of bigger industrial plants and for the preservation of the homogeneity of affairs throughout the country. Let us see what distinct political shape an Indian village takes in such a political system. The villagers will be organised into various associations and groups with agriculture, industries, trade, education, etc., as their avocations. Thus the dying sub-castes will become distinct political units in the village life and they will send their representatives to the village council or the Panchâyat. This newly modelled Panchâyat will become a powerful local

body with deliberative and executive functions and guide the cultural, political and economical policy of the village. A political structure will be built from villages upward—with District Panchâyats, Provincial Panchâyats and All-India Panchâyat. The All-India Panchâyat will have a federal constitution and undertake all inter-provincial and international affairs. Thus an ideal political structure with the least possible centralisation in the state and the greatest possible decentralisation in the consecutive local bodies will be gradually erected. The outline scheme of Swaraj, drawn up by S. J. Bhagavandas suggests an almost similar political structure for India. The scheme suggested here can very easily be adapted to the spiritual conceptions of our race. It will serve the spiritual and the material requirements of our people. Materially, it will develop real democracy on our soil, and spiritually, its process of decentralisation will give ample scope for practising Karma Yoga. The people will be in direct contact with the details of every piece of work and it will be easier for them to take up work in a reverential attitude. One must heartily love work before one can spiritualise it, and no work can be loved if its pros and cons are quite unknown to us. Therefore, if politics is to be spiritualised, we must lay special emphasis upon the devolution of political functions.

The advocates of complete independence will say that we are going to put the cart before the horse. They will say: "Let there be complete independence first, then there will be enough time to conceive of better political schemes and to work them out in the country." With due respect, we take a new line of departure here. All the great political movements of the world, without having the support of the people, and started by a mere class, have dismally failed to reach the final goal. When the revolution ended and the time came for reaping the harvest, the common people were nowhere. Again

and again the ignorant and the poor masses fell victims to the ambitious projects of selfish but powerful groups. The defect was that the position of the masses was not a whit improved previously by means of political and cultural education. It is for this reason that any premature attempt at capturing the state, without strengthening the masses, will be a positive blunder. The real task before us is to go directly to the masses and train them culturally and politically in the path of least resistance. For strengthening our real foundation there is no harm in seeking help from all possible quarters. By stirring the imagination of the people with undesirable catch-phrases, we shall only court unnecessary resistance in our path and thus the real political growth of the country will be delayed. The future government of the country will be established upon the common consent and dictation of the people, trained politically and culturally for decades. When the people have got a distinct political status of their own, it will be easier for them to dictate terms to the existing state. It is in this way that a real democracy is to grow in India, slowly and steadily in the path of least resistance.

VI

Economic institutions form the positive background of the political, social and religious structures of a community. Yet economical doctrines and institutions are no less affected by the socio-civic standards and the religious ideals. The ideal of a simple, ethical life, the view of the earthly life as a passing phase of a vast, eternal life, and the spirit of renunciation, all these exert a great influence on Consumption, for they minimise the intensity of desire for enjoyment and transform the motives of Bhoga. Brahmacharya or a strictly disciplined life in childhood and youth, Gârhasthya or a householder's life following the disciplinary measures of the scriptures, Vânaprastha or a retired life for contemplation and lastly Sannyâsa

or a monastic life, when introduced in a nationwide scale, act very effectively on Supply and Demand. As national demand for goods decreases, the principles and methods of production will tend to become less intricate. The ideal of spiritual unity will inevitably develop a socio-civic unity, and this will bring about an appreciable change in Distribution, that is to say, the theories and the practices concerning inheritance, rent, interest, wages, profit, etc., will be metamorphosed. A life of spontaneous freedom in contact with Nature will avoid all complexities and artificialities, and people will prefer a comparatively isolated life in village to the congestion of town life. This will tend to decrease the number of larger markets, and consequently the monetary system and the processes of exchange will change. If India is to attain her cultural Swaraj, if she is to re-Aryanise herself completely, then her old institutions of Brahmacharya, Gârhashtya, Vânaprastha and Sannyâsa will have to reappear in modernised forms. India can ill afford to give up the ideal of renunciation, if she is to remain true to herself. The harmonisation of Dharma, Artha, Kâma and Moksha (Duty, Wealth, Desire and Liberation) requires a strict socio-spiritual discipline which is sure to lower our standard of living in comparison with that of other nations, given to unbridled enjoyment of life.

In framing a scheme of economic reconstruction for India even along utilitarian lines, the need of all these fundamental considerations cannot be overestimated. We know from history how India, even up to the early nineteenth century, was economically free of all other nations, and how her agriculturists produced immense quantities of raw materials, her craftsmen manufactured all necessary articles and luxuries, and her trade-relations extended not only throughout her various provinces but also throughout the whole world. It is too painful to narrate the sad tale of the destruction of Indian industries. At

present we find that India has become a land for producing mere raw materials for the manufacturing nations of the world, and in spite of a limited number of mills and factories, she remains a dumping ground of the manufactured commodities of other nations. About 80 p.c. of the people of India have been compelled to live from hand to mouth by means of mere agriculture. The old cottage industries of the country being destroyed, there is a serious problem of unemployment in the country. Only 2 p.c. of the total population, consisting of middlemen, zemindars and officers of the state, live on the labour of 98 p.c. of the large population of India. Though in every normal year the balance of trade is in favour of India, this 98 p.c. of our population derive little or no benefit from it. The profits accruing from the export-import trade go to the pockets of middlemen and captains of industry, belonging to the 2 p.c. of the population, and to the Britishers outside as Home Charges, interest of Public Debt, etc. The champions of large-scale production are of opinion that a large number of people must be taken out of agriculture and employed in various industries in towns and cities. This will result in giving larger holdings of land to the farmers; and the people released from agriculture will prosper by earning wages from the newly started big industrial plants. The extremists say that even foreign capital ought to be utilized in India for this purpose. This will give employment to a vast number of our population and increase the general prosperity of the country. It is strongly argued that labour cannot be organised as a political force without being brought under the heels of capital, and that once the country is thoroughly industrialized, Trade Unionism will naturally grow and the communisation of land, factories, etc., will be very easily accomplished.

But as against this, we must remember certain important facts. There is a growing tendency among almost all

nations to make themselves industrially self-contained, both as regards raw materials as well as manufactured commodities. We find that Russia which was a store-house of raw materials before, has been already growing up as a manufacturing nation. So one source of raw materials is closed. Similar is the case with Eastern nations also. They are also becoming industrialised. All these mean that market for surplus products will be extremely limited in future and that the concentration of specified industries among selected nations as presupposed in the fictitious theory of the division of labour will slowly yield to decentralisation in the industrial life of the world. If, therefore, there is extensive use of large machineries in India, the question of unemployment is bound to arise, for a minority will be enough to meet the scanty demands of foreign markets. What would the majority do if India is really industrialised in the mean while? The fact is, it is ultimately dangerous to build large factories and draw the people away from their agricultural and other rural occupations. Is there no scope for applying science and modern methods in villages? Certainly there is. The ideal economic order which every nation will have to struggle to realise is the one with agriculture supplemented by industry. Intensive agriculture combined with scientifically organised cottage industries can successfully tackle all our economic problems. First, in such an order, people will enjoy ample freedom; secondly, it will solve the problem of unemployment for good; thirdly, it will remove the necessity of emigration; and fourthly, it will create a proper moral atmosphere for practising Karma Yoga, which is the salient feature of Indian life and civilisation. For the fuller study of the ways and means for the decentralisation of industries, we specially refer to two extremely interesting books of Kropotkin,—*The conquest of Bread, and Fields, Factories and Workshops*.

In India particularly, the whole historical evolution suggests such a line of work. The best workers will be those who will properly utilise the surviving elements of our past culture and civilisation. One such remnant of the past is still preserved in the caste-system of our society. It has withstood the shocks of ages and for centuries preserved our racial characteristics. It will be an utter folly to reject it in toto and develop a new social order on the line of Western industrialism. True the system is at present corrupt and rotten. But we are convinced that in its pristine purity, it has a noble mission before it. It is high time to interpret it in conformity with the real plan and purpose of our society. It has four aspects—religious, social, political and economic, and in modern times it should be energised in all of these aspects. Preach the ideals of the scriptures to the various castes and the sub-castes; give them culture and learning, and there will be an end of all oppressions in the name of religion. Make Brahminhood the common asset of all castes and sub-castes, and the social oppressions will cease for ever. Combine all the existing sub-castes as so many units of a political system, and we shall evolve an efficient system of village self-government. Organise the castes and sub-castes on the line of Guild-Socialism, and an industrial democracy will slowly come into being and the exploitation of the masses by the classes will cease to exist. Aggressively preach the doctrine of Karma Yoga which declares that no work, performed as a duty and sanctified with a spiritual motive, is ever mean, and we shall see how all avocations of life become dignified, and untouchability and other social vices vanish away. Revolutionise agricultural and industrial methods with the help of modern science, without any detriment to the caste system, and we shall give freedom, prosperity and honourable employment to the 98 p.c. of our population. The revival of caste system on these lines will remove the

struggle between the middle classes and the masses. The educated middle classes are snatching away the various occupations of the masses. All occupations of the sub-castes must be handed over to them, and the knowledge of science and the principles of co-operation are to be vigorously preached. This will enable them to stand on their own legs, by reorganising their industries along with agriculture; and naturally there will no more be any pressure upon agriculture. In this age, Swami Vivekananda stood as the champion of the masses and also of the caste system as an integral part of Indian civilisation and culture. He said: "Caste should not go, but should only be readjusted occasionally. Within the old structure is to be found life enough for the building up of two hundred thousand new ones. It is sheer nonsense to desire the abolition of caste." The Sudra-Shakti, of which he spoke so eloquently, was visualised by him as the latent power of the masses—the power which is to manifest itself freely and spontaneously from humble cottages, farms, etc. The gospel of Nārāyana-Sevā, the ideal of Brahminising all castes, the principles of Karma Yoga, all these, as suggested by him, go to the very root of the problems, social, political and the like.

A question may strike us here. What will be the case with railways, steamships, ironworks, press, etc.? In our opinion, the necessity of these things can be and should be minimised. When decentralised systems of politics and economics will be evolved, much of the complexities of life will be removed. The formation of practically autonomous local bodies, political, social and economic, and the growth of the larger and larger groups out of the co-ordination of these groups will enable the people to ably manage their local affairs themselves. But we do not, at least for the time being, ignore large-scale production in toto. Large-scale production to a certain extent will be essential for our national defence. Until peace is finally established among the nations of the

world, it will be utter folly to ignore the necessities of self-protection. India will have to most efficiently organise ironworks, railways, steamships, etc., so long as the economic imperialism of the West persists. India's mission is undoubtedly spiritual. But the spirituality of India must have a positive background in material prosperity and secular status. So as long as the abnormal situation of international politics persists, India must take recourse to large-scale production for the requirements of self-defence. For this a microscopic minority of our people will have to be sacrificed at the altar of the nation. It is these people alone who will have to be removed from the natural freedom of village life to big factories, mines, etc. It is in those places alone that we have to take active measures for minimising the hours of labour, for arranging various amusements and for starting various cultural institutions so that the spiritual fervour of these unfortunate people may be kept alive.

VII

On the basis of the above discussion, the main features of a scheme of national reconstruction on spiritual basis, are stated below. The secular and the spiritual aspects of our rising nationalism must be developed side by side. Sister Nivedita specially emphasised this point, when dwelling on the Indian National Congress, as follows:

"The Congress represents, not a political, or partisan movement, but the political side of the national movement—a very different thing. . . . This implies that the main body of the army is not in the Congress, that the Congress as a whole is merely one side,—the political side—of an incomparably vaster, though less definitely organised host. . . . Thus corresponding to the Congress, the national movement must have another and non-political limb, as it were."

SPIRITUAL ASPECT

For consolidating the spiritual basis of the new nation which is to rise in India, the existence of an All-India Religious Organisation is the first desideratum. It must have thoroughly co-ordinated branches throughout the whole of India. For ensuring local initiative and freedom, and for recognising the special temperaments, tastes and necessities of various provinces, it is better that this organisation develops on federal lines.

The aims and objects of the organisation are to be as follows:

(a) To practise, preserve and diffuse the universal ideals of the Vedânta and thus harmonise the Vedas, the Bible and the Koran.

(b) To revise and interpret the rites, ceremonies and rituals of all sects in the light of the underlying principles, and to make an attempt so that one sect may heartily join the rites and observances of another.

(c) The ideals of the Divinity of man, and the solidarity of humanity, as interpreted in the Vedânta, must be vigorously preached. A spiritual conception of *man* as well as of *India*, as found in the worship of God in man and of the Virât in India, is to be realised by our countrymen.

(d) The practical bearing of the religious principles on the various activities of life is to be clearly shown and the spirit of Karma Yoga to be instilled into the minds of all.

(e) With a view to evolve an all-comprehensive scheme of life for the people, a systematic study of Indian history, Indian philosophy, Indian sociology, Indian polity, Indian economics, Indian art, etc., must be made with special reference to Indian spirituality which forms the very basis of our civilisation and culture. A comprehensive study of the East and the West is also a desideratum, as India must assimilate many noble elements of Western culture. It is not an academic study that is needed. We

want creative ideas in every department of life. And spirituality being the greatest creative force in Indian nationalism, it is the spiritual men who will have to evolve a complete scheme of life for the country.

Such a body will represent the theoretical side of a spiritual nationalism for India, and adopt proper measures to propagate the gospel of this spiritual nationalism. Specially at the foundation, this body will have to undertake various nation-building activities, either separately or in co-operation with an equally well-organised body, to take up the practical side of our nationalism, and organise the country socially, politically, economically and culturally. The Indian National Congress, if it is spiritualised and if its ideals and methods are slightly modified, can rise to the occasion and represent the secular aspect of this spiritual nationalism.

SECULAR ASPECT

The programme of national reconstruction in its secular aspect, is to be worked out from the bottom as well as from the top. The Indian National Congress, the legislative bodies, the social service leagues, the Hindu Sabhâs, the various Moslem organisations, the Greater India Society, the various school of arts and crafts, etc., are to give up their sectarian angles of vision and subscribe to the universal faith of the spiritual nationalism for India. From the top, they must labour hard to create a favourable public opinion, and bring substantial pressure, moral or otherwise, where necessary. From the bottom, the national structure is to be erected from villages upwards. It is the bounden duty of the above organisations to adopt measures for financing the national movement and to train up workers and volunteers for serving the masses. If these fail to rise to the occasion, then a people's party must rise and take up the work. The Indian communist, M.

N. Roy, suggests the organisation of a people's party for establishing communism in India. But, as we have previously seen, India has a higher mission to fulfil, and so a people's party organised on spiritual basis and thoroughly Indianised in its outlook can alone help the nation.

The castes and sub-castes being the traditional groupings of Indian population, it is practical as well as beneficial to organise the villages on the caste basis. Owing to the clashes of interests among the masses and classes in the village, it will not be possible at the very inception to make the Panchâyat thoroughly representative of all sub-castes. The religious Sangha or the Sevâ Samiti must very cautiously proceed on the lines of least resistance and tactfully use all the available forces for the realisation of the ultimate goal. It will be a mere dissipation of energies, if any distrust or rancour is created among the masses and the classes. For the time being, workers will have to be recruited from middle-class youngmen, living mostly in towns. The workers ought to remember that their duty is to make each village self-supporting, and then depart. All the available constructive elements are to be taken back from the towns to the villages. So each district town is to start a Sevâ Samity or a religious Sangha, primarily for mobilising young men and for sending them to villages to work out the constructive programme.

I. *Political Side :*

(a) We must organise Panchâyats in villages with a maximum of local autonomy and a minimum of control by higher organisations formed out of the integration of village Panchâyats. Thus will evolve from village centres upwards town centres, district centres, provincial centres and an all-India centre.

(b) The village Panchâyat is to be in charge of education, sanitation, law and

order, economical and industrial pursuits, etc.

(c) The whole scheme is to be worked out in a spirit of service. The workers must be fully conscious that national efficiency, and not any political radicalism, by way of establishing the old Indian scheme in a new form, is our aim. As Indian politics is based on spirituality, it is only the spiritual men that should build at the foundation.

II. *Economic Side :*

(a) Extensive propaganda must be undertaken for preaching the co-operative principles. For this purpose, primary education in a simple but comprehensive manner is the first requisite. Proper means should be adopted for the establishment and introduction of Co-operative Credit Societies, co-operative production, co-operative stores, co-operative marketing, etc. We should fully avail ourselves of the Government co-operative banks.

(b) Agriculture is to be supplemented by various local industries, organised on scientific lines, such as lac culture and manufacture, apiculture, bamboo-working and basket-making, fishing industry, dairying, sugar industry, oil-pressing industry, pottery, carpentry, hand-loom weaving, spinning, silk industry, tassar and *endi*-rearing and manufacturing, dyeing, the leather industry, sola manufacture and tinsel industry, bangle-making, metal-work, and building and carving. The intelligentsia must come forward with a new spirit of service. The worship of Daridra-Nârâyana, which Swami Vivekananda so much emphasised, is to be brought to its legitimate fulfilment by enlarging our scope of service.

(c) Local conditions are to be studied very carefully and minutely for the development of these industries. Specialists are to devote their sole attention to improve these on scientific lines as is suggested by Kropotkin in his *Fields, Factories and Workshops*.

Thus the sub-castes will reorganise their industries. Industrially, they will become fully efficient. Spiritually, they will find better scope for practising Karma Yoga. Politically, they will be powerful units of the village self-government, and through it of the government of the whole of India.

(d) The intelligentsia is to inspire, guide and finance this industrial movement. It is to start industrial banks, co-operative banks, agricultural banks, etc. The Indian National Congress ought to undertake these works. If it

fails, then a people's party must develop with its comprehensive scheme of national reconstruction on spiritual basis.

It is not a large number of workers, but the spirit of unselfish service of even a limited number, that counts. On the eve of the rebirth of our spiritual nationalism, let us remember the message of Vivekananda: "The national ideals of India are renunciation and service. Intensify her in these two channels and the rest will come of itself."

(Concluded)

PRACTICE OF RELIGION

BY ANANDA
BRAHMACHARYA

At this juncture, it is necessary to dwell briefly on *Brahmacharya* (continence). It concerns equally the married and the unmarried, for it is the very basis of spiritual progress. *Brahmacharya* has been differently explained and no doubt it has many implications. But its simple and essential meaning is abstention from sexual thought and deed in every form. The grossest form of sexuality is sexual intercourse. This, of course, must be given up totally. But when one persists in the practice of *Brahmacharya*, one realises that this gross form is really the expression of inner impulses. The control and eradication of these impulses, he finds, is the essential thing. Without it, mere outward abstention avails little. The root of sex-consciousness is struck deep in our mind and life. It may almost be said to be contemporaneous with the very beginning of individual life. The idea of duality is in a sense the prop of the sexual consciousness. Therefore, Sri Ramakrishna said that until one has realised God one cannot get rid of lust completely. To recognise sexual difference in men and

women is a kind of sexuality. When one has got rid of lust completely, one will not feel that difference. He will see only the *Atman*, existing in all, beyond all distinctions of sex and body. *Brahmacharya* has all these wide significances among its implications. But of course, in the beginning, one cannot rise at once to these high attitudes. One must begin with the lower heights. Nevertheless, one should not forget the goal. We must emphasise that what we have said above about the forms of sex-consciousness is nothing imaginary. These are true and real; and until we have eradicated them, we have not become true *Brahmachârin*s.

If sex-consciousness is indeed so pernicious, what should our attitude be towards it? Should we encourage it, or try to kill it in any way we can? One has asked if sexual control is essential to spiritual progress, and if it is so, why the *Rishis* of old married and begot children. We say with as much emphasis as we can command that it is *absolutely* necessary. There are reasons. Hindu readers know that our *Sâdhakas* and scriptures have re-

cognised the presence of certain *Chakras* or occult circles in our body. These, according to them, are generally seven in number. The lowest *Chakras*, *Mulâdhâra*, *Svâdhîsthâna* and *Manipura* are situated in the lower parts of the trunk of our body, against the sexual organ and the stomach. *Anâhata* is situated opposite the heart, *Vishuddha* against the throat, and *Ajnâ* against the junction of the brows and *Sahasrâra* in the brain. The mind or our self-consciousness has its centre of gravity, at any particular moment, in either of these mystic centres. We feel the rising up of the mind and its going down. Wherever the mind is, there energy and blood are concentrated. This is our common experience. When we have a high, pure thought, we shall feel the upper parts of the body, the heart and the brain stimulated. But when the thought is impure, it is the lower parts that are stimulated. What we do not generally perceive is that corresponding to these gradations of subjective experiences, there are also gradations of objective realities. A man whose mind is essentially located in the lower *Chakras* has one experience of the reality. He who has his mind in the higher circles, has quite a different experience. To the former, the world is a hellish business (of course he does not feel it as hell); he does not see anything divine in it; it is material and sensuous to him. He is full of the body-idea. He aggrandises himself physically. He is eager for physical comforts and enjoyments. He does not feel attracted to anything higher. His, in short, is an animal existence and animal experience. But if he can somehow remove his mind from those lower regions and locate it in the higher circles, his vision of the world will change at once. He will no longer find it material and sordid. He will perceive it as instinct with a divine light and life. The world will no longer be material to him, but spiritual. His own likes and dislikes, his desires and

aspirations, his relations with others, all will undergo a complete change. If he can take his mind to the highest circle, there will be only God, and nothing else.

This correspondence of the subjective *Chakras* with the visions of the objective reality is an essential consideration in the determination of the value and need of *Brahmacharya*. If we are to get the higher visions of reality,—and spiritual progress means nothing but that—we must raise our mind to the higher subjective planes. But how can we do that if we stimulate the lower *Chakras* by our thought and action? If we indulge in sexual thought and action, our lower circles will be excited and the mind perforce must be there, and there will, therefore, be only a low, sordid vision of reality for us, not the higher ones. So it is urgent, nay, absolutely necessary that there must not be any stimulation of the lower circles on any account.

Our questioner will find his answer at once. Sexual abstention is absolutely necessary for spiritual progress. There is also another reason. Spiritual practice causes great strain on the nerves and the brain. A nervous system and brain which are impaired by incontinence, is too weak to bear that great strain. They will give way before a high spiritual impulse; and the result will be total collapse and incurable diseases. Besides, the perception of the higher phases of the reality requires the activity of very fine nerves. Without *Brahmacharya* they die and become inoperative. Higher experiences are impossible for people who are not *Brahmachârins*. As regards the *Rishis*, we know so little about them that it is extremely difficult to say anything definitely about their actions. There is no doubt that the word *Rishi* was loosely applied generally. A physician was a *Rishi*; a grammarian was a *Rishi*; a writer of law-codes was a *Rishi*; and of course a man of spiritual realisation was also

a *Rishi*. Naturally all *Rishis* were not spiritual, and not all of those *Rishis* who practised spirituality were highly spiritual. How then can we deduce anything definitely from their conduct as regards the essential conditions of high spiritual life? Then, it may be that though they begot children in the prime of their life, in after-life, when they gave themselves to spiritual practice seriously, they observed strict *Brahmacharya*. That this supreme claim of *Brahmacharya* is not new-fangled, is clear from the facts that in the *Upanishads* themselves there are statements about the necessity of *Brahmacharya* for spiritual realisations, and that there were even in those ancient times a body of men who never entered the world or came in contact with women, but observed complete continence. Anyhow, actual experience is a thousand times superior to historical evidence. Let us practise *Sādhanā* and we shall feel what place *Brahmacharya* holds in spiritual life.

There are many modern ideas prevailing in our country now, which consider *Brahmacharya* as unnatural and detrimental to the all-round growth of life. These are all foolish ideas and Hindus at least should scorn to listen to them. It may be sexual restraint will generate some pathological symptoms. What does it matter? Do we not gain something infinitely superior? We must try. Through all suffering we must proceed on our way. Surely, surely, if we are to believe the saints and sages of all climes and times, the way will lead to the golden gate. Without effort, *Brahmacharya* cannot be practised. Restraint is necessary, though it may produce complexes. But the complexes will not be the only products of our endeavour. There will be also spiritual illumination. And that alone counts.

It is quite true that all cannot and should not practise *Brahmacharya*. We are, of course, considering the cases of those who are seriously aspiring after spirituality and not of all and

sundry. *Without spiritual enthusiasm, Brahmacharya cannot be practised.* One must yearn for God, this is the primary condition of the practice of *Brahmacharya*. The secret is to forget the body. It is often found that being intent on the practice of *Brahmacharya*, one gives too much attention to the little physiological details and the details of food and living. One is unduly conscious of his practice of continence. This ultra-awareness is psychologically harmful and in the long run not sufficiently productive of success. The more we dwell on sexuality, be it with the desire of indulging or checking it, the less we shall succeed in getting rid of it. To forget it is the way to success. Let the thought of God engulf you so that the mind will not think of body or its comforts. For this, the repetition of the name of God is very efficacious. Of course, some helpful habits should be formed. They are necessary. But let them not become obsessions. Some restrictions about food are necessary. We must not take exciting food. We must not come in contact with men or things that are reminiscent of sexuality. It is urgent that we should give up the company of those who indulge in sexuality. Too much culture of the softer feelings is harmful. We must not sleep too long or too short. The night meal should be spare; and we should not go to bed without at least half digesting it. It is a good habit to repeat the name of God and thus glide into sleep. Too much warm clothings should not be used. Nor should the body be unnecessarily tormented. But let us repeat, all these will avail little unless there is an all-absorbing passion for God in our heart. It is on the wings of that that we are to cross the morass of sexuality.

One should not be perturbed if there are nocturnal emissions. They do not much matter in the beginning. Let us push forward in spite of these. By and by as our mind will become calm

and pure, even these nocturnal emissions will become rare. But of course we should always be careful not to agitate our mind in any way. They produce bad dreams and it is necessary that we should have peaceful sleep. It is a good and very beneficial practice to observe partial or complete fast on the day after a nocturnal emission, praying

and thinking of God. This has a wonderful counter-effect.

To those who want directions for the success in their practice of *Brahmacharya*, our supreme advice is that they should practise regular *Sādhanā* and forget the body and the world in the thought of God. This is the only way to success, there is no other way.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER XI

WISDOM

अष्टावक्र उवाच ।

भावाभावविकारश्च स्वभावादिति निश्चयी ।

निर्विकारो गतक्लेशः सुखेनैवोपशाम्यति ॥१॥

भावाभावविकारः Existence, non-existence and change च (expletive) स्वभावात् from nature (जायते are) इति this निश्चयी one who has known for certain निर्विकारः unperturbed गतक्लेशः free from pain (सन् being) सुखेन easily एव (expletive) उपशाम्यति finds rest.

1. One who has realised that existence,¹ non-existence and change are in the nature of things, easily² finds repose, being unperturbed and free from pain.

[¹ *Existence etc.*—Everything exists, changes and is destroyed. This is the nature of everything. Nothing is permanent.

² *Easily etc.*—If one is impressed by the evanescent nature of things, one is no longer attached to them, and thus finds peace. All mental disturbance and pain are caused by our attachment to transitory objects.]

ईश्वरः सर्वनिर्माता नेहान्य इति निश्चयी ।

अन्तर्गलितसर्वाशः शान्तः कापि न सज्जते ॥२॥

ईश्वरः Brahman सर्वनिर्माता creator of all इह here अन्य other न not (अस्ति is) इति this निश्चयी one who has known for certain अन्तर्गलितसर्वाशः with all desires gone from within शान्तः calm (सन् being) क्व अपि in anything whatsoever न not सज्जते is attached.

2. Knowing for certain that Brahman is the creator of all and that there is no other here,¹ one becomes peaceful² with all his desires set at rest within and is not attached to anything whatsoever.

[¹ *Here*—in the universe.

² *Peaceful etc.*—Desires arise from thinking that there are other things and existences outside oneself. We covet and want to enjoy them. But when we know that the universe

is made up of the Self (Brahman)—there is only Self and nothing else—and is created and controlled by the Self, that feeling of otherness goes and there is no desire and hence there is peace.]

आपदः सम्पदः काले दैवादेवेति निश्चयी ।

तृप्तः स्वस्थेन्द्रियो नित्यं न वाञ्छति न शोचति ॥३॥

काले In time आपदः adversities सम्पदः prosperities दैवात् through fate एव certainly (भवन्ति are) इति this निश्चयी one who has known for certain नित्यं ever तृप्तः contented स्वस्थेन्द्रियः with all the senses controlled (सन् being) न not वाञ्छति desires न not शोचति grieves (च and).

3. Knowing for certain that adversity and prosperity come in time through fate,¹ one is ever contented, has all his senses in control and does not desire² and grieve.³

[¹ Fate—the mysterious power of Karma.

Whoever realises that his present life with all its vicissitudes is the result of his past Karma, is not affected by the changes of fortune.

² Desire—for what is not attained.

³ Grieve—for what is lost.]

सुखदुःखे जन्ममृत्यू दैवादेवेति निश्चयी ।

साध्यादर्शी निरायासः कुर्वन्नपि न लिप्यते ॥४॥

सुखदुःखे Happiness and misery जन्ममृत्यू birth and death दैवात् through fate एव certainly (भवन्ति are) इति this निश्चयी one who has known for certain साध्यादर्शी not finding it possible to accomplish निरायासः inactive (सन् being) कुर्वन् doing अपि even न not लिप्यते is attached.

4. Knowing for certain that happiness and misery, birth and death are due to one's fate,¹ one comes to see that it² is not possible to accomplish the desired things and thus becomes inactive³ and is not⁴ attached even though engaged in action.

[¹ Fate—past Karma.

² It etc.—As all that happen in life, are determined by past Karma, we are not free to do everything however desirable our objects.

³ Inactive—internally.

⁴ Not etc.—All actions do not necessarily entail bondage upon us. Only when they are performed with attachment and egoism, they do so. But having transcended the ego and all attachment through the realisation of the Self, a man can easily be engaged in action and yet remain unattached and free.]

चिन्तया जायते दुःखं नान्यथेहेति निश्चयी ।

तया हीनः सुखी शान्तः सर्वत्र गलितस्पृहः ॥५॥

इह Here दुःखं misery चिन्तया through care जायते is produced न not अन्यथा other-wise इति this निश्चयी one who has known for certain तया हीनः devoid of that सुखी happy शान्तः peaceful सर्वत्र everywhere गलितस्पृहः rid of desires (भवति is).

5. One who has realised that care¹ breeds misery in this world and nothing else, becomes free from it, and is happy, peaceful and rid² of desires everywhere.

[¹ *Care etc.*—The preceding two verses indicate that suffering comes through *Karma* and is thus inevitable. If, however, we can detach our mind from it when it comes, it will not affect us. By dwelling on it, we intensify it.

² *Rid etc.*—One who is detached, gets rid of desires.]

नाहं देहो न मे देहो बोधोऽहमिति निश्चयी ।

कैवल्यमिव संप्राप्तो न स्मरत्यकृतं कृतम् ॥६॥

अहं I देहः body न not मे my देहः body न not अहं I बोधः Intelligence इति this निश्चयी one who has realised कैवल्य' the 'state of Absoluteness संप्राप्तः attained इव as if अकृतं' what is not done कृतं what is done न not स्मरति remembers.

6. He who has realised that he is not the body, that the body is not his and that he is Intelligence itself, does¹ not remember what he has done or not done as² if he has attained the state of Absoluteness.

[¹ *Does etc.*—Work pertains to body and mind alone and not to Self. He who has attained Supreme Knowledge, does not identify himself with the body and mind. Therefore he has no connection with any work. He does not think of what he has done and what he has not done, as ordinary people do.

² *As etc.*—For the fruit of the realisation of Self while in the body is the same as it will be after the destruction of the body.]

आब्रह्मस्तम्बपर्यन्तमहमेवेति निश्चयी ।

निर्विकल्पः शुचिः शान्तः प्राप्ताप्राप्तविनिर्मुक्तः ॥७॥

आब्रह्मस्तम्बपर्यन्तं From Brahmâ down to the clump of grass अहं I एव verily (अस्मि am) इति this निश्चयी one who knows for certain निर्विकल्पः free from conflict शुचिः pure शान्तः peaceful प्राप्ताप्राप्तविनिर्मुक्तः turned away from what is attained and not attained (भवति is).

7. "It¹ is verily I from Brahmâ down to the clump of grass,"—one who knows this for certain, becomes free² from the conflict of thought, pure³ and peaceful and turns⁴ away from what is attained and not attained.

[¹ *It etc.*—i.e., I am everything, the universal existence.

² *Free etc.*—Because mental determination or indetermination is impossible for him who is the cosmic existence itself. He has nothing to determine about.

³ *Pure*—Attachment begets impurity; but attachment is not possible for such a one as is mentioned in the first note.

⁴ *Turns etc.*—Because there is then nothing to attain. Only the One exists.]

नानाश्चर्यमिदं विश्वं न किञ्चिदिति निश्चयी ।

निर्वासनः स्फूर्तिमात्रो न किञ्चिदिव शाम्यति ॥८॥

इदं This नाना manifold अश्चर्यं wonderful विश्वं universe न not किञ्चित् anything इति this निश्चयी one who knows for certain निर्वासनः free from desire स्फूर्तिमात्रः Intelligence itself (सन् being) किञ्चित् anything न not (अस्ति exists) इव as if शाम्यति finds peace.

8. One who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and pure¹ Intelligence, and finds peace as² if nothing exists.

[¹ *Pure etc.*—Because then there will be no relative knowledge, the mind refusing to relate itself to phenomena.

² *As etc.*—Though while living in the body, he may perceive the existence of the universe, yet his inner peace will be that of the absolute state in which nothing but the Self exists.]

NOTES AND COMMENTS

The two letters that we publish this month conclude the present series of *Unpublished Letters of Swami Vivekananda*. May the blessing contained in the last letter prove true also in our lives! We are glad to inform that we have been able to secure some unpublished utterances of the Swami on Jnana Yoga. We shall publish them serially from the beginning of next year. . . . *The Diary of a Disciple* will be continued next year. . . . PRAMATHA NATH BOSE, B.Sc. (LONDON), who contributes *The Brahmacharya System of Education* to the present member does not require any further introduction at our hands. Our readers have lately perused in the pages of *Prabuddha Bharata* a series of very interesting articles by this well-known and experienced writer on the cultural and socio-economic conditions of India. We are glad to inform that Mr. Bose has lately brought out a book—*Swaraj, Cultural and Political*—in which all those chapters in addition to many others have been included. The book will amply repay perusal. It can be had of Newmans, Calcutta. His present article is an independent one. Another article on Sri Ramakrishna, *The Call of the Disciples*, by ROMAIN ROLLAND is published in the present issue. We shall publish a series of articles on Swami Vivekananda by this great writer next year. . . . M. H. SYED, B.A., L.T., the writer of *Is the Bhagavad Gita only a Scripture of Yōga?* is a professor in the Oriental Department of the Allahabad Univer-

sity. Though a Muhammadan, his knowledge of Hindu philosophy and religion is deep and his attitude towards them reverential. This little article, we are sure, will be appreciated by our readers. . . . *Politico-Economic Reconstruction of India* by A SEEKER OF TRUTH is concluded in the present issue. . . . We invite the careful attention of the readers to the Appeal by R. K. Mission, which we publish at the end of the present issue. Neither the cause for which funds have been invited nor the body that has called for them requires any comments at our hands. We believe and hope that the Appeal will not be in vain.

Conquest of Fear

In course of an article which Bertrand Russel recently contributed to *The Forum* (New York) and *The Realist* (London) on his philosophy of life, he arrives at certain conclusions about the ways and means of reaching international and social amity: "The road to Utopia is clear; it lies partly through politics and partly through changes in the individual. As for politics, for the most important thing is the establishment of an international government—a measure which I expect to be brought about through the world government of the United States. As for the individual, the problem is to make him less prone to hatred and fear, and this is a matter partly physiological, and partly psychological. Much of the hatred in the world springs

from bad digestion and inadequate functioning of the glands, which is a result of oppression and thwarting in youth. In a world where the health of the young is adequately cared for and their vital impulses are given the utmost scope compatible with their own health and that of their companions, men and women will grow up more courageous and less malevolent than they are at present."

And Mr. Russel thus explains the presence of fear and hatred in human society: "In the presence of a new stimulus there may be an impulse of approach or an impulse of retreat. Translated into psychological terms, this may be expressed by saying that there may be an emotion of attraction or an emotion of fear. Both, of course, are necessary to survival, but emotions of fear are very much less necessary for survival in civilized life than they were at earlier stages of human development or among our prehuman ancestors. Before men had adequate weapons, fierce wild beasts must have made life very dangerous, so that men had reason to be as timorous as rabbits are now, and there was an ever-present danger of death by starvation, which has grown enormously less with the creation of modern means of transport. At the present time the fiercest and most dangerous animal with which human beings have to contend is man, and the dangers arising from purely physical causes have been very rapidly reduced. In the present day, therefore, fear finds little scope except in relation to other human beings, and fear itself is one of the main reasons why human beings are formidable to each other. It is a recognized maxim that the best defence is attack; consequently people are continually attacking each other because they expect to be attacked. Our instinctive emotions are those that we have inherited from a much more dangerous world, and contain, therefore, a larger proportion of fear than they should; this fear, since it finds little outlet elsewhere, directs

itself against the social environment, producing distrust and hate, envy, malice, and all uncharitableness."

There is, of course, much truth in what we have quoted above. But in our opinion, neither the analysis of fear nor the remedy proposed is profound enough. Mr. Russel's view-point is essentially, if not wholly, naturalistic. Not everything, however, can be explained naturalistically. Fear has its root much deeper than in the past history. The Upanishad says that it is out of the sense of duality that fear grows. Wherever there is the consciousness of duality, there must be fear, conscious or subconscious. Duality rises out of individuality which is limitation. Limitation implies exclusiveness. We know little of what is outside us. This ignorance is at the root of all fear. Besides, our individuality makes us cling to our characteristics; whereas outside beings and circumstances are continually impinging on and modifying or destroying them. This conflict also begets fear. Fear, therefore, is concomitant with individuality. If our explanation of fear is not the same as Mr. Russel's, the remedy that we propose is also different from his prescription. Mr. Russel aims at producing splendid animals. It may be that if the vital impulses are given utmost scope, we may have courageous animals. But man is not merely or even essentially a vital being. He is much more than that. There is an inherent aspiration in him to realise the spiritual self. This yearning cannot be denied. And this, it has been found from immemorial experience, is in direct conflict with the merely or mainly vital existence.

It would be manifestly wrong to say that we have nothing to gain by Mr. Russel's prescription. There is no doubt that by ensuring a healthy vital existence, we shall improve the conditions of men to a certain extent. But the main problem will remain unsolved unless we propose a remedy which will be in accordance with both the spiritual

aspirations of men and the ultimate analysis of fear and the allied emotions. Such a remedy lies in stimulating the spiritual impulse in man. There is the utmost need of our becoming more and more spiritual if we would get rid of fear and hatred and ensure a sound stable life. There is no other way. All other means can but be subsidiary. *We must get rid of individuality ; we must become universal.* Of course, physically that is impossible. Mentally also, there will always be some limitations and exclusiveness. Only *spiritually*, by transcending the limitations of individuality, can we become one with all. The more we advance that way, the more we shall be rid of fear and hatred. Rightly has the transcendental realisation been called *Abhayam*, fearlessness. In this also lies the lasting satisfaction of the human mind and life.

Sri Ramakrishna and Keshab Chandra Sen

It is necessary to say a few words in refutation of the charges that M. Romain Rolland has brought against the followers of Sri Ramakrishna in his last month's article. The substance of the charges is that the followers of Sri Ramakrishna claim Keshab to be one of his disciples whereas "it is not true to say that anyone of his (Keshab's) essential ideas was derived from him (Sri Ramakrishna), for they were already formed when he met Ramakrishna for the first time." At the outset let us say that none of us look upon Keshab as a disciple (as the word is usually understood) of Sri Ramakrishna. M. Rolland has regretted that we have given a partial account of the relations between Sri Ramakrishna and Keshab. We beg to state that it was not necessary for us to go into details, for Keshab's intimate associates themselves,—Pratap Ch. Mazoomdar, Girish Ch. Sen, Chiranjib Sarma and others—have left clear statements about them, and we have simply relied on

them. M. Rolland has rejected the testimonies of those gentlemen. But we still hold that these are correct and authentic.

Is it true that Keshab did not derive any ideas from Sri Ramakrishna and had formed all his ideas before he met Sri Ramakrishna? We do not think that there is enough evidence in favour of this inference. Keshab's mature thought found expression in what he called the New Dispensation. Had Keshab conceived it before he met Sri Ramakrishna? There are at least three important elements of that thought: worship of God as Mother; recognition of all religions and prophets as true; and the assimilation of Hindu polytheism into Brahmoism. M. Rolland observes that Keshab did not require Sri Ramakrishna's help to arrive at the conception of the Mother; the idea was not created by Sri Ramakrishna. Quite true. But there is a world of difference between the *knowledge* of an idea and the *acceptance* of it; and Keshab's mere knowledge of the idea of the Motherhood of God did not prove that in Keshab's *acceptance* of that idea Sri Ramakrishna had no influence. Why did Keshab reject the idea when he became a Brahmo? And why did he afterwards accept it again? What was the decisive factor in this reacceptance? M. Rolland mentions that the Adi Brahmo Samaj had accepted the idea of God's Motherhood, and Keshab himself had referred to it in 1866 and 1875. But it cannot be denied that such references were extremely rare and casual. It was only about 1879 that Keshab's worship of God as Mother became earnest and deep. The question naturally arises: What made this change in Keshab? What was the reason? We claim that it was the example and influence of Sri Ramakrishna.

We shall give only two quotations in confirmation of our view. Pratap Ch. Mazoomdar, referring to Sri Ramakrishna's meeting with Keshab, says

(in his *Life of Keshab Ch. Sen*): "Keshab's own trials and sorrows about the time of the Cooch Behar marriage* had spontaneously suggested to him the necessity of regarding God as Mother. In his devotional colloquies he often addressed the Deity in various forms of the word Mother. And now the sympathy, friendship, and example of the Paramahansa converted the Motherhood of God into a subject of special culture with him. The greater part of the year 1879 witnessed this development. It became altogether a new feature of the Revival which Keshab was specially bringing about." On February 1, 1880, Keshab wrote in *The Sunday Mirror*: "Let our readers accept the cheering message. A New Dispensation has come down upon the Brahma Samaj which proclaims a new programme to India. Its chief merit is its freshness, and its one watchword is—God, the Mother of India . . . all its changes are rung upon that single word—God Mother." (This extract shows that Keshab himself considered the idea of the worship of God as Mother as a new feature with the Brahma Samaj in 1880).

As regards the harmony of the great religions such as Hinduism, Christianity, etc., and the harmony of the different sectarian aspects of Hinduism, we hold that in these respects also Keshab was profoundly influenced by Sri Ramakrishna. M. Rolland's statements as regards these have been vitiated by wrong dates. In the previous article (*Builders of Unity*) he has written that Keshab went on a missionary tour in 1873, during which he believed he found the key to the popular polytheism; and that Keshab began to proclaim the New Dispensation in 1875. Both these are wrong dates. Keshab proclaimed the New Dispensation not in 1875, but on the 25th January, 1880. In order to be

* Which, by the way, took place in 1878. It is good to remember that Sri Ramakrishna and Keshab met in 1875.

quite sure on this point, we wrote to the editor of *Nava-Vidhan*, the organ of the New Dispensation Church. He gave us this date. It is true Keshab used the words *New Dispensation* in his lecture, *Behold the Light of Heaven in India*, which he delivered in 1875. But the lecture itself contained little or nothing of the teaching that came to be proclaimed later on as the New Dispensation. It was mainly devoted to a consideration of a few theistic similarities between the Jews and the Hindus, and the Christians and the Hindus, and voiced the expectation that the New Dispensation, without denying the older religions, will fulfil them,—it was a *special* revelation of God in that critical period of India's history. This was no harmony of religions. M. Rolland mentions Keshab's lecture on *The Future Church* delivered in 1869 as another proof of Keshab's early conception of the harmony of religions. The lecture was not devoted to a visualization of all religions as a vast symphony, wherein each one while keeping its distinctive character, united to praise God. But Keshab "spoke of this Church as the one in which the prevailing religions of the land, Hinduism and Mohammedanism, would coalesce and form one religion under the guiding influence of Christianity." This, it must be admitted, is far from the harmony of religions, even as Keshab afterwards conceived it. Our opinion is that Keshab was always more or less eclectic. Every founder of new religious schools is eclectic to some extent, unless he is extremely fanatical or original; for he has to accommodate the already proved religious truths in his new religion. Keshab was of course somewhat more than merely that. But till he met Sri Ramakrishna and watched him practising harmony of religions, he did not possess a clear idea of how to conceive and formulate it properly. Had it not been so, why did not Keshab proclaim the harmony of religions earlier than 1880?

Pratap Ch. Mazoomdar has left us a clear account of how the New Dispensation came to be proclaimed. After the schism in his Church as a result of the Cooch Behar marriage and due to the persecutions to which he was subjected and the sufferings caused thereby, he felt the need of a revival. According to Pratap: "One evening while Keshab lay in bed, and we had proceeded far into the excitement of such a talk, he suddenly got up and said, there must be a great and unprecedented Revival, if the Brahmo Samaj is to tide over the present crisis. In devotions, disciplines, doctrines and missionary activities, there should be introduced, all along the line such a spirit of Revival as had never yet been seen. We all concurred in the idea, but we did not perceive that what Keshab said was the result of long intense meditation and much earnest prayer, that it boded a kind of activity for which none was prepared." Pratap adds: "When therefore Keshub spoke of a Revival in 1879, he meant a further advance, a greater advance than had been ever made before, *on the lines of a new revelation, a new life, altogether a new departure.*" (Mark the words italicised by us). Keshab had not conceived the harmony of religions before he met Sri Ramakrishna, but understood and proclaimed (in his own way, it is true) after some five years of intimate association with him who was the brightest example and exponent of that principle. What conclusion can we draw from this? Is it not legitimate to conclude that Keshab's acceptance and preaching of the harmony of religions was due to Sri Ramakrishna's influence? That it is so, is confirmed by what Pratap Ch. Mazoomdar himself writes in his *Life of Keshab Ch. Sen*. After describing Sri Ramakrishna's harmony of the broad religions as well as the different Hindu creeds, he says: "This strange eclecticism suggested to Keshub's appreciative mind the thought of broad-

ening the spiritual structure of his own movement." We have also the indirect witness of the editor of *Nava-Vidhan*. He wrote to us: "Undoubtedly the declaration of the New Dispensation in 1880 is the self-expression of the New Birth that came in him—birth that came after long travails, and every new birth in him had for its necessary conditions the influence of many characters. And what is Keshab, if he is not the spirit of perpetual discipleship? . . ."

Therefore there is not the least doubt, as regards Keshab's acceptance of Hindu polytheism also, that it was due to Sri Ramakrishna's influence. We have already said that M. Rolland's mention of the year 1873 as the year when Keshab came to understand the significance of Hindu polytheism is incorrect. It was, according to Pratap Ch. Mazoomdar, in the year 1879, towards the end of which he again went on a missionary tour. We have already quoted Pratap as stating that Sri Ramakrishna's "eclecticism" had influenced Keshab. Pratap adds a few sentences after: "In his Bengali sermons about this time (1879-1880), he accordingly took up Hindu gods and goddesses by name, and explained the idea that underlay each." And as M. Rolland himself has mentioned, Keshab wrote his article on *The Philosophy of Idol-worship* on August 1, 1880 in *The Sunday Mirror*. The witness of our kind correspondent, the editor of *Nava-Vidhan*, is still more conclusive. To our query on the point, he has replied: "I do not know of any of his utterances and writings of pre-New Dispensation days, where he interpreted Hindu image-worship."

Our conclusion is, therefore, that Keshab Ch. Sen was a great soul possessing a great religious genius with an inborn tendency towards eclecticism, it was because of this that he could appreciate Sri Ramakrishna so much; but that his association with Sri Ramakrishna made him develop his eclectic outlook in the way that he did in his

New Dispensation, and that as regards the Motherhood of God and Hindu polytheism, his assimilation of these

two ideas was more directly due to Sri Ramakrishna's example and influence.

REVIEW

THE CROSS IN THE CRUCIBLE. By S. Haldar, Ranchi. 378+ix pp. Price cloth Rs. 2, paper Re. 1/4.

The present book by the author of *The Lure of the Cross* is the outcome of a critical and reactionary spirit against the Christian Missionary activities in India. As the name of the book implies, he puts the "cross" in the "crucible" and finds that it cannot stand,—here "Christianity has been carefully weighed in the balance and has been found hopelessly wanting."

The book opens with the following quotation from Bertrand Russel: "I say quite deliberately that the Christian religion as organised in its Churches, has been and still is the principal enemy of moral progress in the world" and this in a way forms the theme of the book. The propositions enunciated by the author are as follow:

(1) That many facts of the Bible melt away before the light of modern science. If Christianity depends on the Biblical truths for its basis, that basis is very weak.

(2) That Jehovah, the God of the Old Testament, is a God of vengeance, hatred and partiality.

(3) That "the perfection of the character of Jesus is by no means established by primary evidence." That many are likely to be outraged by certain aspects of Christ's conduct and by some of his teachings as recorded in the New Testament.

(4) That "the general level of Biblical morality is very low."

(5) The "Old Testament does not present a high ideal of womanhood." "The New Testament too does not assign a very high place to woman."

(6) Christianity has from the beginning allied itself with ignorance and proscribed the light of reason.

(7) That the doctrine of exclusive salvation is untenable. "Moral supremacy is the logical corollary of the theory of exclusive salvation." But the "Church as a moral agent has proved a failure." This is evident from how the Christian powers behaved in the last Great War, and also from their

general attitude towards and inhuman persecution of the weaker races. Other facts also go to prove the above statement.

(8) That the Christian missionaries have become the cause of great evil to the world. They have been associated from the remote past with acts which seem staggering to the modern people. "Almost all our 'little wars' have sprung from the enterprise of the missionaries." "It is impossible to ignore the fact that English missionaries are a source of political unrest and frequently of international trouble, subversive of national institutions of a country in which they reside." (The author quotes from Lord Curzon). "The missionary is everywhere and always the pioneer of trade." We have seen in the last war how "the representatives of the Prince of Peace—priests, pastors, bishops—they go into battle in their thousands to carry out, musket in hand, the Divine commands: Thou shalt not kill, and Love one another."

The author has pleaded his case well. Some of his arguments are irresistible, and he has quoted as authority great European savants, famous political thinkers down to what appeared in any obscure magazine in India. The author has laboured hard and spared no pains to make his points convincing. But this also cannot be denied that some of his interpretations are on the very face of them distorted; and some of his remarks will seem as blasphemous to Christians as many criticisms of Hinduism by Christian missionaries seem to the Hindus. Is the author paying them in their own coin? In spite of all he has said, none will believe that there is nothing good in Christianity and the character of Jesus Christ. Really there is no religion in which there is no defect and there is no religion which has not produced persons who are the salt of the earth. We cannot say that the Christian missionaries have done nothing but harm to us. There were some Christian missionaries whose names are still remembered with gratitude by the country.

The value of the book would have been greatly enhanced if it were written free

from prejudice and passion. The book will be a delight to those who want to see Christianity discredited and profitable-reading to those who are too much in love with the faith of the ruling race.

VIVEKANANDA THE NATION-BUILDER. By Swami Avyaktananda. Ramakrishna Ashrama, Bankipore, Patna. 139 pp. Price Re. 1/-.

Swami Vivekananda's message has a universal as well as a national significance. Though an apostle of world-religion and world-culture, he was pre-eminently a national hero. The thought of India was uppermost in his mind. He was the first modern Indian to realise her oneness through the diversities of caste, colour and creed and the continuity of the same from remote past to distant future. Not only was he a preacher of nationality, but an embodiment of her collective consciousness.

The book under review is an admirable attempt to bring out in considerable detail the import of the Swami's nationalism. The author, a monk of the Ramakrishna-Vivekananda Order, has had ample opportunities to commune with the brother-monks and the disciples of Swami Vivekananda to fill up certain gaps in his knowledge of the Swami derived from his works and bio-

ographies. The book is a reprint, with necessary additions and alterations, from *The Morning Star*, a weekly journal edited by the author. It deals in a clear style with all the aspects of our national life, social, political and religious, and sets down a *modus operandi* for its reconstruction. The social and political systems of Ancient India have been beautifully outlined by the author to illustrate the Swami's ideals and methods. He has also brought to bear upon the subject his wide study of the socio-political history of India and other countries. Authoritative accounts have been cited to corroborate the views set forth and to bring into clear relief the relative values of Eastern and Western national ideals.

The book is a valuable contribution to the study of present-day nationalism. We commend it to the careful perusal of all who are interested in the work of India's regeneration. Our national workers are deeply influenced by the socio-political ideas of the West, the inadequacy of which is being recognised by the best thinkers of the day. The time is ripe when they should veer round to the ideal set up by Swami Vivekananda. The book stimulates thought and encourages action. May it inspire the reader with the Swami's spirit! The printing and the get-up are excellent.

NEWS AND REPORTS

Ramakrishna Mission, Ceylon Branch

Several centres of the Ramakrishna Mission have for some years past been existing in Ceylon at Jaffna, Trincomalee and Batticalao and doing excellent work. But a legal difficulty has all along been existing. The Ramakrishna Mission has its jurisdiction only within India. In order, therefore, to give the Ceylon work of the Mission a legal status, a bill was introduced in the Ceylon Legislative Council sometime back. The bill has since been passed, and now an Ordinance has been issued to incorporate the Ramakrishna Mission (Ceylon Branch). It has received the Governor's assent and the date of commencement is July 17, 1929. According to the Ordinance passed, the Ceylon Branch of the Ramakrishna Mission will have a Board of Management of which the President and the

Vice-President shall be nominated by the President of the Ramakrishna Mission at Belur, near Calcutta. The Ordinance also ensures that the principles and policy of the Ceylon Branch should be governed by the Governing Body of the Ramakrishna Mission in India whose voice thereon shall be final.

We hope in its new status, the Ceylon work will flourish greatly.

Sri Ramakrishna Samaj, Cuddapah

The 19th anniversary of the local Ramakrishna Samaj was celebrated with great eclat on the 21st and 22nd September last. Swami Yatiswarananda, President of the Ramakrishna Math, Madras, laid the foundation stone of an extension to the main buildings of the Samaj and delivered several inspiring lectures. The new buildings of

the Depressed Class Labourers' Free Night School recently built by the Samaj were also opened on this occasion.

**Vedanta Centre,
St. Louis, U.S.A.**

The Secretary of the St. Louis Vedanta Society has sent us the following report:

This Centre was the outgrowth of the very splendid lectures given us during the stay of Swami Prabhavananda in St. Louis in October, 1927. Before leaving, Swami Prabhavananda appointed the Executive Officers, and gave us instructions about organizing. After he left, a Constitution and By-Laws were drawn up; notices were sent out early in January, 1928, to those who had signified their desire to become members of the Society, and the Constitution was adopted. Eighteen came forward to sign, and we were officially a part of the Mission.

As we had no resident teacher, Swami Prabhavananda said that for the time being, our President, Mr. O. Wade Fallert, should take charge of the meetings, instructing the members according to Vedanta Philosophy. In selecting Mr. Fallert for the office of President, the Swami builded better than he knew. Divine Mother had been most gracious in guiding into our midst one who was most ably qualified to assume the position of teacher *pro tem*. Even those of us who had known Mr. Fallert for years little realized the extent and depth of his training along these spiritual lines.

At that time, we did not know how long it would be until we received a resident teacher. Dealing with persons of unequal spiritual development, many of them entire strangers to him, Mr. Fallert decided to begin with fundamental principles of Vedanta Philosophy. A lecture on the Seven Principles of Man was the first, followed by such subjects as Life in India; Introduction to Raja Yoga; Karma Yoga; Effect of Karma on Character; Karma Yoga: The Greatness of Each in His Own Place; The Secret of Work; What is Duty?; We Help Ourselves, not the World; Non-Attachment; Freedom.

When there was still no teacher in sight, other discourses were given on such subjects as Teachings of Vedanta Philosophy; Inner Teachings of Hindu Philosophy; Prana; Psychic Prana; Karma Yoga; Bhakti Yoga; four lectures on Jnana Yoga; Dharma; Spiritual Consciousness; four

lectures on The Voice of the Silence; Involution; Evolution; Ascent of Man; Metempsychosis; Spiritual Evolution. It will be observed that some of the lectures deal with scientific matters; it has been the special mission of Mr. Fallert to show the steady progress of scientific research toward absolute knowledge, and to interpret Eastern teachings in terms of Western phraseology and thought.

It has been a rare privilege to those attending the lectures to listen to such profound utterances,—a veritable feast of reason and flow of soul. However, outside of the time and energy given to the preparation of these lectures, Mr. Fallert is a very busy man, and must have some recreation in order that he may be fit for the heavy work ushered in with the advent of Fall. For that reason, as it was also last year, the meetings closed on Friday, July 19.

The attendance during this time varied, with nine as the lowest and twenty-four as the highest. Extremes of temperature such as blizzard of winter and torrid heat of summer account for the divergence, although new faces are to be seen at all of the meetings, with a nucleus of steady attendants. There has been a profound atmosphere of spirituality at all of the meetings; and by his loving and conscientious efforts, the way has been paved, and Mr. Fallert has shed Light on the Path for those of us who are striving toward greater Spiritual unfoldment.

**R. K. Mission Sevashrama,
Brindaban**

The above Sevashrama completed its twenty-second year of useful service in 1928. During the year the number of patients treated at the Indoor Hospital was 270, of whom 229 were cured, 33 passed away, 4 left treatment and 4 remained in the Hospital at the end of the year. At the Outdoor Dispensary were treated 31,291 patients of whom 10,046 were new cases. A new Cholera Ward was added to the Sevashrama during the year. Besides medical aid the Sevashrama also renders financial help whenever possible. It spent Rs. 107/- in helping five respectable but helpless *pardānashin* ladies. During the year under review the total income was Rs. 7,241-4-3 and the total expenditure Rs. 6,277-13-3.

The needs of the Sevashrama are: (1) A general ward for male indoor patients costing

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Rs. 7,000/-. (2) An outdoor dispensary building with an operation theatre, separate dispensing rooms for Allopathic and Homeopathic sections and a store room for medicines, the cost of which has been estimated at Rs. 10,000/-. (3) A guest house at a cost of Rs. 6,000/-. (4) A phthisis ward at a cost of Rs. 2,000/-. (5) A bathing ghat and a protective wall at a cost of Rs. 10,000/-.

Contributions, however small, will be thankfully received and acknowledged by (i) *The President, Ramakrishna Mission, P.O. Belur Math, Dt. Howrah, Bengal; or* (ii) *The Hony. Secretary, Ramakrishna Mission Sevashrama, Brindaban, Muttra, U.P.*

Mass Education : Ramakrishna Mission's Appeal

The Secretary of the Ramakrishna Mission sends out the following appeal :

The value of education as a powerful factor in the building up of a nation is well-known to all thinking people. The civilised countries of the world owe their present enviable position to the extensive spread of education. And the United States of America tops the list because she has made education universal in the country. Our country presents a sad contrast to this. Witness, as a result, the depths of degradation to which our masses have sunk. They are always poor, because they do not know how to improve their material condition. They are constantly ill and die premature deaths, because they lack proper food and clothing and are entirely ignorant of the laws of health. They are an easy prey to superstitions and are at the mercy of every quack and impostor that chooses to lay his hand on them. They cannot distinguish between what is good for them and what brings about their ruin. The condition of their women, in particular, is most deplorable. They are the very picture of helplessness in its most pitiable aspect. No man can realise their suffering ; to do this he is to be a woman. And as everybody knows, child mortality in India is appalling. To make a long story short, the Indian masses are living in a condition that is inhuman, heart-rending and utterly unworthy of any civilized society.

This state of things must be immediately stopped. The Indian masses are also human beings and as such it is the duty of everyone of us to set them on their feet. Our religion preaches the immanence of God in all beings. It will be the highest kind of worship if we try to help these millions of mute, suffering men, women and children—our own countrymen, brethren. It is the worship of the Living God. Swami Vivekananda spoke again and again in glowing terms of the need of mass education as a solvent for the country's problems. It will interest the public to know that in addition to our other activities we have been able to start some sixty-five schools, mostly primary, some of which also impart technical instructions. What we now want is, among other things, to add at least a hundred primary schools as soon as the necessary funds be forthcoming. It is upon the secure foundations of education that the structure of national well-being rests. In the name of our suffering millions we appeal to our generous countrymen for funds to carry out this educational work. We are confident that our appeal will meet with a prompt response. Contributions, however small, will be thankfully received and acknowledged at the following addresses: (1) *The President, Ramakrishna Mission, Belur Math, Howrah, Bengal.* (2) *The Manager, Advaita Ashrama, 182A, Mukhtaram Babu Street, Calcutta.* (3) *The Manager, Udbodhan Office, 1, Mukherjee Lane, Baghbazar, Calcutta.*

Erratum : September Supplement, p. iii, 2nd column, 3rd line from bottom : "A. K. Guha" should be "A. K. Gune, Homeopathic Practitioner, Kolhapur City."