

Prabuddha Bharata

OR AWAKENED INDIA

* * * *

OCTOBER, 1929

“What is the teaching of the Great Ones?—‘Where there is Râma, there is no Kâma; where there is Kâma, there Râma is not. Night and day can never exist together.’ The voice of the ancient sages proclaims to us that, ‘If you desire to attain God, you will have to renounce Kâma-Kâncana (lust and possession).’ This Samsâra is unreal, hollow, void of substance. Unless you give it up, you can never reach God, try however you may. If you cannot do that, own that you are weak, but by no means lower the ideal. How can religion or morality begin without renunciation itself? ‘Give up,’ says the Veda, ‘give up.’ That is the one way, ‘give up.’”—Swami Vivekananda.

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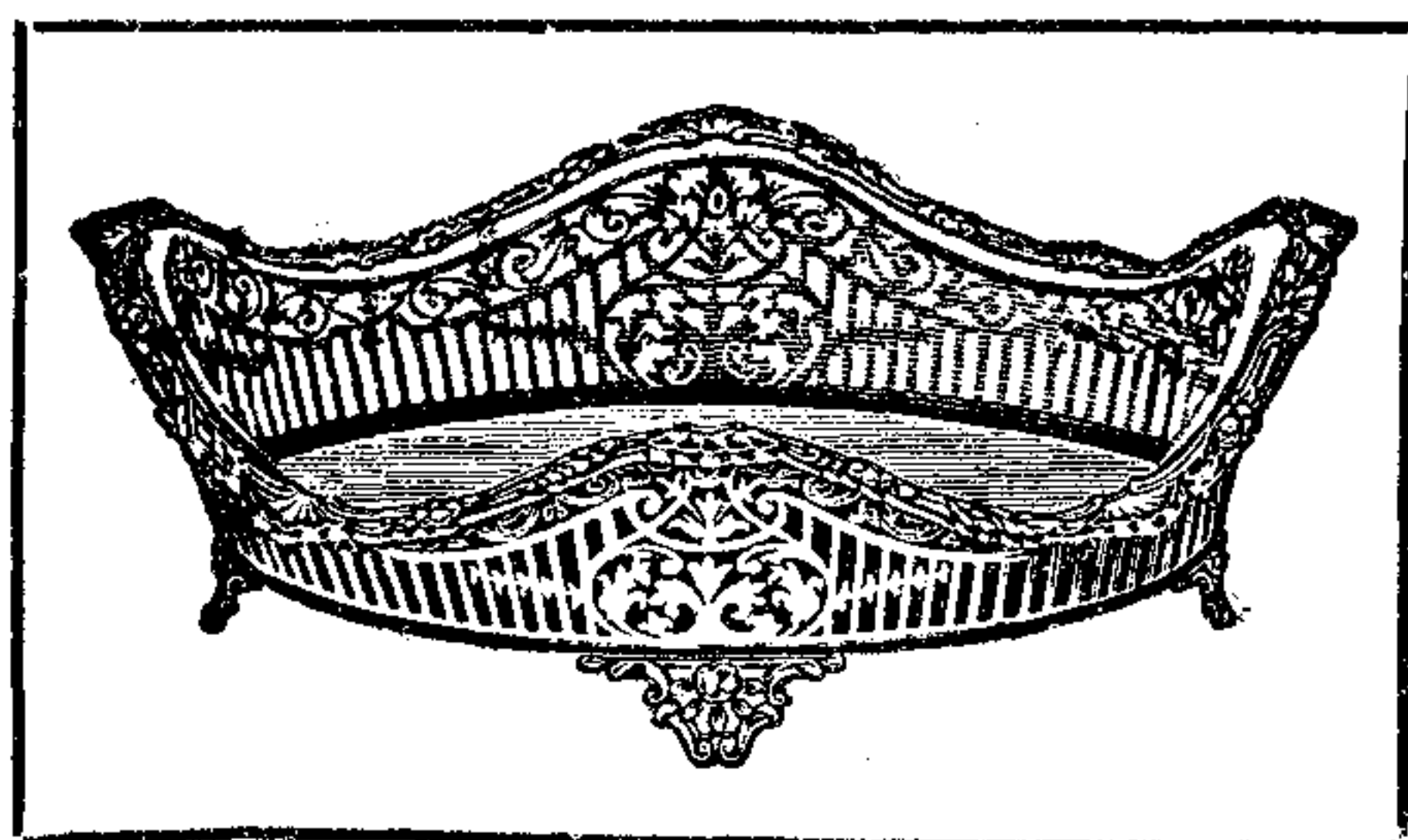
PRABUDDHA BHARATA

OCTOBER, 1929

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Prabuddha Bharata

OCTOBER, 1929

Volume XXXIV



Number 10

“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

UNPUBLISHED LETTERS OF SWAMI VIVEKANANDA

XVIII

(To a Western Disciple)

SWITZERLAND,
August, 1896.

Be you holy and above all sincere and do not for a moment give up your trust in the Lord and you will see the light. Whatever is truth will remain forever ; whatever not, none can preserve. We are helped in being born in a time when everything is quickly searched out. Whatever others think or do, lower not your standard of purity, morality and love of God ; above all beware of all secret organizations. No one who loves God need fear any jugglery. Holiness is the highest and divinest power in earth and in heaven. “Truth alone triumphs, not untruth. Through truth alone is opened the way to God.” Do not care for a moment who joins hands with you or not, be sure that you touch the hand of the Lord. That is enough.

I went to the glacier of Monte Rosa yesterday and gathered a few hardy flowers growing almost in the midst of eternal snow. I send you one in this letter hoping that you will attain to a similar spiritual hardihood amidst all the snow and ice of this earthly life.

Your dream was very, very beautiful. In dream our souls read a layer of our mind which we do not read in our waking hours, and however unsubstantial imagination may be, it is behind the imagination that all unknown psychic truths lie. Take heart. We will try to do what we can for the good of humanity,—the rest depends upon the Lord.

Well, do not be anxious, do not be in a hurry. Slow, persistent and silent work does everything. The Lord is great. We will succeed, my boy. We must. Blessed be His Name !

Here in America are no Ashramas. Would there was one! How would I like it and what an amount of good it would do to this country!!!

XIX

(To an American Friend)

ALAMEDA, CALIFORNIA,
12th April, 1900.

. Mother is becoming propitious once more. Things are looking up. They must.

Work always brings evil with it. I have paid for the accumulated evil with bad health. I am glad. My mind is all the better for it. There is a mellowness and a calmness in life now, which was never there before. I am learning now how to be attached as well as detached, and mentally becoming my own master. . .

Mother is doing Her own work ; I do not worry much now. Moths like me die by the thousand every instant. Her work goes on all the same. Glory unto Mother! . . . Alone and drifting about in the will-current of the Mother, has been my whole life. The moment I have tried to break this, that moment I have been hurt. Her will be done!

I am happy, at peace with myself, and more of the Sannyasin than I ever was before. The love for my own kith and kin is growing less every day, and that for Mother increasing. Memories of long nights of vigil with Sri Ramakrishna under the Dakshineswar Banyan are waking up once more. And work? What is work? Whose work? Whom shall I work for?

I am free. I am Mother's child. She works, She plays. Why should I plan? What should I plan? Things came and went, just as She liked, without my planning, in spite of my planning. We are Her automata. She is the wirepuller.

WOMEN AND THE ARTS

BY SISTER NIVEDITA

We talk a great deal of what is to be taught us. Why do we not glance occasionally at what we ought to learn for ourselves? National restoration may involve a *recoiler pour mieux sauter* (a recoil in order to leap better), but national restoration cannot take place by mere imitation of the past. For the strength gathered in that past we have now to find new applications. Are the old industries dead? Then, with the craft-dexterity and wisdom which they bred in us, let us invent new industries. The women's occupations are vanishing curiously. The old incised clay for

dishes, the old modellings for worship, the nice floor-ornaments for the threshold, are less and less needed. But the power that produced these things is still there. Let it now become the mother of great Indian schools of design and sculpture. Let us open our eyes to the true ambitions. In some ages woman is admired for her ignorance, and touching *naiveté*. In others she is equally praised for her learning. The one sentimentality is as useless as the other. Each is merely a fashion. The true question is: what knowledge, what power, what self-discipline and creative impulse has the

race developed in this or that direction, by each one of its children?

For a great school of needlework we require only that the energy of the intellect should be added to that training of hand and eye, which a hundred communities of craftsmen in India, and every Hindu woman in her home in some degree already possess. But who has thought of this subject as providing matter for the intellect at all? Who has thought of the historical learning that might be concentrated upon it, of the geographical knowledge that it might be made to involve? It may be that in this great synthesis and study of the past, the exquisite originality of Kashmir and Benares, of the Mohammedan woman and the Hindu craftsman, would dissolve away like dew before sunrise. But at least they would earn a nobler passing now that they are losing their character in vulgar adaptations for the European market. And if we may argue from analogy, there is no proof that the rise of synthetic study destroys local imagination when the latter continues to be the minister of any deep undying conviction of the larger order. In Europe to-day, needlework is a living art, because the Church and the doctrine of the Church continue to demand its perpetual illustration. Indeed a fresh accession of energy has enriched it in certain directions, it would seem, coincident with the revival of genuine mediævalism in religious faith.

In India, the inspiration that waits to find realisation and adornment in beautiful needlework is that of the civil and national life. What ecclesiasticism has been to England with her political commonplaceness, that the political life is about to be to India. Hitherto we cannot think of any application of embroidery that has not been personal or domestic. In the time to come, however, we shall find ourselves ransacking the treasures of the past, and the imagination of all lands, in order to find material with which

to express the enthusiasm of Humanity. It will be an Indian enthusiasm, and for its nature and the ancient monuments will be studied afresh. Each suggestion, each *motif*, will be worked up. The dawning idea will pour itself out in a thousand forms. Each hamlet will have its banners; each officer of the national life his regal robe, and in the temples the vestments of the gods will be as piously collected and as rigorously treasured as the ancient texts. For these things are symbols of achievement and aspiration, and not the puerile vanities they seem. We must learn to understand and express in unknown forms the national instinct for splendour. Each people, its history, literature, art, and religion, has to be sympathetically known and understood, before we can fully appreciate and distinguish the art-needlework of a Belgian convent side by side with that of the Turkish zenana or the Chinese home. Only a deep and living knowledge of thought and feeling can enable us to place our symbolism rightly. And symbolism wrongly used always becomes a vulgarity. The red roses of Bokhara and the golden lilies of France are instances of what we call the political or national use of needlework. Catholic altars furnish innumerable specimens of its religious value. And the treasures of princes, East and West, demonstrate its importance among the arts of luxury. The great bulk of its achievements the world over has belonged to the last-named class alone. It is for women in India to-day to redeem one of the most beautiful of the arts from so undesired a negligence, and fill it with the fulness of their imagination and tenderness. Why should we not realise that a thing into which we have put our own taste and our own works, is with all its imperfectness, a nobler offering of affection than anything that could be bought in the market? Why should the Mussulman woman who vows a *chadder* of flowers to the honoured dead, not promise instead to work the

blossoms with her own little tireless hands on some dainty fabric? Let the rich and aged offer glistening silk threads and cloth of gold, and let the young and devout ply the needle back and forth till the task is done.

It may be many would be needed to co-operate in the task year after year. The tapestries of feudal castles in Europe were made by successive generations of labour in the women's bower. Why should Hindu women, similarly, not band themselves together, to work banners for the Durga processions at the Puja? Why should these ceremonies not be made increasingly fine and imposing in each respect year after year? It would not do to copy either design or colours from the horrible "made in Germany" school of pictures at present in vogue. There would need to be a patient searching of Benares and Rajputana for specimens of a finer age as models. But few subjects would lend themselves so rapidly as Durga to a magnificent treatment with the needle. The same difficulty would not be encountered in designing banners for the use of the Vaishnava *sankirtan*. In the bazars even of Calcutta to-day, one comes now and then on the fragile little brush-work pictures of Radha and Krishna standing against a yellow sky under a black tree,—pictures which are examples of a very fine though unconscious order of decoration. The painter of the Indian bazar uses yellow here for exactly the same reason that made Cimabue use gold,—to indicate the sacredness of the subject.

There is a touching custom prevalent amongst Bengali women, of working slippers for their husband's wearing. Unfortunately, at present the models imitated are generally atrocities of the rankest kind. But these would go out of fashion, if a larger knowledge came in, to feed a nobler imagination and sense of beauty. And why should slippers form the solitary offering? Why not an exquisite cover for some favourite book, or some article

for the writing-desk, or if the recipient be a woman, for the work-basket? Out of a worn-out *sari* or *chadder*, once precious, one might cut enough stuff to cover a blotting book, or make a bag, and work upon it with one's own needle a name or a date. As we search for ornament, we may perhaps find on some brass vessel a pattern suggesting a border or decorative panel. Or we may deliberately attempt to copy a fragment of Chinese or Mohammedan workmanship. In doing the last, we are beginning in the finest way that deeper study of the art which might ultimately make us largely and permanently useful to others. It would be better to postpone indefinitely the imitation of such European patterns as we can get. In almost every case, the specimens of European taste, that have yet reached the East are of the most low and degraded kind, and nothing can be more painful than the roses, forget-me-nots, and coloured alphabets, in Berlin wool-work and aniline-dyed crewel silks, on which Bengali women, of judgment and dignity in other respects, can be content to waste their time.

In the attempt to popularise art-needlework one is not unaware of the danger involved. The horror of embroidered tea-cloths and crocheted antimacassars is before us every day. The rage for useless rubbish and the multiplication of unnecessary ornament is vulgar and inartistic, not a service of the beautiful or the true.

Moreover, there is a real necessity in the present stage of women's education, for introducing varied manual occupations. A development of brain without hand, of word without deed, of thinking without power of initiation and sustained action, will prove almost entirely retrogressive. It is most undesirable that a woman should go blind, as has happened so often amongst the peasants in Venetia or in Normandy, in the effort to produce beautiful lace. Yet unless the notion of perfection for its own sake

can speak to our girls through the new opportunities of the present, as it has in those of the past, there cannot

be true education. And from such a gain even a case of blindness now and again should not deter us.

A CALL TO THE ETERNAL

BY THE EDITOR

I

Life progresses by continual affirmation and negation. If we are to understand the proper value and significance of a thing, we have to observe it with a detached vision. By renouncing we gain. Our day's work would have lost all charm and ground down our soul, if we had not the oblivion of the nightly sleep. This is a truth, the profundity of which often escapes us. We think that to do the best in anything we must be attached to it. We forget that attachment binds and to that extent limits our powers and capacity to accomplish. It is in the inner detachment that we go beyond limitations and our being flows in unimpeded streams.

This is more true of the wider phases of life. Hence the ideal of *Vānaprastha*. After life's long work, a weariness seizes the soul, a weariness which is really a re-creation. We no longer feel attracted by the hurry and bustle of action. It all seems empty and valueless. What is there in earning money and bringing up children? So the soul turns back. It withdraws itself from the external world into the silence of the meditation of the Eternal; and there it finds its solace. We do not like the society of men. It seems so superficial! We want to find the deeper companionship of the Soul of our soul. A new being emerges within our own self. We are enthralled by its peace and beauty, and its gleams cast a healing influence on our lacerated heart. We deny the world, the external, and find the greater truth and reality of the inner self and the peace and richness thereof. Henceforth we turn our back on the world and its

multifarious duties, and the finding of the soul is our only quest.

A step further and there is the ideal of *Sannyāsa*. Why should one spend the best part of life and energy to learn the truth that after all life is an empty dream and that the reality is elsewhere? There are some who are born with the instinctive consciousness of the truth. They do not require to pass through the grinding mill of the world to reach the gate of truth. They stand before the gate itself and they enter it as early as possible. The world is false, they know. And they have nothing to do with it. The only reality is God. To find Him, to know Him, to be absorbed in Him, that is their only quest.

Thus there is a deep feeling in every Hindu's mind that the life that the average man is living, is not a natural one. Action is not the natural condition of man. Inaction, a state beyond all change and necessity of change, is his true and permanent condition. Compared with that eternal state, the millions of lives through which the soul passes to reach the state of eternal beatitude, are nothing but a moment. The Eternity looms so vast and substantial before the Hindu mind that it cannot but consider that to be the reality, and the relative life as unreal. All his efforts, therefore, are directed to transcending all limitation, and losing himself in the Infinite. He looks upon the world and its concerns with an amused eye. He cannot take them so seriously. It is more or less a fun, he thinks. To act is not our vocation. To think or feel also is not our nature. To be, that is our true nature. To be,

PRABUDDHA BHARATA

to become the Eternal, beyond all change and necessity of change, that is the goal.

II

How the Hindu thought stultifies itself!—we hear the horrified critic exclaim. How can such a nation live and prosper?—he asks. Alas for the critic, the ways of life and reality are mysterious. It works its ways through contradiction. The greatest generalisation of the relative reality is perhaps that it is self-contradictory. That is why we said that life progresses by continual affirmation and negation. It is because the Hindu is so intent on forgetting life that life is eternal in India. Which race on the face of the earth is so enigmatically permanent as the Hindu? It rises revived phoenix-like from every foreign invasion. Every period of depression has been followed by a period of every greater prosperity. What is the secret source of its perpetual life? The Hindu's denial of life. God is not attached to the creation. Therefore the cycle of creation is never-ending. This is the blessed contradiction. Let us be the eternal; and life's rich creation will never know any end.

So to-day we want to forget everything,—our domestic problems, our social and economic troubles, our political distresses, our national degradation and the international vagaries. We want to deny and forget everything. These are all vanity. What is the reality behind them?—Nothing. The world itself is false, how can its goings-on be true? They weary the soul. No doubt from our present limited view-point, the universe is tremendously real. To-day our life is beset with problems. The nation is crying in agony. There is no end of suffering. But all these are true only to a certain point. Beyond that, they do not exist. And it is the call of the Beyond that is insistent to-day.

We have so often inflicted the thoughts of the passing world on our

readers that we hope we shall be excused if for once we call them to the Beyond. Yes, we must also have the power and the heart to look unconcerned on the suffering world. "Let the dead bury the dead. Do thou follow Me." This contradiction is the sustenance of our existence. Were we to exhaust ourselves on the surface of the Being, our life would be hollow and disconsolate. Fortunately, we can withdraw ourselves from the ramifications of the surface and dive deep. So let this thought be uppermost in our mind always,—to dive deep, to deny the relative existence, and to be absorbed in the Absolute. It is natural with us at present to lose ourselves in the multifarious thoughts and activities of the relative life. We do not require to make efforts to plunge into them. We *are* always in them. We are continually being dragged on by them. What we require is to be disengaged from their tentacles. For that we require to make Herculean efforts. For lives and lives, for millions of births, we have been habituated to live on the surface, so much so that the changing aspects of being now appear to us as the essence of Being itself. We are hypnotised. This deep-rooted habit cannot be overcome in a day. Tremendous struggle is needed to overcome the lures of the relative life, and they cannot be overcome once for all. They rise powerful again and again from their defeat. An alert eye has to be kept on them. Eternal vigilance is the price of liberty. What should we do? Is it not clear that the greatest part of our energy is to be devoted to the denial of the relative life and being, so that our mind may learn to abide forever in the Eternal? It is for this that we must make real efforts.

Let a weariness seize our soul. Let us be weary of the distractions of life. But that weariness should be genuine; that is to say, it must not be negative, it must be at the same time a recreation. A new, deeper and larger aspect of being must appear in the

quiet of that weariness. This weariness is *Vairâgya*. Let the relativities blow away like a passing storm and the Eternal shine clear before our vision. Let us create a storm in our life that it may blow away all the dust and cobwebs which at present blur our vision of the reality.

III

So long as there is death, we cannot rest content with our present conditions. The life of the Eternal and the insistent silent call thereof may be ridiculed. Nice arguments may be put forward to prove that there is nothing beyond the perceptible universe. Arguments can be fought by counter-arguments. There is no conclusion or conviction that way. But the grim death! Death is the arch argument. Is destruction the end of everything? Our whole soul revolts against the idea of annihilation. Continuity of existence is the most cherished desire of our heart. It is on the assured truth of that hope that we build our entire life. There would be no meaning in our present activities, in our moral efforts, in serving the suffering humanity, in loving men, in the pursuit of knowledge, if there were no *post mortem* existence. If this life were all, if the visible reality were the only reality, there would have been no meaning in them. What is the standard by which to judge right and wrong and determine duty? But the moment we assume that there is an aspect of being, in the realisation of which lies our greatest happiness and fulfilment, we find meaning in our present life and activity, we know that that which hampers the realisation of the Eternal is wrong and that which helps, is right.

But how do we know that death is not the end of everything? Where is the surety that there is existence beyond death? Mere hope or assurance is nothing. We must each of us prove it to ourselves. And no inferential proof will do. We must *become the*

eternal existence. We must realise ourselves as eternal and immortal. That alone will convince. And to become immortal we must renounce and transcend the finite and mortal. We must deny them in order to reach the Infinite. Here is another mystery of the soul's progress. There is no development properly so-called. There is only continual manifestation through denials. We deny the lower being in order to express the higher. We have to deny, and not hug it to our bosom. There are as it were innumerable layers of being, each of which contradicts the others, so that it tends to assume an aspect of sovereignty. That is the reason why while we are in one plane of being, the other planes seem non-existent. This peculiarity of our psychical being we must ever bear in mind. It is useless to try to harmonise. We have to deny continually.

If, then, we are to realise our immortal being, we must deny our mortal aspect. We have to renounce the mortal life and its relations. We must die to live. Renunciation,—that is the watchword. Thus even to substantiate our present life, we must taste of immortality. Otherwise there will not be any enthusiasm. But he who has tasted immortality, can he feel any enthusiasm for the relative life? It is said by those who know that the substance of the relative world is Divinity itself. The Divine as it were has put on the garb of name and form and is appearing variegated. To us, however, the Divine substance is hidden. As our spiritual vision grows clear, we begin to perceive the Divinity as enclosed within the names and forms. And then with the growing spiritual perception, the underlying unity of all things becomes more and more patent. The names and forms are as it were divested of their Divine substance. They become empty, shadow-like, and the Divinity emerges clear of those entanglements. The Divinity exists by itself. We also feel ourselves separate from the sheaths of body and mind, as

pure spirit, one with the Divinity. It so happens, therefore, that the man of realisation can no more interest himself in the shadowy relativities. He is lost in the Eternal. Time can no longer lure him back into its clasp.

IV

So, on and on in our pursuit of the Eternal. "Let the dead bury the dead." Let us forget the world, and with one-pointed devotion meditate on the Eternal Lord. That is the only life worth living. We are not unaware that to abide in the Eternal is not easy. We know that it is extremely difficult to deny the present life. What are we to do? *We must practise daily.* Just as our nightly sleep is the denial of our feverish activities of the day, so let one part of our mind deny the worldly preoccupations of the other part. Let one part of our energy and time be devoted in contradistinction to the denial of our worldly pursuits and the meditation of the Absolute. We must continue this way from day to day, year to year; and we must try to give more and more time and energy and mind to God than to the world, till God engulfs our whole time and being.

We feel that the sentiments and ideas expressed here will jar on many of our national workers. Many of them have again and again charged religion with its preoccupations with the Eternal as one of the causes of India's downfall. We feel like retorting: What does it matter? Are we to judge everything by material prosperity and political freedom? If there is truth in religion, religion must be practised in spite of India's downfall and other things. If there is the Eternal which is the Soul of our soul, should we seek the Eternal or material prosperity? They know little of the secrets of the soul who believe that human nature can be attached permanently to temporal pursuits. They know only the surface of the mind. The great depths are unknown and non-existent to them.

But of course, we shall not retort that way. We want to point out that pre-occupation with God is not harmful even to national work. It is useless to try to convince those who do not believe in religion. But those who do and yet want incessant work and no communion with the Eternal, are self-deluded. Such workers may be good enough for hurry and bustle, but they are not solid men themselves; and their work will be lacking in far-reaching influence. They will only move on the surface. The deep powers of the soul are hidden for them and they cannot bring them to bear on their work. If they want to produce lasting results, unblemished by vicious errors, they must abide a long time everyday with God in the silence of their soul, and then their vision will be clear and feelings and actions free from error. But it is no joke to realise the silence pregnant with the Divine. One must try to withdraw the senses from their objects, and the mind from its multifarious thoughts and emotions. How hard it is to do this, only those who try know. One must practise regularity, at certain hours of the day. Thus through long practice, the mind may be habituated to remain balanced even amidst outward preoccupations.

So here again, we are faced by the truth that our main work is the denial of the earthly life. So long as we believe the world activities, even the service of men, to be utmost real, how can we acquire the power to deny them? There must be the strong conviction within us that God after all is the only reality and nothing else exists. Without that conviction, the outgoing tendencies and powers of the mind cannot be checked and concentrated.

V

It is not a fantastic pose we are assuming here. Life is a bundle of contradictions. We are only drawing the pointed attention of our readers to two supreme facts which we may easily

forget: (1) We must never forget that the only thing that exists, and the only reality worth seeking is God. Neither the solving of social, national or international problems, nor the service of humanity, is the ultimate goal. The highest goal is the realisation of God; and the knowledge of God and the knowledge of the world cannot co-exist. (2) The service of men and the alleviation of human suffering is best done by not concentrating conscious attention on them, but by the indirect action of a mind, itself lost in God. The greatest servers of humanity, the saints, prophets and Incarnations, have all been unconscious workers. *Consciously* their only quest has been God, not as revealed in nature or humanity, but as He is in Himself. But because they lived with God alone, their influence was the most potent on men. Had they divided their mind between men and God, they would have been less effective in their influence on mankind. This is the secret,—subjectively, they lived only for God, and therefore objectively, they served men best.

But that is not also the whole truth. The men of God become more and more like God Himself. They become impregnated by the Divine nature, or rather they become Divine as they become absorbed in and identified with God. What do we find of God? This creation is held together and every moment rejuvenated, not by the intervention of God in the human fashion, but subtly, mysteriously, by His mere presence. So the men of God nourish the being of men by their proximity, indirectly, unconsciously. But God also destroys. Playfully He brings into being this infinitely various universe, and playfully He destroys it. So there are two opposite movements of the soul. In one it finds the whole universe interpenetrated by God and even the meanest being appears to it as God Himself. It kneels before it in ecstatic adoration, and its love and service know no end. In another, it finds the

variegated universe as empty shadow, unreal, false, and God as the transcendental reality. And then the world is forgotten. There is no question of love or service.

These twin aspects of the soul-life are prominently manifest in all great lives. We always find in the great saints, the alternate expression of all-sweeping love and complete indifference. If we consider carefully, we shall find that the last days of a saint's life are often characterised by a deeper absorption in God and complete indifference to the relative life, to serve which perhaps he dedicated the best part of his life and energy. It is due to no disgust or consciousness of task fulfilled. It is merely the assertion of the alternate aspect of the soul-life. To realise the world as Divine and to find it shadowy are but alternate aspects of the same great experience to which God alone is real.

These truths of the soul-life are applicable also to us ordinary men. Our life also must have these twin aspects. No doubt, in our present state, we cannot totally forego activities, internal and external. But we must not lose sight of the ultimate truth, and we must, in accordance with it, try to realise both these aspects in our life.—We must act and serve in the spirit of worship; but we must know at the same time that all this is vanity,—the world and its concerns are false and unreal and that God alone is real. And thus we must every day sit in meditation again and again, withdrawing our consciousness from everything and applying it on God, who is the Soul of our soul and who abides in our inmost being. Without the latter aspect, the former will be false and superficial. But the latter stands by itself. The instinct of the Hindu mind that our true nature is transcendental and actionless is literally true. That is the goal towards which all our efforts should be directed. May we be lost more and more in the transcendental glory of the Lord!

THE DIARY OF A DISCIPLE

30TH APRIL, 1913.

It was afternoon at the Belur Monastery. The disciple asked Swami Brahmananda: "Mahârâj, I have been asked to repeat the name of the Lord and meditate on Him at the same time. But I cannot meditate at all. And this often makes me extremely dejected. I have found that I may meditate in three different ways: *first*, I can concentrate my mind on some particular part of the Object of meditation,—on His feet, eyes, or face; *secondly*, I may concentrate on Him part by part, from His feet to head and head to feet, and repeat the process several times; and *thirdly*, I may simply meditate on the whole of Him as sitting on the lotus of my heart. As regards the third process, I find that I cannot realise His image clearly, but only shadow-like. Nevertheless the feeling that He is sitting on my heart gives me great joy. Kindly tell me which is the most effective among these three processes."

Swami: "It is better you put these questions to your Guru. It may be my answers will not be identical with hers. She will soon come to Calcutta. . . . It is natural that you will feel depressed now and then. I also once felt like that while I was at Dakshineswar. I was very young then, and the Master was about fifty years old. Naturally I could not always speak out all I felt to him. One day I was meditating in the Kali temple. I could not concentrate my mind. This made me very sad. I said to myself: 'I have been living here so long, yet I have achieved little. What shall I engage myself with? Very well, I shall not tell anything to the Master. I shall wait two or three days more. If I find that my condition has not changed by then, I shall return home. There I shall have many things with

which to occupy my mind.' So I thought and returned to the Master's room. The Master was then walking in the veranda. On seeing me he entered his room. It was then our custom to salute him after returning from the Kali temple and then take a spare breakfast. Accordingly I saluted him. But as I stood up, he said: 'As you returned from the shrine, I found that your mind was as it were enmeshed.' I understood that he knew all. So I said: 'You know everything. Yes, my mind has become really like that.' He then wrote something on my tongue. And at once all my previous feelings vanished from my mind and I was overwhelmed with an inexpressible joy.

"So long as I lived with him, I used to have spontaneous recollection and contemplation of God. An ecstatic joy used to fill me always. That is why one requires a powerful Guru,—one who has realised God. The Guru and disciple should test each other for a long time before the Guru initiates the disciple. Otherwise there may be regrets afterwards. For this is no passing relationship.

"If any one wants to be my disciple, I at first send him away. If he persists, I give him a Holy Name and ask him to repeat that Name one thousand times everyday for one year. I have found that many are frightened away even by this prescription. . . . One has to work hard in initiating a disciple. First of all one must find out the real *Mantra* and *Ista* of the disciple;* and that is a hard task. One day, one came to be initiated by

*The psychic and psychological development of a man makes the worship of a particular aspect of the Divinity most suitable for his spiritual growth. God in that aspect is his *Ista*. Every such aspect has a corresponding mystic formula. That is the *mantra*.

me. I thought that if I could know his *Ista* in meditation, I would initiate him, otherwise not. So I sat in meditation. After an hour's meditation, an image arose in my mind. The disciple afterwards said that that indeed was the Divine form he liked best. . . . Nowadays most men do not do anything after initiation. It is not good to initiate one and all indiscriminately.

"Go on practising hard. At first spiritual practice is like drudgery,—like learning the alphabet. By and by you will have peace. For two or three years, I do not listen, if any one complains that he has not attained anything by initiation. After that he himself acknowledges that he is progressing. It is nothing to hurry about. Practise for two or three years. Then you will see."

MAY, 1913.

A scriptural class used to be held in the Visitors' Room at the Belur Math every afternoon at three (except on Sundays), in which the monks as well as the visitors used to join. Once during the first week of May, Swami Premananda said at the end of the class:

"One day Gosainji came to the Master and begged him to free him from lust. The Master touched him. That touch produced wonderful results. On another occasion, another came and said to Sri Ramakrishna: 'Sir, I feel so attracted by my wife that I cannot devote my mind to any other thing. All my business is going to rack and ruin. Please change my mental condition.' 'Very well,' the Master replied, 'bring some fruits one day. I shall eat up your *mâyâ*.' When the fruits were brought, however, the Master could not eat them, for try though he would, he could not raise them to his lips. I am told the man suffered a great deal for his wife afterwards."

R. came from Dakshineswar. He had long lived with and served the Master and had often sent him to ecstasy by

singing sweet songs. He was, therefore, dearly loved by the Order of Ramakrishna. Swami Brahmananda had a great love for him and began to make great fun with him. In course of conversation R. said:

"Formerly, the Master and Hriday used to live in the large room of the *Kuthi* (a building in the Dakshineswar Temple) and the Master's mother used to sleep in an adjoining small room. Many nights they used to hear a man with shoes on going up and downstairs, and opening doors and windows. It was a ghost,—possibly of a European. For the *Kuthi* had been a European residence before the Temple was built. The Master used to say: 'We cannot say that this world is entirely false. For we are actually seeing it with our eyes. Nor can we say that it is real. For just see how this garden has changed. Formerly it was a graveyard, and this *Kuthi*, the house of a European. But now! And some days after, this Temple also will vanish, and who knows what will come next?'

"One day he said to me: 'Once I had a vision, in which I saw many dancing round the Divine Mother, clapping their hands and crying "Victory to Kali!" "Victory to Kali!" and Rani Rasmani standing in the south-west corner of the room. Among those dancing were Mathur, Sambhu, Balaram, Joygopal Sen and others, and also some white men and women whom I do not know yet.'"

Swami Premananda: "They were Westerners. An Western lady came here one day. When she was shown the relics of Sri Ramakrishna, she began to cry. She took a small bit of one of the momentos. She said she would ever keep it in her bosom."

At night a class was held on *Râja Yoga*. When it was over, Swami Premananda said to the monks: "Merely reading all these won't do. You must meditate on these and build your life upon them. None of you who have come here through the grace of the Lord, are insignificant. You are

all lion-cubs. It won't be enough for you to say to people that you *know* this and that or Swamiji had said so and so. You must demonstrate the

validity of these teachings with your own life. Every one of you must be a model of Renunciation, Discrimination and Dispassion."

BUILDERS OF UNITY*

BY ROMAIN ROLLAND

DAYANANDA SARASVATY

Indian religious thought had raised a purely Indian Samaj against Keshab's Brahmo Samaj and against all attempt at Westernisation, even during his lifetime, and at its head was a personality of the highest order, Dayananda Sarasvaty¹ (1824-1883).

This man with the nature of a lion is one of those, whom Europe is too apt to forget when she judges India, but whom she will probably remember later to her cost; for he was that rare combination, a thinker of action² with a genius for leadership, like Vivekananda after him.

While all the religious leaders of whom we have already spoken and shall speak in the future were and are from Bengal, Dayananda came from

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¹ His real name, abandoned by himself, was Mulshankar. Sarasvaty was the surname of his Guru, whom he regarded as his true father. For Dayananda's life it is necessary to consult the classical book of Lajpat Rai (the great nationalist Indian leader, who has just died): *The Arya Samaj*, with an introduction by Sidney Webb, Longmans, Green & Co., London, 1915.

² But although the energy of the two men, the immense power of their preaching and their irresistible attraction for the masses were equal, in Vivekananda's case there was the additional fascination of profundity of soul, the desire for pure contemplation, the bent of the inner being towards constant flights against which his necessity for action had always to struggle. Dayananda did not know this tragic division of soul. Nevertheless he was all that was required for the task he had to accomplish.

quite a different land, the same which half a century later gave birth to Gandhi—the north-west coast of the Arabian Sea. He was born in Gujerat, at Morvi in the State of Kathiawar, of a rich family belonging to the highest grade of Brahmans,³ no less versed in Vedic learning than in mundane affairs, both political and commercial. His father took part in the government of the little native state. He was rigidly orthodox according to the letter of the law with a stern domineering character, which last to his sorrow he passed on to his son.

As a child Dayananda was therefore brought up under the strictest Brahman rule, and at the age of eight was invested with the sacred thread and all the severe moral obligations entailed by this privilege and rigorously enforced by his family.⁴ It seemed as if he was to become a pillar of orthodoxy in his turn, but instead he was to be the Samson, who pulled down the pillars of the temple, a striking example among a hundred others of the vanity of human effort, when it imagines that it is possible by a superimposed education to fashion the mind of the rising generation and so dispose of the future. The most certain result is revolt.

That of Dayananda is worth recording. When he was fourteen his father took him to the temple to celebrate

³ Samavedi, the highest order of Brahmans in the Veda.

⁴ The vows of Brahmacharya, chastity, purity, poverty throughout student life, and the obligation to recite the Vedas daily, and to live according to a whole system of regular and very strict rites.

the great festival of Shiva. He had to pass the night after a strict fast in pious vigil and prayer. The rest of the faithful went to sleep. The young boy alone resisted its spell. Suddenly he saw a mouse nibbling the offerings to the god and running over Shiva's body. It was enough. There is no doubt about moral revolt in the heart of a child. In a second his faith in the idol was shattered for the rest of his life. He left the temple, went home alone through the night, and from thenceforward refused to participate.⁵

It marked the beginning of a terrible struggle between father and son. Both were of unbending and autocratic will such as barred the door to any mutual concession. At nineteen Dayananda ran away from home to escape from a forced marriage. He was caught and imprisoned. He fled again, this time for ever (1845). He never saw his father again.

For fifteen years this son of a rich Brahman, despoiled of everything and subsisting on alms, wandered as a Sadhu clad in the saffron robe along the roads of India. This again seems like a first edition of Vivekananda's life and his pilgrimage as a young man over the length and breadth of Hindustan. Like him Dayananda went in search of learned men, ascetics, studying here philosophy, there the Vedas, learning the theory and practice of Yoga. Like him he visited almost all the holy places of India and took part in religious debates. Like him he suffered, he braved fatigue, insult and danger, and this contact with the body of his fatherland lasted four times longer than Vivekananda's experience. In contradistinction to the latter, however, Dayananda remained far from the human masses through which he passed, for the simple reason that he spoke nothing but Sanskrit throughout this period. He was indeed as Viveka-

⁵ At the present time this night is kept as a festival by the Arya Samaj.

nanda would have been if he had not encountered Ramakrishna and if his high aristocratic and Puritan pride had not been curbed by the indulgent kindness and rare spirit of comprehension of this most human of Gurus. Dayananda did not see, did not wish to see, anything round him but superstition and ignorance, spiritual laxity, degrading prejudices and the millions of idols he abominated. At length about 1860 he found at Mathura an old Guru even more implacable than himself in his condemnation of all weakness and his hatred of superstition, a Sannyasin blind from infancy and from the age of eleven quite alone in the world, a learned man, a terrible man, Swami Virajananda Sarasvaty. Dayananda put himself under his "discipline"⁶ which in its old literal XVIIth century sense scarred his flesh as well as his spirit. Dayananda therefore served this untamable and indomitable man for two and a half years as his pupil. It is therefore mere justice to remember that his subsequent course of action was simply the fulfilment of the will of the stern blind man, whose surname he adopted casting his own to oblivion. When they separated Virajananda extracted from him the promise that he would consecrate his life to the annihilation of the heresies that had crept into the Puranic faith, to re-establish the ancient religious methods of the age before Buddha, and to disseminate the truth.

Dayananda immediately began to preach in Northern India, but unlike the benign men of God who open all heaven before the eyes of their hearers, he was like a hero of the Iliad or of the Gita with the athletic strength of a Hercules,⁷ who thundered against all

⁶ Discipline in the ecclesiastical language of an earlier age meant not only supervision, but the instruments used by ascetics to scourge themselves.

⁷ His exploits have become legendary. He stopped with one hand a carriage with two runaway horses. He tore the naked sword

forms of thought other than his own, the only true one. He was so successful that in five years Northern India was completely changed. During these five years his life was attempted four or five times — sometimes by poison. Once a fanatic threw a cobra at his face in the name of Shiva, but he caught it and crushed it. It was impossible to get the better of him; for he possessed an unrivalled knowledge of Sanskrit and the Vedas, while the burning vehemence of his words brought his adversaries to naught. They likened him to a flood. Never since Sankara had such a prophet of Vedism appeared. The orthodox Brahmans, completely overwhelmed, appealed from him to Benares, their Rome. Dayananda went there fearlessly, and accepted in November, 1869, a Homeric contest, where before millions of assailants, all eager to bring him to his knees, he argued for hours together alone against three hundred pandits—the whole front line and the reserve of Hindu orthodoxy.⁸ He proved that the Vedanta as practised was diametrically opposed to the primitive Vedas. He claimed that he was going back to the true Word, the pure Law of two thousand years earlier. They had not the patience to hear him out. He was hooted down and excommunicated. A void was created round him, but the echo of such a combat in the style of the Mahabharata spread throughout the country, so that his name became famous in the whole of India.

At Calcutta, where he stayed from December 15, 1872 to April 15, 1873, Ramakrishna met him. He was also cordially received by the Brahma Samaj. Keshab and his people voluntarily

out of an adversary's hand and broke it in two, etc. His thunderous voice could make itself heard above any tumult.

⁸ A Christian Missionary present at this tournament has left an excellent and impartial account of it, reproduced by Lajpat Rai in his book. (*Christian Intelligence*, Calcutta, March, 1870).

shut their eyes to the differences existing between them; they saw in him a rough ally in their crusade against orthodox prejudices and the millions of gods. But Dayananda was not a man to come to an understanding with religious philosophers imbued with Western ideas. His national Indian theism, its steel faith forged from the pure metal of the Vedas alone, had nothing in common with theirs, tinged as it was with modern doubt, which denied the infallibility of the Vedas and the doctrine of transmigration.⁹ He broke with them¹⁰ the richer for the encounter, for he owed them¹¹ the very simple suggestion, whose practical value had not struck him before, that his propaganda would be of little effect unless it was delivered in the language of the people. He went to Bombay, followed shortly afterwards by his mission; and there, following the example of the Brahma Samaj but with a far better genius for organisation, it proceeded to take root in the social life of India. On April 10, 1875 he founded at Bombay his first Arya Samaj, or Association of the Aryans of India, the pure Indians, the descendants of the old conquering

⁹ These two, according to Lajpat Rai, himself affiliated to the Arya Samaj, are "the two cardinal principles which distinguish the Arya Samaj from the Brahma Samaj."

It must be remembered that twenty years before Dayananda (1844-46), Devendranath had also been tempted by faith in the infallibility of the Vedas, but that he had renounced it, in favour of direct and personal union with God. He was, it is said, of all the chiefs of the Brahma Samaj the one nearest to Dayananda. But agreement was impossible. Devendranath, whose ideal was peace and harmony, could have no real sympathy with this perpetual warrior, armed with hard dogmatism and applying methods of pure scholasticism to the most modern social conflicts.

¹⁰ In 1877 a last attempt was made to find a basis of agreement between the religious leaders and their divergent doctrines. Keshab and Dayananda met again, but agreement was impossible, since Dayananda would yield nothing.

¹¹ To Babu Keshab Chunder Sen.

race of the Indus and the Ganges. And it was exactly in those districts that it took root most strongly. From 1877, the year when its principles were definitely laid down at Lahore, to 1883 Dayananda spread a close network over Northern India, Rajputana, Gujerat, the United Provinces of Agra and Ondh, and above all in the Pnnjab, which remained his chosen land. Practically the whole of India was affected. The only province where his influence failed to make itself felt was Madras.¹²

He fell, strnck down in his prime, by an assassin. The concubine of a Maharajah, whom the stern prophet had denounced, poisoned him. He died at Ajmere on October 30, 1883.

But his work pursued its uninterrupted and triumphant course. From 40,000 in 1891 the number of its members rose to 100,000 in 1901, to 243,000 in 1911, and to 468,000 in 1921.¹³ Some of the most important Hindu personalities, politicians and Maharajahs belonged to it. Its spontaneous and impassioned success in contrast to the slight reverberations of Keshab's Brahmo Samaj, shows the degree to which Dayananda's stern teachings corresponded to the thought of his country and to the first stirrings of Indian nationalism, to which he contribnted.

It may perhaps be useful to remind Enrope of the reasons at the bottom of this national awakening, now in full flood.

Westernisation was going too far, and was not always revealed by its best side. Intellectually it had become rather a frivolous way of mind, which did away with the need for independence and thought, and transplanted young intelligences from their proper

environment, teaching them to despise the genius of their race. The instinct for self-preservation revolted. Dayananda's generation had watched, as he had done, not without anxiety, suffering, and irritation, the gradual infiltration into the veins of India of snperficial European rationalism on the one hand, which with its ironic arrogance understood nothing of the depths of the Indian spirit, and on the other hand a Christianity, which when it entered family life fulfilled only too well Christ's prophecy: "that He had come to bring division between father and son. . . ."

It is certainly not for us to depreciate Christian inflnence. I am a Catholic by birth, and as such have known the taste of Christ's blood and enjoyed the storehouse of profound life, revealed in the books and in the lives of great Christians, although I am outside all exclusive forms of Church and religion. Hence I do not dream of subordinating such a faith to any other faith whatsoever; bnt when the soul has reached a certain pitch—*acumen mentis*¹⁴—it can go no further. Unfortunately the religion of one country does not always work upon alien races through its best elements. Too often questions of human pride are intermingled with the desire for earthly conquest, and so long as victory is attained the view is too often held that the end justifies the means. I will go further and say that, even in its highest presentation, it is very rare that one religion takes possession of the spirit of another race in its deepest essence at the final pitch of the soul, of which I have just spoken. It does so rather, by aspects, very significant no doubt, but secondary in importance. Those of us, who have pored over the wonderful system of Christian metaphysics and sonnded their depths, know what infinite spaces they offer

¹² This is all the more striking since it was in Madras that Vivekananda found his most ardent and best organised disciples.

¹³ Of whom 223,000 are in the Punjab and Delhi, 205,000 in the United Provinces, 23,000 in Kashmir, 4,500 in Behar. In short it is the expression of Northern India and one of its most energetic elements.

¹⁴ To use the phrase of Richard de Saint-Victor and Western mystics to Francois de Sales. (Cf. Henri Bremond, *The Metaphysics of the Saints*).

for trials of the spirit, and that the Divine Cosmos they present of the Being and the Love dwelling with Him is no whit less vast or less sublime than the conception of the Vedantic Infinite. But if a Keshab caught a glimpse of this, a Keshab was an exception among his people, and it would seem that Christianity is very rarely manifested to Hindus under this aspect. It is presented to them rather as a code of ethics, of practical action, as love in action, if such a term is permissible, and though this is a very important aspect, it is not the greatest.¹⁵ It is a remarkable fact that the most notable conversions have taken place in the ranks of active and energetic personalities rather than in those of deep spiritual contemplation, of men capable of heroic flights of soul.¹⁶

Whether this is so or not, and it provides a theme for ample discussion, it is a historic fact that when Dayananda's mind was in process of being formed, the best of the Indian religious spirit had been so weakened that the religious spirit of Europe threatened to extinguish its feeble flame without the satisfaction of substituting its own. The Brahmo Samaj was troubled by it, but was itself stamped willy nilly with Western Christianity. Ram Mohun Roy's starting point had been Protes-

¹⁵ I myself, independently and intuitively belong to the side of Salesian Theocentrism, as represented by M. Henri Bremond in a recent polemic against the religious moralism or anti-mysticism of M. l'Abbe Vincent. (Cf. *op. cit.* Vol. I, pp. 26-47).

¹⁶ The Sadhu Sundar Singh, whose name is well-known in Europe among Protestants, is a good example. A Punjab Sikh, the son of a Sirdar and brother of a commander in the army, this intrepid man, delighted in seeking and braving martyrdom in Tibet, where he found traces of other Christian martyrs belonging to the two warlike races, the Sikhs and the Afghans. (Cf. Max Schaerer : *Sadhu Sundar Singh*, 1922, Zurich). To judge of him from this pamphlet, it would appear that in speaking of the other religions of India, he had never penetrated to the core of their thought.

tant Unitarianism. Devendranath, although he denied it, had not the strength to prevent its intrusion into the Samaj, when he yielded the ascendancy to Keshab, already three parts given over to it. As early as 1880 one of Keshab's critics¹⁷ could say that "those who believe in him have lost the name of theists, because they lean more and more towards Christianity." However precisely the position of the third Brahmo Samaj (the Sadharan Brahmo Samaj, detached from Keshab) had been defined as against Indian Christianity, Indian public opinion could feel no confidence in a Church undermined by two successive schisms within the space of half a century, and threatened, as we have seen, during the next half century with complete absorption in Christianity.

The enthusiastic reception accorded to the thunderous champion of the Vedas, a Vedist belonging to a great race and penetrated with the sacred writings of ancient India and with her heroic spirit, is then easily explained. He alone hurled the defiance of India against her invaders. Dayananda declared war on Christianity and cleft it asunder with a heavy massive sword with scant reference to the scope or exactitude of his blows. He put it to the test of a vengeful, unjust and injurious criticism, which fastened upon each separate verse of the Bible, blind and deaf to its real religious, or even literal meaning, (for he read the Bible in a Hindi translation and in a hurry!). His slashing commentaries,¹⁸ reminiscent of Voltaire and his *Dictionnaire Philosophique*, have unfortunately remained the arsenal for the spiteful anti-Christianity of certain modern Hindus.¹⁹ Nevertheless, as Glasenapp

¹⁷ Cf. Frank Lillington : *The Brahmo and the Arya in their relations to Christianity*, 1901.

¹⁸ Contained in his great work, written in Hindi, *Satyartha-Prakash* (the Torch of Truth).

¹⁹ Notably the neo-Buddhists, for hardly believable though it is, the beautiful name

rightly remarks, they are of paramount interest for European Christianity, which ought to know what is the exact image of itself as presented by its Asiatic adversaries.

Dayananda had no greater regard for the Koran and the Puranas, and trampled underfoot the body of Brahman orthodoxy. He had no pity for any of his fellow-countrymen, past or present, who had contributed in any way to the thousand year decadence of India, at one time the mistress of the world.²⁰ He was a ruthless critic of all who, according to him, had falsified or profaned the true Vedic religion.²¹ He was a Luther fighting against his own misled and misguided

of Buddha, originally symbolising the spirit of detachment and universal peace, is well on the way in these days to becoming the standard of an aggressive propaganda having scant respect for other beliefs.

²⁰ His panorama of Indian History is an interesting one, a kind of impassioned Discourse of Universal History, to allude to a celebrated work of Bassuet of the XVIIth century. It traces the origin of humanity and the domination of India over the entire globe (including America and the Oceanic Islands; for according to him, the Nagas, serpents, and the infernal spirits of the legends are the people of the Antipodes; just so the struggles with the Asuras and the Rakshasas mean the wars with the Assyrians and the Negroids). Dayananda replaces the whole of mythology upon the earth. He dates all the misfortunes of India and the ruin of the great spirit of the Vedas to the wars of ten times a Hundred Years, sung by the Mahabharata, wherein heroic India destroyed herself. . . . He is filled with hatred, not only against the materialism which resulted, but against Jainism, the suborner. For him Sankara was the glorious though unfortunate hero of the first war of Hindu independence in the realm of the soul. He wished to break the bonds of heresy, but he failed. He died in the midst of his campaigns for freedom, but he himself remained caught by Jainistic decoys, particularly by Maya, which inspired in Dayananda—no dreamer of dreams but a man firmly implanted in the soil of reality—an invincible repugnance.

²¹ He called all idolatry a sin, and considered that Divine Incarnations were absurd and sacrilegious.

Church of Rome;²² and his first care was to throw open the wells of the Holy Books, so that for the first time his people could come to them and drink for themselves. He translated and wrote commentaries on the Vedas in the vernacular²³—truly an epoch-making date for India when a Brahman not only gave to all human beings the right to know the Vedas, whose study had been previously prohibited by orthodox Brahmans, but insisted that their study and propaganda was the duty of every Arya.²⁴

²² He scourged the Brahmans with the name of "popes".

²³ Between 1876 and 1883 he directed a whole train of pandits. He wrote in Sanskrit and the pandits translated into the dialects. He alone, however, translated the original text. His translation, which he had no time to revise, is always preceded by a grammatical and etymological analysis of each verse, followed by a commentary explaining the general sense.

²⁴ Article III of the Ten Principles of Lahore (1877): "The Vedas are the book of true knowledge. The first duty of every Arya is to learn them and to teach them."

By a strange essay Dayananda concluded a political alliance lasting several years (1879-1881) with a Western community, destined for a great work, the Theosophical Society, on the basis of his vindication of the Vedas against the rising flood of Christianity. The Theosophical Society was founded in 1875 in the South of India by a Russian, Mme. Blavatsky, and an American, Colonel Olcott, and had the great merit of stimulating the Hindus to study their Sacred Texts, especially the Gita and the Upanishads, six volumes of which Colonel Olcott published in Sanskrit. It also headed the movement for the establishment of Indian schools, especially in Ceylon, and even dared to open schools for "untouchables". It therefore contributed to the national, religious, and social awakening of India; and Dayananda seemed about to make common cause with it. But when the Society took him at his word and offered him its regular co-operation, he refused its offer, thereby taking away from the Theosophical Society all chance of spiritual dominion over India. It has since played a secondary part, but has been useful from the social point of view, if the establishment in 1889 of the Central Hindu College at Benares is to be attributed to the influence of Mrs. Besant. The Anglo-American ele-

It is true that his translation was an interpretation, and that there is much to criticise with regard to accuracy²⁵ as well as with regard to the rigidity of the dogmas and principles he drew from the text, the absolute infallibility claimed for the one Book, which according to him had emanated direct from the "prehuman" or superhuman Divinity, his denials from which there was no appeal, his implacable condemnations, his theism of action, his Credo of battle,²⁶ and finally his national God.²⁷

ment, preponderant in its strange mixture of East and West, has in a curious way twisted the vast and liberal system of Hindu metaphysics by its spirit of noble but limited pragmatism. Further it must be added that it has given itself a kind of pontifical and infallible authority, allowing of no appeal, which though veiled is none the less implacable, and has appeared in this light to independent minds such as that of Vivekananda, who, as we shall see, when he returned from America categorically denounced it.

On this subject there is an article by G. E. Monod Heraen, written in its favour: *An Indo-European Influence, the Theosophical Society* (Feuilles de l'Inde, No. 1. Paris 1928), and a brilliant, comprehensive, and malicious chapter by Count H. Von Keyserling in his *Travel-Diary of a Philosopher*, 1918.

²⁵ But not his passionate loyalty, which remains proof against all attack.

²⁶ Among rules to be followed as set down at the end of his *Satyartha Prakash*, Dayananda orders: "Seek to combat, to humiliate, to destroy the wicked, even the rulers of the world, the men in power. Seek constantly to sap the power of the unjust and to strengthen that of the just, even at the cost of the terrible sufferings, of death itself, which no man should seek to avoid."

²⁷ "The Samaj will glorify, pray to and unite with the One and Only God, as shown by the Vedas. . . The conception of God and the objects of the Universe is founded solely on the teachings of the Vedas and the other true Shastras," which he enumerates.

It is, however, curious (so strong was the current of the age seeking at all cost towards unity) that Dayananda's nationalism like the unitarianism of Roy and Keshab had universal pretensions.

But in default of outpourings of the heart and the calm sun of the spirit, bathing the nations of men and their gods in its effulgence,— in default of the warm poetry radiating from the entire being of a Ramakrishna or the gradiose poetic style of a Vivekananda, Dayananda transfused into the languid body of India his own formidable energy, his certainty, his lion's blood.

"The well-being of humanity as a whole ought to be the objective of the Samaj." (Principles of the first Arya Samaj of 1875).

"The primary object of the Samaj is to do good to the whole world by bettering the physical, spiritual and social condition of humanity." (Principles of the Arya Samaj of Lahore, revised in 1877).

"I believe in a religion based on universal principles and embracing all that has been accepted as truth by humanity and that will continue to be obeyed in the ages to come. This is what I call religion: Eternal Primitive Religion (for it is above the hostility of human beliefs) . . . That alone which is worthy to be believed by all men and in all ages, I hold as acceptable." (*Satyartha Prakash*).

Like all impassioned believers, but in perfect good faith, he confounds the conception of the eternal and universal "Truth", which he claimed to serve, with that of the faith he decreed. He was careful to submit the criterion of truth to five preliminary tests, the first two in conformity with the teachings of the Vedas and to the definitions he had laid down concerning the nature of God and His attributes. How could he doubt his right to impose the Vedas upon humanity as a whole, when he started by decreeing that they contained, as Aurobindo Ghose says, "an integral revelation of religious truth, both ethical and scientific? According to him the Vedic gods were nothing but impersonations describing the one Divinity, and the names of His powers, such as we see them in the works of Nature. True knowledge of the meaning of the Vedas corresponds then to the knowledge of scientific truths discovered by modern research." (Aurobindo Ghose: *The Secret of the Veda*, Arya Review, No. 4. November 15, 1914, Pondicherry).

Dayananda's national exegesis of Vedism let loose a flood of pamphlets, whose object was to restore and reawaken the philosophies, cults, rites and practices of ancient India. There was a passionate reaction of antique ideals against the ideas of the West. (*Cf. Prabuddha Bharata*, November, 1928.)

His words rang with heroic power. He reminded the secular passivity of a people, too prone to bow to fate, that the soul is free and that action is the generator of destiny²⁸ He set the example of a complete clearance of all the encumbering growth of privilege and prejudice by a series of hatchet blows. If his metaphysics were dry and obscure,²⁹ if his theology was narrow and in my opinion retrograde, his social activities and practices were of intrepid boldness. With regard to questions of fact he went further than the Brahmo Samaj, and even further than the Ramakrishna Mission ventures to-day.

His creation, the Arya Samaj, postulates in principle equal justice for all men and all nations, together with equality of the sexes. It repudiates a hereditary caste system, and only recognises professions or guilds, suitable to the complementary aptitudes of men in society — religion was to have no part in these divisions, but only the service of the state, which assesses the tasks to be performed. The state alone, if it considers it for the good of the community, can raise or degrade a man from one caste to another by way of

²⁸ "An energetic and active life is preferable to the acceptance of the decrees of destiny. Destiny is the outcome of deeds. Deeds are the creators of destiny. Virtuous activity is superior to passive resignation. . . ."

"The soul is a free agent, free to act as it pleases. But it depends on the grace of God for the enjoyment of the fruit of its actions." (*Satyartha Prakash*).

²⁹ Dayananda distinguishes, it seems, three eternal substances—God, the Soul and Prakriti, the material cause of the universe. God and the Soul are two distinct entities: they have attributes which are not interchangeable and each accomplishes certain functions. They are, however, inseparable. The Creation, the essential exercise of Divine Energy, is accomplished over primordial elements, which it combines and orders. The terrestrial bondage of the soul is caused by ignorance. Salvation is emancipation from error and the attainment of the freedom of God. But it is only for a time, at the end of which the soul retakes another body etc. (*Ibid. passim.*)

reward or punishment. Dayananda wished every man to have the opportunity to acquire as much knowledge as would enable him to raise himself in the social scale as high as he was able. Above all he would not tolerate the abominable injustice of the existence of untouchables, and nobody has been a more ardent champion of their outraged rights. They were admitted to the Arya Samaj on a basis of equality; for the Aryas are not a caste. "The Aryas are all men of superior principles; and the Dasyus are they who lead a life of wickedness and sin."

Dayananda was no less generous and no less bold in his crusade to improve the condition of women, a deplorable one in India. He revolted against the abuses from which they suffered, recalling that in the heroic age they occupied in the home and in society a position at least equal to men. They ought to have equal education,³⁰ according to him, and supreme control in marriage over the household including the finances. Dayananda in fact claimed equal rights in marriage for men and women, and though he regarded marriage as indissoluble, he admitted the remarriage of widows, and went so far as to envisage a temporary union for women as well as for men for the purpose of having children, if none had resulted from marriage.

Lastly the Arya Samaj, whose eighth principle was "to diffuse knowledge and dissipate ignorance," has played a great part in the education of India. Especially in the Punjab and the United Provinces it has founded a host of schools for girls and boys. Their laborious hives are grouped round two model establishments,³¹ the Dayananda

³⁰ In marriage the minimum age was to be sixteen for girls and twenty-five for boys. Dayananda was resolutely opposed to infant marriage.

³¹ This was our information ten years ago at the date of the publication of Lajpat Rai's book. From that date the educational movement has probably continued to expand.

Anglo-Vedic College of Lahore and the Gurukula of Kangri, national bulwarks of Hindu education, which seek to resuscitate the energies of the race and to use at the same time the intellectual and technical conquests of the West.³²

To these let us add philanthropic activities, such as orphanages, workshops for boys and girls, homes for widows, and the great works of social service at the time of public calamities, epidemics, famine, etc., and it is obvious that the Arya Samaj is the rival of the future Ramakrishna Mission.³³

³² The Dayananda Anglo-Vedic College of Lahore, opened in 1886, combines instruction in Sanskrit, Hindi, Persian, English, Oriental and European Philosophy, History, Political Economy, Science, Arts and Crafts. The Gurukula is a school founded in 1902, where the children take the vow of poverty, chastity and obedience for sixteen years. Its object is to reform the Aryan character by Hindu philosophic and literary culture, vivified by moral energy. There is also a great college for girls in the Punjab, where feminine subjects and domestic economy are united to intellectual studies and the knowledge of three languages, Sanskrit, Hindi and English.

³³ It would seem that Vivekananda and his disciples have here outstripped him. The first activities of social service, noted by Lajpat Rai, as undertaken by the Arya Samaj, was help in the famine of 1897-1898. From 1894 one of the monks of Vivekananda,

I have said enough about this rough Sannyasin with the soul of a leader, to show how great an uplifter of the peoples he was — in fact the most vigorous force of the immediate and present action in India at the moment of the rebirth and reawakening of national consciousness. His Arya Samaj, whether he would or no,³⁴ prepared the way for the revolt of Bengal in 1905 to which we shall allude again. He was one of the most ardent prophets of reconstruction and of national organisation. He sounded the Reveillé, but in his strength lay also his weakness. His mission in life was action, and his object was the creation of a nation. But the action accomplished and the nation made, everything then remains to be done by other people with a limitless horizon. The whole universe for India will then remain to be created.

Akhandananda, devoted himself to works of social service. In 1897 part of the Ramakrishna Mission was mobilised against famine and malaria, and the following year against the plague. [Of course it is needless to mention that the Ramakrishna Mission does not consider the Arya Samaj as its rival. —Editor, P. B.]

³⁴ He forbade it publicly; he always claimed to be non-political and non-anti-British. But the British Government judged differently. The Arya Samaj found itself compromised by the activity of its members.

THE DIFFERENT CONCEPTIONS OF PRALAYA AND THEIR IMPLICATIONS

BY KAMAKHYA NATH MITRA, M.A.

From the *pâramârthica* or absolutistic standpoint there is neither *srishti* (projection, emanation or creation) nor *pralaya* (dissolution or annihilation), neither birth nor death. To the emancipated soul the universe or rather multiverse is as unsubstantial as a dream. It is a *jata morgana*, a mirage, an illusion. But from the realistic or empirical standpoint, the starting-point

of experience, the world or *jagat* exists. About its birth and death we can but speculate on the basis of the analogy of the birth and death of all the individual units which constitute the aggregate. For a scientific view we cannot do better than turn to Dr. Jeans, perhaps the greatest living cosmogonist, who has given to the laymen a very clear exposition of the birth and death

of worlds in his little book, *Eos*, belonging to the well-known and very useful *To-day and To-morrow Series*. According to the latest developments of cosmical physics the fundamental physical phenomenon of the whole universe or rather multiverse is radiation. Electrons and protons have but one end—annihilation. To quote the words of Dr. Jeans: "The final state of the universe admits of very exact calculation." The universe, he holds, will ultimately dissolve into radiation. "There would be neither sunlight nor starlight but only a cool glow of radiation uniformly diffused through space. This is, indeed, so far as present-day science can see, the final end towards which all creation moves, and at which it must, at long last, arrive.

'Then star nor sun shall waken,
Nor any change of light ;
Nor sound of waters shaken,
Nor any sound or sight. . . .
Only the sleep eternal
In an eternal night.' "

This 'radiation' we may roughly call मूलप्रकृति in the language of our philosophy. As for the reverse process, the process of re-creation, re-emana- tion or re-projection, the process of change into the present condition, or in other words, the setting in of another cycle, there is a difference of opinion among the scientists. Though in his *Eos* Dr. Jeans thinks that another cycle will not commence, yet elsewhere he has said that there may be a reverse process. Sir Oliver Lodge inclines to this belief. But what interests us most is that Dr. Jeans concludes his book by making the nearest approach to the Vedantist position, for he suggests towards the end that "the universe may after all be a dream," that it is just possible that the picture of *srishti* and *pralaya* is "a creation of our own mind in which nothing exists except itself."

From the latest conclusions of science let us turn now to the conclusions of our *shâstras*. According to our

ancient sages there are four kinds of *pralaya* नित्य, नैमित्तिक, प्राकृत and अत्यन्तिक.* Deep slumber or सुषुप्ति is called *nitya pralaya*, for in this state the world ceases to exist for the man who sleeps. *Naimittika pralaya* is the name of the dissolution of the universe at the end of one day's time of कार्यब्रह्म or हिरण्यगर्भ or ब्रह्मा. This has been described in *Manu Samhitâ* and the *Purânas*. These two kinds of *pralaya* we may leave out of account, for *nitya pralaya* is subjective and *naimittika pralaya* mythological. The two kinds of *pralaya* that have tremendous significance for the modern mind are *prâkrita pralaya* and *âtyantika pralaya*.

Prâkrita pralaya is the *pralaya*, the conception of which is on all fours with modern scientific ideas. *Prâkrita pralaya* means the dissolution of all the worlds into the primordial cause or मूलप्रकृति or माया According to this conception the worlds do not fade away into परब्रह्म but into *Mâyâ*. This *pralaya* is recognised by Sankaracharya in the *Brahma Sutra*, 1. 3. 30. This *pralaya* is followed by another *srishti* and so forth and so on. One *kalpa* or cycle is just like another. There is no absolute extinction.

Atyantika pralaya is only another name for universal *mukti*. The idea is that *jeevas* are being emancipated one by one till at last a time will come when not a single soul will remain in bondage. When all will be free there will be no rebirth and consequently no new *srishti*. Not that there are not Vedantists who hold to this view. Sankaracharya, however, does not accept it nor does Vachaspati Misra in his *Tattwa-vaisârâdi*. According to these authorities there are successions of cycles without absolute beginning and absolute end and there can never be such a thing as universal *mukti*. *Mukti* is only for the few. The

*This is taken from Mahamahopadhyaya Pundit Chandrakanta Tarkalankara's *Sree Gopal Basu Mallik Fellowship Lectures on Vedanta*, 1902, Vol. V.

Naiyāyikas and the *Sāṅkhyas* share the view. It is only the *Mimāṃsakas* who do not recognise any kind of *pralaya*—*prākṛita* or *ātyantika*. But the *Mimāṃsaka* view is not scientific.

Is universal *mukti* or *ātyantika pralaya* supported by the three *prasthānas*—*Sruti*, *Sutra* and *Smṛiti*? The answer must be in the negative. According to the *Upanishads* a man may be reborn as a lower animal if his *karma* is bad. *Kathopanishad* distinctly says that very few desire *mukti*. Here is the *sloka*: कश्चिद्द्वीरः प्रत्यगत्मानमैच्छदावृत्त-चक्षुरस्रतत्वमिच्छन् । That being so, there can be no universal *mukti*, for सुमुच्यते or desire for *mukti* is its indispensable condition.

As for the second *prasthāna* or *Brahma Sutra*, it distinctly repudiates the idea of *ātyantika pralaya* in 1. 3. 30.

Then when we come to the third *prasthāna* or *Bhagavad-Geetā*, what is it that we see? The same conclusion. The third *sloka* of the seventh chapter runs thus: मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये । यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ (One in thousands tries for realisation and one only succeeds among those who try).

Again in the sixteenth chapter of the *Geetā* there is a clear line of demarcation between *दैवी सम्पद्* (godly qualities and *यासुरी सम्पद्* (demoniac qualities). In the fifth *sloka* of that chapter Lord Sree Krishna says: दैवी सम्पद्दिसीत्याय निबन्धा यासुरी मता । (Godly qualities lead to *moksha* and demoniac qualities lead to bondage).

Then again in the 19th and 20th *slokas* of the same chapter Lord Sree Krishna distinctly says that these wicked people are not only born again and again as wicked but they go lower and lower down in the scale of existence.

Next when we come to Bhagawan Ramakrishna we see that he has divided men into four classes: (1) *नित्य* (born pure); (2) *मुक्त* (those who were not originally pure but who have become pure and emancipated through *sādhanā*); (3) *सुमुच्य* (those who desire emancipation but are not yet free); and (4) *बद्ध* (those

who are in bondage and delight in bondage). We also know that he used to say: "Only one man in a hundred thousand finishes his play and smilingly, O Divine Mother, clappeth Thou Thy hands."

All the authorities quoted above unmistakably point to the conclusion that there is no *ātyantika pralaya* or universal *mukti* but there is only a cyclical movement or a perpetual round of *srishti* and *pralaya*.

When from authority we come to reason it is the same conclusion that we arrive at. Actual observation of human nature, the course of human history, the social, political and economic condition of men from generation to generation in spite of the achievements of science and ingenuity of human contrivance—all lead inevitably to the conclusion that there is no such thing as a steady progress towards universal *mukti* or universal goodness. There is absolutely no possibility of *ātyantika pralaya*. The only possibility is that of *prākṛita pralaya*. THE IMPLICATION OF ATYANTIKA PRALAYA IS MELIORISM AND THAT OF PRAKRITA PRALAYA PESSIMISM. But as I have shown the unreasonableness of meliorism elsewhere, so I do not propose to go over the ground again.

Some will say after reading all this that it is a very gloomy view of life. My answer is: Gloomy for whom? Certainly not for those who love the world and want it to continue. But is it gloomy for those who desire emancipation? The answer is: No; for some of those who desire freedom will become free and as for those who do not attain it, their desire notwithstanding, they will try again. If they do not succeed in one life they will have other lives to try. न हि कल्याणकृत् कश्चिद्गुर्गतिं तात गच्छति । (The doer of good never comes to grief). स्वल्पमथस्य धर्मस्य वायते महती भयत् । (Even the least of this *dharma* saves from great fear).

You may also say: The theory of rebirth is a hypothesis; it may be a very good hypothesis—much better than that of Eternal Heaven and Eternal Hell—but still I believe it is a hypothesis; and, even if it be granted that there is rebirth, practically there is a break in my personal continuity. At least I shall not know that it is the same “I” that is reaping the consequence. Memory may not be the criterion of personality but to all intents and purposes this “I” will be another person. Even in this life there are cases of “double personality,” strange cases of Jekyll and Hyde. The answer to all this will be: It is true that the doctrine of rebirth cannot supply a motive for any selfish purpose to a critically-minded man; but to a man who has a heart and who has developed a strong moral sense the good consequence of his act enjoyed by practically another person will be a thing of joy; and the evil consequence of his act suffered by practically another person will be something very sad to contemplate. “*Mukti being a state of perfect selflessness can never be reached by selfishness.*” आत्मनो मोक्षार्थे or one’s own emancipation means self-effacement. *Mukti* for *mukti*’s sake. Perfection for the sake of perfection. Good for its own sake. It is the *summum bonum* of life—निःश्रेयस्—after gaining which there is nothing more to be gained—यं लब्धा चापरं लाभं मन्यते नाधिकं ततः। *This moksha is identical with Brahman. नित्यशुद्धब्रह्मस्वरूपत्वान्मोक्षस्य*। It is the same as Lord Buddha’s Nirvāna. No You; No I; No World—न त्वं नाहं नाद्यं लोकाः। सीदम् is the same as नाहम्. I do not see the least difference between Sankara and Buddha. It is not Sankara who is a crypto-Buddhist (प्रच्छन्न बौद्ध) but it is Buddha who is a true Vedantist. The true doctrine of Buddha differs from that of his followers. It is these followers whom Sankara combated. Amar Sing, the Buddhist lexicographer, has called Buddha an *adwaya-vādi* in*

*For this view see *Brihadāranyaka Upanishad*. 4. 4. 8.

his dictionary. That was also the view of Swami Vivekananda. Only Vivekananda has called him a ‘rebel child’ because he disowned the *Sruti*; but perhaps in his time he had very good reasons for doing so. And does not Sankara himself say that even *moksha shāstra* is *māyā*?

I have digressed a little. Let me resume my answer to those who are sceptical about the doctrine of rebirth. After all that has been said let me add only this: If you do not believe in rebirth you ought to be contented with what you have achieved, for you have done your best and it is the positive achievement, however little, that matters—and if you have not been able to realise fully, others have. That ought to be consolation enough. A truly ethical man, a follower of Vedanta, ought not to distinguish between himself and another. This is the *pāramārthica standpoint*. *Bheda* is *kālpānica*.

Some will again object: Your doctrine of emancipation for the few is very much like the Calvinistic doctrine of predestination. My answer is: Nothing of the kind, for predestination implies a despotic God or a despotic Fate who imposes his will and robs us of our freedom; but the law of *karma* implies free will. If you do not exercise your free will, if you do not hear the voice of *Dharma*, the voice of Ought, then whose fault is it? Yours or somebody else’s? You cannot even blame God or Fate as a believer in predestination might. You alone are the architect of your future. As Bhagawan Ramakrishna has said: “God’s breeze of grace is always blowing. Why don’t you spread your sail?” If we do not “spread our sail,” then whose fault is it? Ours or God’s?

Another possible objection would be like this: The doctrine that *mukti* is for the few is sure to paralyse our energy. The answer would be: Nothing of the kind, for nobody knows who the few are. You may be one of the few. Yet it is not like lottery, for you have

control over your actions but no control over a lottery. 'Our *shâstras* persistently urge perseverance and zeal and blame idleness and laziness.' According to the *Bhagavad-Geetâ* you cannot stop from working, however hard you may try—and '*meditating deeply is the hardest of works.*'

If you say again: What is the good of working, seeing that there cannot be permanent improvement of the world? then the answer will be: You have wholly misunderstood the philosophy of work. True work is *niskâma*. There is no difference between such work and *naiskarmya*. Activism and Quietism coincide here. "To work alone you have the right—not to the fruits thereof." You must *renounce* the fruits of your work. The outward result may elate you or disappoint you. Both states of mind are obstacles to spiritual progress. You should be calm and

serene and work primarily for your own emancipation from the bondage of the flesh—there is no selfishness here—*आत्मनी मोक्षार्थं*, though others are also benefited. True, prophets are sometimes stoned and killed, but it is also true that there ARE people who wait for the message and example—and these are the salt of the earth. And even if nobody cares, it does not matter, for "*religion is not primarily a social or political fact; it is primarily what a man does with himself in solitude.*" If nobody accompanies or follows you, you will march forward alone. Alone you came and alone you will go.

These are the lessons derived from what we believe to be the true conception of *pralaya*. *Atyantika pralaya* is unscientific, unhistorical and unsupported by the *shâstras*, whereas *prâkrita pralaya* is scientific, historical and scriptural.

A SERAPHIC SOUL

BY SWAMI NITYASWARUPANANDA

Little is known outside Bengal of Swami Premananda who was one of the foremost disciples of Sri Ramakrishna and one of those rare souls who appear among mankind for its elevation and consecration. His name was Premananda—"Bliss in Love"—and he was indeed Love incarnate, seeming to drip love in his every action, thought and feeling. We inscribe the following lines to his sweet and hallowed memory.

I

Antpur is a noted small village in the district of Hooghly. As is the case with the villages of Bengal, Antpur commands a beautiful natural scenery, having vast green fields all around and large and small ponds beautified with blooming lotuses. The Ghoses and the Mitras were the most respectable and influential *Kâyastha*

families in the village. Of the former came Taraprasad Ghose, and of the latter, Srimati Matangini. They were married and formed a very pious and religious couple. Of them was born first a daughter who was called Krishnabhavini and then three sons—Tulsiram, Baburam and Santiram. Krishnabhavini who was endowed with extraordinary virtues, was married to Balaram Bose who became one of the most beloved and foremost householder disciples of Sri Ramakrishna, and Baburam became Swami Premananda.

Balaram Bose owned a large estate. But being very much religiously minded, he could not look after it and spent most of his time in worship, meditation and the study of the scriptures. It is said that at his first meeting with him, Sri Ramakrishna knew him to be one of his inner circle of disciples. After this meeting,

Balaram used frequently to visit Sri Ramakrishna. Often he took in his company his wife and children. Through his eagerness to share his joy in Sri Ramakrishna's company with his friends and relations, he brought about the meeting of his mother-in-law also with him. His devoted mother-in-law, mother of Baburam, was highly pleased and thought herself blessed by seeing him.

About this time Baburam finished his elementary education in his village school and came to Calcutta for further study. He entered a High English School of which M., the celebrated author of *The Gospel of Sri Ramakrishna*, happened to be the headmaster. M. used to visit the Master frequently at the time. Rakhal (Swami Brahmananda) also read in the same school with Baburam. Strangely enough, between these two boys who were destined to be bound in intimate ties in later years, there grew a very friendly and cordial relation even in their first meeting, and with the passing of days this relationship became only more and more intimate.

Baburam happened to see Sri Ramakrishna for the first time in a *Hari Sabhâ* at Jorasanko, Calcutta, where the latter had gone to hear the reading of the *Bhâgavatam*. But he then did not know that it was Sri Ramakrishna. He also heard from his elder brother about the Master who, he was told, lost all consciousness of the world like Sri Gouranga, while uttering the name of God. On being asked if he would like to see him, he agreed. Accordingly the next day he settled with Rakhal who he knew used to visit Dakshineswar, that on the following Saturday they would go together to see Sri Ramakrishna. On the appointed day, after the school hours, they set out in a boat and were joined on the way by a friend named Ramdayal Chakravarty, who also used to visit Sri Ramakrishna. Rakhal inquired of his friend if he would like to stay there for the night. Baburam thought

that they were going to a monk who must be living in a hut. So he asked, "Will there be accommodation for us?" Rakhal only said, "There may be." Then the question of food troubled him and he said, "What shall we eat at night? There are shops there, I hope?" Rakhal simply said, "We shall manage somehow."

At sunset they reached the temple of Dakshineswar. Baburam was fascinated with the beauty of the place. It looked like a fairy land. They entered the room of Sri Ramakrishna but found that he was not there. Rakhal said to them, "He has gone to the Kâli temple. Please wait here a little and I shall call him." He hurried to the temple and in a few minutes was seen conducting Sri Ramakrishna holding him by the hand. Sri Ramakrishna was in a state of God-intoxication, and his feet were unsteady. So Rakhal was carefully directing his footsteps telling him about the high and low places. Reaching his own room he sat on the small bedstead, and presently regained his normal consciousness. Then he inquired about the new-comer. Ramdayal introduced him. Then Sri Ramakrishna said, "Ah, you are a relative of Balaram! Then you are related to us also. Well, what is your native place?"

Baburam: Antpur, Sir.

Sri R.: Ah! Then I must have visited it. Kali and Bhulu of Jhamapukur hail from that place, don't they?

Baburam: Yes, Sir. But how do you know them?

Sri R.: Why, they are sons of Ramprasad Mitra. When I was at Jhamapukur, I used frequently to go to their house as well as that of Digambar Mitra.

Saying this Sri Ramakrishna caught hold of Baburam's hand and said, "Come closer to the light. Let me see your face." In the dim light of an earthen lamp he carefully studied the

face. He was satisfied with the results of the examination and often nodded his head in approbation. Then he proceeded to examine the boy's limbs. Finally he said, "Let me see your palm." He looked at it and then placed it upon his own so as to weigh it. At the end of it he was pleased to remark, "All right, all right." Then turning to Ramdayal he said, "Do you know how Naren is doing? I heard that he was a bit indisposed."

Ramdayal: I have heard that he is doing well.

Sri R.: He has not come here for a long time, and I feel a great longing to see him. Will you ask him to come here one day? You won't forget it?

Ramdayal: I shall ask him positively.

It was about 10 o'clock. Ramdayal had brought a large quantity of food for Sri Ramakrishna, only a part of which the latter took, the rest being distributed among the three devotees. Then Sri Ramakrishna asked them where they preferred to sleep—in his room or outside. Rakhai chose inside, but Baburam thought that his presence might disturb the meditation of the saint, so he and Ramdayal preferred to sleep outside, though Sri Ramakrishna again and again invited them to sleep inside. It was the month of April, 1882. The two devotees had hardly fallen asleep when they were roused by the cry of guards. Presently Sri Ramakrishna approached them reeling like a drunkard with his cloth under his arm. Addressing Ramdayal he said, "Hallo, are you asleep?" "No, Sir," was the reply. Then Sri Ramakrishna said with great eagerness, "Please tell him to come. I feel as if somebody is wringing my heart like this,"—and he twisted his cloth. Every word and gesture of his expressed the unspeakable agony of his heart at the separation from Narendranath. Ramdayal assured him emphatically. Then Sri Ramakrishna again stated his case, and the other again comforted him. "What a love!"

Baburam thought within himself. "He is so restless! But how queer must be the man for whom he is pining! He does not respond to his wishes!" Sri Ramakrishna proceeded a few steps towards his room. Then he again returned and said to Ramdayal, "Then don't forget to tell him about it." He repeated these words and again went back to his bed with staggering steps. About an hour after, he again appeared in the same fashion and unburdened his mind to Ramdayal. "Look here, he is very pure. I look upon him as the manifestation of Narayana, and can't live without him. His absence is wringing my heart like this," and he again twisted his cloth. Then he said in bitter anguish, "I am being put to the rack, as it were, for his sake. Let him come here just once!" This scene was repeated throughout the night at intervals of an hour.

When Baburam met Sri Ramakrishna the next morning he found him quite a different man. There was no trace of anxiety on his face. He asked Baburam to go round the Panchavati.

He was about twenty years of age but looked much younger, and was very handsome. In his childhood if any one out of fun told him that he would get a bride, he would lisp out, "Oh, I shall die then." When he was eight years old he used to think how nice it would be if he had a good monastic companion with whom he could lead a life of renunciation in a hut shut out from public view by a thick wall of trees. The vision would conjure up an enchanting picture like this. Reaching the Panchavati he was surprised to find how this place tallied exactly with his boyish dreams. How could he have foreshadowed the picture so accurately? He, however, kept the idea to himself and returned to Sri Ramakrishna. Being questioned how he liked the place, he only said it was nice. Sri Ramakrishna then asked him to visit the Kali temple, which he did. When he took his leave of Sri Ramakrishna, the latter

affectionately asked him to come again. He agreed and left for Calcutta, while Rakhal remained at Dakshineswar.

Baburam was greatly impressed. "He is an exceptionally good man," he thought, "and dearly loves Naren. But strange that the latter does not go to him." The next Sunday at 8 o'clock he again came to Dakshineswar. A few devotees were seated before Sri Ramakrishna. He welcomed Baburam and said, "It is nice that you have come. Go to the Panchavati where they are having a picnic. And Naren has come. Have a talk with him." Coming to the Panchavati Baburam found Rakhal who introduced him to Narendra and some other young devotees of Sri Ramakrishna, who had assembled there. At the very first sight Baburam was full of admiration for Narendra. Such glorious eyes and a handsome face lit up with smiles every now and then! To look at him was to love him. Narendra was leading the functions of the day and talking with his friends. Presently he burst into a song which charmed Baburam. With bated breath he heard the song as he involuntarily said to himself, "Ah, what versatile gifts he has!"*

Baburam began to mix more closely with Sri Ramakrishna who grew to be dearer and dearer to him as days went on. He began to perceive that his relation with Sri Ramakrishna was not of this life only but one from a far more remote existence. Sri Ramakrishna also looked upon him as his own. With the passing of days Baburam found in him his highest ideal and offered him his heart and soul and surrendered himself at his feet for ever. Sri Ramakrishna took this young soul under his care and like an ever-watchful mother began to train him in a thousand ways, so that he might be blessed with the knowledge of the

Divinity within him. He had a very high opinion of Baburam. He knew him to be absolutely pure and classed him among the *Nitya Siddhas* and *Iswarakotis*. A vision gave Sri Ramakrishna an inkling into the personality of the disciple, in which he saw Baburam as a goddess with a necklace on, accompanied by a lady friend.

The inner group of disciples had begun to come to Sri Ramakrishna from 1881. From that time forward they took all personal care of the Master. Latu and Rakhal attended on him for a long time. Latu served the Master throughout, but Rakhal had to be away at times. We have said above that Baburam's purity was absolute. "It is a new vessel and milk can be put into it without fear of turning,"—this is what Sri Ramakrishna used to say of him. He also often said, "Baburam is pure to his very marrow. No impure thought can ever cross his mind and body." That is why Sri Ramakrishna looked upon him as a fit attendant and liked to always have him by. At a certain period Sri Ramakrishna felt some difficulty with regard to his personal care, for Rakhal had not been with him for some time. There were others no doubt, but they could not touch the Master in all his moods. So Sri Ramakrishna said to Baburam, "In this my condition I cannot bear the touch of all. You stop here,—then it will be very good." But Baburam could not stay with the Master permanently at that time;—he was afraid there might be trouble from his people. Nevertheless he began staying there by and by. Days went on, and through closer associations with the Master, Baburam's mind began to incline more towards God than study, though he could not give up his study altogether. One day Sri Ramakrishna asked Baburam, "Where are your books? Do you not mean to continue your studies?" And then he said to M. who was there, "He wants to maintain both sides." And he added: "Very difficult is the path.

*We have taken from the *Life of Sri Ramakrishna* the above account of the Swami's meetings with Sri Ramakrishna.

What will a little knowledge avail? Just imagine Vashistha being seized with grief at the loss of his son! Lakshmana was amazed to see it and asked Rama. Rama said, 'Brother, there is nothing to wonder at it. Whoever has knowledge, has also ignorance. May you go beyond both knowledge and ignorance.' "

Baburam smilingly replied: "I want just that."

Sri R.: "Well, is it possible to have that if you stick to both sides? If you want that, then come away."

Baburam: (*smiling*) "You draw me out."

Sri Ramakrishna perceived that there might be trouble if he allowed Baburam to stay with him permanently. So he passed by the topic saying, "You are weak-minded. You lack boldness. Just see how junior Naren says,—'I shall stay here and shall never go back.' " But whatever he might say to Baburam, he was at heart very eager to have him by and to fashion him after his own ideal. And then came an opportunity. One day Baburam's mother came to visit Sri Ramakrishna. He availed himself of this occasion and said to her, "Please give your son to me." His mother was a great devotee and loved and revered Sri Ramakrishna from the bottom of her heart. So even this rather unusual request of Sri Ramakrishna did not make her sorry. She was rather pleased and unhesitatingly replied, "Oh, it is a great blessing to me that Baburam should stay with you." After this there was no more any fear, and Baburam's association with the Master became more constant. Baburam cheerfully stopped at Dakshineswar and served the Master. What a deep love the Master had for Baburam! "*Daradi*" (the companion of one's soul), this most endearing term the Master used to apply to him.

In later years if it was ever said to Baburam Maharaj that he loved us dearly, he would thus refer to the Master's love for him: "Have I

really loved you? No. If I had, I would have bound you for ever to me. Oh, how deeply the Master loved us! We do not bear even one-hundredth of that love towards you. When I would fall asleep while fanning him at night, he would take me inside his mosquito net and make me sleep on his bed. When I would remonstrate with him saying that it would be sacrilegious for me to use his bed, he would say, 'Outside mosquitos will bite you. I shall wake you up when necessary.' " The Master loved Baburam so dearly that he often came to visit him at Calcutta and fed him with the sweets which he had brought from Dakshineswar. And we have it from Baburam Maharaj himself that the intensity of the Master's affection for him often made the Master cry when Baburam came away from him to Calcutta. The Master thus treated him like an ever loving mother and made him his own and bound him for ever to himself.

Once Baburam was very sad that he could not get the experience of *Bhāva* (spiritual ecstasy) which the others had while hearing devotional songs and the recitation of the Lord's name. So he pressed Sri Ramakrishna to grant him that experience. The Master prayed to the Divine Mother for his sake, but got the reply that he would have *Jnāna* (Knowledge) and not *Bhāva*. This consoled the Master, as it would give the boy some sort of realisation and thereby strengthen his faith in his teacher, which was essential for a religious life.

Association with the Master left an indelible impression on the mind of Baburam. Many are the reminiscences that he often recounted in his later years to the young monks and devotees in order to make his own words impressive. One day he was sleeping in Sri Ramakrishna's room. Suddenly he was roused by the sound of the Master's footsteps. He opened his eyes and what he saw impressed him

deeply. Sri Ramakrishna was pacing fast round the room in a state of trance with his cloth under his arm. He was saying, "Away with it! Away with it!" with a deep feeling of abhorrence and prayed, "Mother, don't give me name and fame, don't give me name and fame, Mother." It seemed to the boy that the Divine Mother was as it were following him with a basket full of name and fame to present it to him and that the Master was remonstrating with Her. Baburam Maharaj used to say that that day the Master created in him the uttermost hatred towards name and fame which were the most dreadful enemies to God-realisation.

One day Hazra,* in his characteristic way, was advising Baburam and some other young boys to ask of Sri Ramakrishna something tangible in the shape of powers instead of, as was their wont, merely living a jolly life with him with plenty of good things to eat. Sri Ramakrishna who was by, scented this mischief-making of Hazra and at once called Baburam to his side and spiritedly said: "Well, what can you ask? Isn't everything that I have yours already? Yes, everything I have earned in the shape of realisations, is for the sake of you all. So get rid of the idea of begging, which alienates by creating distance. Rather realise your kinship to me and have the key to all that treasure."

In a thousand ways like this, the Master's watchful loving care and guidance trained the young souls and developed their true individuality without a speck of selfishness in them. Oh, how happily the young disciples lived in the company of Sri Ramakrishna! But not for long could they enjoy it. In 1886 Sri Ramakrishna passed away leaving behind with the young disciples a divine trust to be fulfilled by them in later years.

*Pratap Ch. Hazra who used to live at Dakshineswar at that time.

II

While Sri Ramakrishna was living at Cossipur undergoing treatment, all the young disciples assembled to his side to serve him and thus formed themselves into a group. It was here that those young souls were linked with one another in the most intimate ties of love and affection, and it may be said that the Master himself thus created the nucleus of the organisation that was destined to propagate his message and thereby bring the water of life to millions of thirsting souls in all future years. But just after the passing of Sri Ramakrishna in August, 1886, the young disciples were separated from one another and returned to their duties at home. Nevertheless, the fire of renunciation and love for God, that had been once kindled in their hearts by the Master, could not be quenched. In a few months their leader, Narendranath, brought all of them together at the Baranagore monastery,—a dilapidated house rented by Surendra Nath Mitra, one of the householder disciples of Sri Ramakrishna. In the Christmas of 1886, he took them all to Antpur, the ancestral house of Baburam. They spent there more than a week in extreme joy practising intense meditation and *Sādhanâ*. It was here that their enthusiasm for renunciation reached its acme, which definitely sealed the bond of fellowship among them and raked up the dormant spirit of renunciation in those that had lagged behind. Shortly after their return, the Baranagore monastery had its full complement of monks, all pledged to a life of the highest asceticism. At this Baranagore Math Narendranath performed an elaborate *Virajâ Homa* and took formal initiation into *Sannyâsa* along with his brother-disciples. Narendranath gave the name Premananda to Baburam as he thought that it conformed to the remark of Sri Ramakrishna that Sri Radha, the

Goddess of Love, herself was partially incarnated in him.

At Baranagore they spent almost six years. Swami Ramakrishnananda was then occupying himself with the daily worship of the Master. But when he was sent to Madras to spread the Gospel of the Master there, Swami Premananda cheerfully took up the worship of the Master and performed it till he went out on a pilgrimage, from which he returned a little before the removal of the monastery to Belur. After his return, he resumed the worship of the Master. And when Swami Vivekananda founded the Belur Math after his triumphal return from America, he began to live there with him. Swamiji made a rule that none should sleep by day in the Math. One day one of the disciples of Swamiji brought him word that Baburam Maharaj was sleeping. Swamiji said to him, "Just go and drag him from off his bed by the feet." The disciple bowed to his order and did exactly as he was told. Baburam Maharaj awoke and seeing the boy thus dragging him said, "Stop, stop. What are you about?" But the boy did not stop; he dragged him to the ground and fled away. Baburam Maharaj understood the whole thing. In the evening after finishing the evening worship of the Master, Baburam Maharaj came to the verandah in front of Swamiji's room. Swamiji was then pacing there. As soon as he saw him, Swamiji clasped his feet and said with his voice choked with emotion and tears running down his cheeks: "Brother, what loving care the Master used to take of you! He always kept you in his bosom. And I—how wrongly do I not torture you! Is it for this that the Master gave your charge to me?" So saying Swamiji began to cry aloud like a boy. And it was with great difficulty that Swami Premananda could console him that day. Thus it was that the sons of Sri Ramakrishna were bound in the ties of purest love and reverence with each other.

III

After the passing of Swami Vivekananda the work of looking after the Math and the Mission fell on Swami Brahmananda. For this he had to travel in different parts of India and Baburam Maharaj looked after the management of the Belur Math. The worship of the Master, the training of young *Brahmachârin*s and *Sannyâsin*s, receiving visitors and giving instructions to them—all these Baburam Maharaj did with the greatest love and satisfaction. Love was his very being and the *raison d'être* of his great influence over all. The monks as well as those who visited the Math were so much moved and attracted by his love, that they all agreed that Swami Premananda was the mother of the Math and that nowhere did they get such love and care. His unique love knew no bounds. He gave refuge to those who were shunned by others and sowed the seeds of religion in those that were ostracised by society. A young man of a respectable family of Calcutta, unable to restrain himself in the prime of youth, went a long way towards the path of evil. Fortunately he happened to see Swami Premananda one day, and felt attracted towards him. He visited the Swami several times. Baburam Maharaj came to know the minute details of his character. But he offered him the deepest love of his heart. "How strange!" the youth thought within himself. "How could he so love me who have been given up even by my relatives as being unworthy of their name?—He is fully aware of all my misdeeds and has no connection with me! Others love with selfish motives, but he does not expect anything from me." Thus his attraction for the Swami increased infinitely and purified his heart and at last brought about a revolutionary change in his whole being. An intense spirit of renunciation gradually grew within him. He gave up the world and embraced the

life of *Sannyāsa*. To-day he is spending himself in devoted service to suffering humanity.

Thus the Swami moulded many a life. He knew perfectly well how to tackle a person and help him forward to a noble end and finally to God-realisation. We have witnessed many cases in which through his ennobling influence rogues and drunkards gave up their evil habits and led pure lives in their later days.

After the establishment of the Belur Math the number of devotees gradually began to increase. It could not be otherwise. For Baburam Maharaj was a magnet and it was his nature to attract. Whoever visited him once, could not but be attracted to him. He made the devotees his own by his love. In his time the devotees came to the Math in great numbers every day. He entertained them very sweetly and none could go back without being entertained. The midday meal could not therefore be finished till 1-30 or 2 p.m. And it often so happened that a group of devotees arrived at the Math from a distant place after the meal had been over. The *Sādhus* perhaps were then taking rest. They were tired and Baburam Maharaj did not like to ask them to cook for them. So he silently proceeded to the kitchen to prepare food for them himself. But the young *Sādhus* ran to him and gladly did the needful and entertained the new-comers. This happened not once or twice but for days and days together. He became highly pleased with those who came forward to entertain the devotees at such odd times. He encouraged them in these selfless deeds of service saying: "Well, the householders have to do a lot of things. Is it possible for them to come always at proper times? And what can we do to them? We can only serve them, and that costs us nothing but a little physical trouble. Through the Master's grace nothing is wanting here. Should we not be blessed by giving these things to his children?"

Everybody that came to the Math was regarded by him as having some worth. He used to say: "How many are the places for the people to seek pleasure in! Some go to visit garden houses and others maybe to attend amusements. But nevertheless whoever comes here, it must be understood, has some worth in him. Or why should he come here?"

IV

The Swami's entertainment did not finish with physical service only. He was also eager to supply them with spiritual food. And this trait of character was only too prominent in him. Whenever he got an opportunity, he talked with them on spiritual matters and tried to infuse into them the spirit of devotion to God. His words had a magical influence and easily made their way into the hearts of the hearers. Just after a little rest after the midday meal, he used to talk with the new-comers and again after the evening service with those that happened to stop at the Math for the night. One evening he said: "What would it have availed if I had married? I might have two or three children of whom perhaps one might be a devotee and the others rogues. Just imagine what a trouble it would have been! But now, see how I love all devotees like my children! In the former case I would have been attached to one or two, but now I can love the people of the whole country. I once noticed that a man had great hatred for his nephew but much love for his own son. I was very much annoyed at this. But as I was a *Sādhu*, I did not say anything. These are the narrownesses of the householders. 'Mine', 'mine'—this is what is always on their lips. 'My house, my room, my son!' But there is no knowing where one will go after one has closed one's eyes. If the householders can make their professions conform to their practice, and practise 'Thou' and 'Thine' instead of 'my' and 'mine', they can

be unattached and perfect. 'Lord, Thine is the house, Thine is the room, Thine are the children, even this body is Thine, Thine is everything, O Lord!' 'Not I, not I, not I—Thou, Thon, Thou!' 'I am a servant, a servant, a servant of Thee.' The Master used to say, 'All trouble will vanish when the "I" will die.' This ego is the root of all evil. This roguish ego will have to be destroyed and put an end to. On the other hand, this ego-serpent is being nourished with milk and plantain. It is, therefore, that we are restless with pain from its bite; and yet we hug it to our bosom! We are pained to forego it! Such is ignorance! The *Gitâ* says: 'Whatever thou doest, whatever thou

eatest, whatever thou offerest in sacrifice, whatever thou givest away, whatever austerity thou practisest, O son of Kunti, do that as an offering unto Me.' This spirit must be developed, only then can you be released from the bondage of the world. 'I offer Thee my all and with one-pointed devotion do I for ever become a servant to Thee.'—This spirit of self-surrender must be cultivated within." Pin-drop silence reigned while these words fell from the lips of the Swami, and an exaltation filled the minds of the *Sâdhus* and the devotees who were listening to him. Thus whenever the devotees came to the Math, they often realised a certain degree of spiritual upliftment.

(To be concluded)

THE WEST'S DEFENCE

By G. K. CHESTERTON

I suffer from only one slight hesitation or weakness in retorting controversially upon Mr. Metta's criticism of Western progress; and that incidental disadvantage is that I entirely agree with about three quarters of what he says. But the quarter with which I do not agree happens to be rather important and something more than a mere section of the whole. Of course one does not need to be an Oriental to see the simple fact that change is not progress. This perception only requires that one be not a raving lunatic. Softening of the brain is change; but even those earnest progressives who most conspicuously suffer from it have never been quite so soft as to identify it definitely with progress. Taking poison and writhing in agonies is change; but few would describe it as progress, though some of the more serious might describe it as effort or physical exercise. But of course Mr. Metta both means and maintains something more than is implied in this obvious distinction.

He means and maintains two things,

at least, with which I should substantially agree. First, that the presumption of progress, in the sense of taking it for granted that the fifteenth century is better than the fourteenth, is a piece of muddle-headed and thoroughly bad philosophy. And, second, that the pre-occupation with progress, in modern times, has in fact led to a vast amount of senseless and aimless change which amounts to little more than a perpetual appeal to snobs to follow the fashion and to trade to follow the latest stunt. I repeat that in this I entirely agree with him.

But, to begin with, he seems to have forgotten one fact not unimportant for a general criticism of the West. In this I say I should agree with him; but so would Plato agree with him and Dante agree with him and Shakespeare agree with him and Montaigne and Swift agree with him, and probably even Rousseau and Wordsworth agree with him. Even the too active Europeans whom he holds up as terrible examples of Occidental restlessness would probably agree with him.

Alexander the Great presumably enjoyed change, in the sense of travel; he enjoyed adventure and danger, as many healthy men have done. But if it be suggested that he quite seriously believed that the civilization of his Macedonian Empire must of necessity be superior to the culture of Athens in the high moment of Pericles, I very gravely doubt it. At least if Alexander thought so, he must have forgotten all he learned from his great tutor, Aristotle, who laid down in bold and defiant terms the imperishable and unpopular truth that a state can hardly be too small and can very easily be too large.

JULIUS CÆSAR, REFORMER

Julius Cæsar was doubtless in some aspects simply a jolly fellow on the make; in some other aspects, a man putting many things right that had really gone wrong. There is no doubt that Cæsar believed in *reforms*; and especially in the general reform of smashing up the (by that time) hollow and pompous and hypocritical oligarchy that was called the Republic. He was not the last Italian in history to feel that sort of impatience with the sacred institution of a parliament.

But if we ask whether Cæsar believed in progress, as a thing quite distinct from reform, in the general theory that things improve in process of time, I should again be most profoundly sceptical. The very evil against which Cæsar fought was one of the hundred examples of the fact that things do not grow better, but grow worse; and that even republics do not remain reasonably republican. If we could examine the mind of Cæsar on the matter, I strongly suspect that we might have found him murmuring words not altogether dissimilar from those which were set to verse by the friend of his favourite and successor:

*Damnosa quid non imminuet dies
Ætas parentum pejor avis tulit
Nos nequiores mox duros
Progeniem vitiosorem.*

But anyhow, there is no evidence that a man believed in all the modern nonsense about progress merely because he found it exciting to fight with the Gauls or amusing to deliver political speeches.

In short, the first criticism of Mr. Metta's thesis which I should be inclined to offer is that, in criticizing the worship of progress in the West, he greatly exaggerates the extent to which the West *did* worship progress. The worship of it, or at least the exaggerated worship of it, is not so much a character of Europe as compared with Asia, as a character of the last few years as compared with all the other centuries everywhere. I admit that there has always been a difference between the spirit of change in the West and of changelessness in the East; but I do not think it is due merely to the very recent, the very crude, and the very priggish theory of progress.

WHAT IS PROGRESS

There is no great difficulty about stating the reasonable theory of progress. It might, I think, be stated thus: whatever be the ultimate merits of East and West, there is in the West a certain type of vivacity and vivid concentration which makes it tolerably certain that any particular good it is pursuing for the moment will be in a considerable measure increased. Granted that the building of Roman roads, or the codification of Roman law, or the application of Greek logic to Roman theology, or the organization of armies, or the framing of constitutions, is in some degree a thing worth doing, that thing will be done. For a long time it will be done more and more successfully, until it suddenly occurs to somebody that something totally different is more worth doing. And that, in its turn, so long as it is thought worth doing, will be done more and more successfully.

In this sense the Western world is certainly progressing now. It is pro-

gressing in practical or applied science, for instance; especially in the matter of communications. So long as it is regarded as supremely thrilling that the voice of Lord Tallboys should come through from the North Pole, the West really will work wonders in reaching the Pole and establishing the communication. When it is suddenly realized that the voice of Lord Tallboys is just as much of a bore when it comes from the North Pole as it is when it comes from the next room, the West will transfer its wonderful energies to something else.

But by this concentration of energy certain real reforms are achieved at certain periods. It is probable, for instance, that the philanthropic capitalism of men like Mr. Ford will, in the long run, prevail over the mere sweating and swindling of the hireling; though, there again, there is no saying what may happen if a revulsion takes place under some calamity or drastic change of creed. On the whole, if we ask how many of the workers are employed, or how many of the employed are decently paid, we may find that during a certain period there has been a certain progress. If we alter the question, for instance, and ask how many independent men there are who do not need to be employed and who would be insulted by being paid, we shall find there has been no progress but a huge slump or reaction. The sense of honor, as it exists in the true small proprietor, does not exist in the most model modern employment. In short, it all depends on what the test is; but the truth remains that when the West has established its test, it does put forth prodigious activity and acuteness in order to pass that test. But this characteristic, which dates from before Alexander and Aristotle, is much older and deeper than the little fashionable fad called progress. It would be better expressed by the word *adventure*.

Now I anticipate, with a sad smile, that what I say will be called a paradox; but what I say is this. I am well

aware that much is absurdly called progress when it is merely change. But I rather think I am in favor of change even when it is not progress. A doctor attending a man in Chelsea tells him to go to Margate "for a change." He does not mean that Margate is an ideal city, or that it is better and more beautiful than other places; not even the wildest doctor could believe this. He does not regard the pilgrimage to Margate as a progress—even a pilgrim's progress. But he does regard going to Margate as an adventure, and perhaps the nearest the man can get to piracy on the high seas. On the whole, there is much more to be said for the riverside town where Carlyle and Whistler watched the mists upon the river, than for some seaside town where innumerable Hebrew stockbrokers watch the seaside Pierrots without ever looking at the sea.

But it does not follow that there is not a healthy change in the smell of the sea after the smell of the river. And this sort of change, which the ancient Christian tradition calls a holiday, is quite a different idea from that of perpetually marching along a road to better and better places, and never wanting to come back. The paganism of antiquity understood it when it established the Saturnalia. The Catholicism of the Middle Ages understood it when it said through the mouth of its great theologian, St. Thomas Aquinas, that man must have jokes and sports, since neither the most spiritual contemplation nor the most sociable utility can be continued unrelieved. And the long history of freaks, of breaking out of the frame of society, of humors and adventures in the ends of the earth—that does seem to me a real Western characteristic much more worthy than the little progressive pretensions that are only about eighty years old. To see another aspect, to see a new aspect, of any particular thing is a benefit—always granted certain elementary conditions, of which something may be said in a

moment. It is enough to say here that there are some strange skeptics who, because they have seen a hundred facets of the same diamond, come to the extraordinary conclusion that there is no diamond at all. Yet even those exponents of extravagant negation are, I should suspect, at least as common in the East as in the West.

There is one point which Mr. Metta makes which I think is particularly pointed; and upon that I am particularly in agreement with him. It is when he claims that much of modern democracy, or rather, what is called democracy in the West, has heavily sinned against the ideal of liberty. It has interfered with the citizen in things in which many Oriental despots, and indeed, all sorts of despots, have in practice left him free. I can quite believe that these intimate interferences were often absent from old Asiatic autocracies; so they were from old European autocracies. If you make a list of the ordinary things that an ordinary poor peasant has actually wanted to do, you will find that modern philanthropists are much more oppressive than Ivan the Terrible or Torquemada. The ordinary man with a spade or a hayrake did not desire passionately to write a pamphlet against the Constitution. He was seldom troubled with dreams of building a brick chapel in which to preach some new fine shade about the definition of the Trinity. Consequently, he could not generally be burned as a heretic or hanged as a traitor. But he can be fined, or put in prison, or sometimes even shot by the police, for drinking the ordinary hay-maker's mug of ale, or in some places for letting his children help him in hay-making; or in other places (by a supremely ridiculous recent law) for not wanting the voting-paper which was granted to him because he was supposed to want it.

I am quite as conscious as Mr. Metta of the comic incongruity and injustice of these modern modes of tyranny. But there is something to

be said on the other side, considered as a comparative criticism of the East and West. And I think it is true to say that where and when such tyranny did exist in Eastern custom, it was much less easy to alter it or even to criticize it. Mr. Metta will not confuse me with the vulgar scoffer at the great civilizations of Asia if I say that some religious and moral customs that were really bad have been rooted in Oriental antiquity and repeated through countless Oriental generations.

I have heard it said (I know not if it is true) that the long continued custom of burning Hindn widows was actually founded on a verbal error in the reading of the sacred books. This is one of the few cases in which I think that the Higher Criticism might possibly be of some use. And I think that the Higher Critic would have had a better and an earlier chance in Europe. It was not, perhaps, half so silly in a Chinese woman to squeeze her feet as in an European woman to squeeze her waist. But hundreds of Europeans made fun of the European woman's waist, even while it was the fashion, and probably in consequence it soon ceased to be the fashion. It may fairly be doubted whether in old China, if left to itself, it would ever have ceased to be the tradition.

I have a very real respect for the dignified side of all such traditions; and for the way in which the true pagans of Asia, like the great pagans of antiquity, have a power of weaving religion in and out of all the web of human life—a thing for lack of which the West is suffering not a little laxity and depression to-day. But I do think that such a religious system identifies morals and manners too much in one unchanging routine, and lacks the sort of ideas that can maintain a continual criticism from within.

THE RELIGIOUS SPUR TO PROGRESS

I do not believe that the critical activity of the West—and the changes

induced by this activity—have been mainly due to the modern doctrine of progress. On the contrary, I believe they have been mainly due to the Christian doctrine of the Fall. That is, it comes not from a confidence that everything is continually rising, but from a suspicion that everything, left to itself, is continually falling. In this sense, some of the Asiatic systems are actually too religious. They make the social system too sacred. They do not allow enough for the fact that sin is perpetually rotting away the institutions of men, even the institutions that are founded on ideals.

The truth that inspires all real reformers is sufficiently expressed in the very word reform. Some systems feel no need for reform, because they have

too much faith in form. They forget that if we really desire the form to be retained, we must see that the form is re-formed. The doctrine of the Fall, taken side by side with the other doctrine of the Creation and the Redemption, presents to man two ideas permanently side by side—a standard or ideal to which he can approximate, to which he can at least appeal, and a confession of universal weakness in all the social expressions of it. It is far too large a generalization to say, in a sweeping sense, that this feeling of incessant vigilance and fight against sin is dangerously absent in Eastern mysticism. But I do think it is far less present than in Christian mysticism. And I think this is the real basis of "The Defence of the West."

PRACTICE OF RELIGION

BY ANANDA

THE CASE OF THE MARRIED

We shall here deal briefly with the case of the married. Of course it is impossible within the scope of this article to touch upon all the various difficulties that stand in their way. Let us however visualise the kind of man about whom we want to speak here. He is married. He has various duties to perform, domestic, social, national, etc. He cannot easily forego any of them. He has to earn money, and it is notorious that little money is at the end of the straight, honest path. But though he is so beset with unfavourable conditions, he nevertheless feels that God is the only quest of life, He is the only reality, the only solace. He feels an ever-awake yearning in his heart for God. What will he do? What is the most effective means of procedure for him?

At the outset it is best to specify that we do not consider that family felicities are necessarily spiritual. Much nonsense is written and spoken now-

a-days about the love-relations between the members of the family as being Divine. Nothing of the kind. For all practical purposes these are all *Mâyâ*, that is to say, they all bind and lead astray, and do not confer any spiritual freedom. From this it will be clear that a householder's spiritual path is not strewn with roses. He cannot easily overcome the charms of his domestic emotions. These prove a great hindrance. They make him forget God. Then there is the question of *Brahmacharya* (continence). It is absolutely necessary that in order to progress spiritually, one must practise continence. But it is superfluous to mention that it is no easy practice for a householder. Let us not be understood to mean that the householder's life is not good for any one. We do not mean that. It is quite probable that a monastic life would be worse for many. They will fare much worse if they renounce the world.

It all depends on one's spiritual conditions. Unless one is ready for complete renunciation, it is better and more wholesome for one to live on in the world. That would be more helpful to him. But one must never forget that the householder's life is only a concession to our spiritual weakness, that that is not the highest form of life, and that the highest spiritual development consists in completely renouncing and forgetting all things other than God. We must remember that whatever our *present* condition and form of life, the goal is all God and no world. All our heart's love for Him alone, for none else. All our powers consecrated to His blessed feet, to none and nothing else. That is the goal for *all*, monks or householders.

Such being the case, the position of the householders at once appears to be nothing easy. Let there be no delusion about it. But let there be also no despair.

The householder must try to practise as much continence as possible. Sincere efforts should be made by him, if he is serious about spirituality. Sri Ramakrishna said that after two children were born, the husband and wife should live like brother and sister. If the daily life of the couple is devoted to some altruistic or spiritual ideal, the overcoming of the lures of the flesh becomes easier. It is good to conceive some subsidiary ideal as a help to the spiritual ideal,—service of the neighbours, or some intellectual ideal. But it would be best if both husband and wife feel the same spiritual yearning. That will take the mind away from the body, and instead of being hindrance to each other, the husband and wife would help each other greatly. But in all cases they must make the habit of sleeping in separate rooms, or at least in separate beds. This is a wholesome and helpful practice.

Sri Ramakrishna used to prescribe another practice to the householders—

repairing to solitude from time to time. The great good that accrues from this cannot be overestimated. From our birth, we have been living in the atmosphere of worldliness. We have forgotten that there is a higher atmosphere of freedom and spiritual elation beyond the murky sky. Spiritual growth is nothing if not walking the lone path. We have to retrace our steps and enter a new path. The mind, however, refuses to exert itself in any original venture. It is fond of repetition, it wants to move along the ruts,—that is easier. But this retracing the steps and visualising the new horizons become easy and possible, if we go out of the worldly atmosphere from time to time. We can then sense the new. We can watch the mind and its vagaries. We can know by which ties we are bound to the world. We can feel the dominant tendencies of our mind. We can above all feel in our inmost heart the uplifting touch of the spirit. Such repairing into the solitude must be done in a prayerful spirit, and not in the mood of excursion. It is quite possible that at first the period of retirement would be only short. Few of us know what a trial solitude and silence are. We are habituated to the surface of life, to its bustles and distractions. We feel like one held under water if we are too long alone. So at first let us have short periods of solitude, one or two days at a time. Then we may have longer periods.

A practical difficulty is that solitary places are not always available at hand. Large meadows are helpful. To watch the infinite blue sky or the sea is helpful. To lose oneself in the star-spangled darkness of the night is profitable. And we may find out a solitary nook in our house and spend sometime in that every day. Isolation from the world,—that is the need.

Another point emphasised by Sri Ramakrishna was the company of the devout and *Sādhus*. This is extremely effective in bringing home to us the reality of God and spiritual life. Devotees

are the witnesses of God. Through them God Himself is manifested. We receive through them the touch of God Himself. And it is literally true that even a moment spent in the company of a true devotee produces lifelong results. It is true that real devotees are not plentiful. We may read the scriptures and lives of saints,—for they are also wonderfully effective, and we may visit temples and holy places. By the way, a spiritual aspirant should not visit such places in the spirit of a social reformer. Social reform is all right. But our purpose is somewhat different from social reform. One visits a temple and returns filled with spiritual elation. Another observes the unclean conditions of the temple's vicinity and returns disgusted or filled with the idea of reforming it. Among them, who gains more?

Of course, the householder aspirant should practise spiritual *Sādhanā* regularly. He must approach a Guru and receive instructions from him. And to this practice, he must devote as much time as possible. But it is evident that a greater part of his time and energy have to be devoted to unspiritual pursuits. That is a great waste unless some compensation is made. That can be possible through the practice of *Karma Yoga*, and also

through the practice of spiritualisation of which we spoke at length last month. We shall speak of *Karma Yoga* in a subsequent issue.

The one great advantage of the householder whose case we are discussing, is that he already feels a great yearning for God. He feels that he must absorb himself absolutely in God, but finds that the world is distracting his attention. Naturally his one constant effort will be to eliminate this unhappy element. Let him employ any means he finds effective to do so. Let him pray sincerely to God to draw his whole mind and energy to Him so that he may perceive Him and Him alone and nothing else. This earnest endeavour and sincere prayer will open new opportunities to him. But let him be very alert and let him never stoop to any compromise.

By the way, Sri Ramakrishna used to advise all householders to look upon their family with a dispassionate eye, loving and serving them earnestly, but knowing all along that they belong to God and not to him, just as a maid-servant in a rich man's house loves and serves all her master's children as her own, but knows in her heart of hearts that she has really no hold on them and may any moment be sent away.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

CHAPTER IX

INDIFFERENCE TO THE WORLD

अष्टावक्र उवाच ।

कृताकृते च द्वन्द्वानि कदा शान्तानि कस्य वा ।

एवं ज्ञात्वेह निर्वेदाद्भव त्यागपरोऽवती ॥१॥

कृताकृते The done and the not done द्वन्द्वानि pairs of opposites च and कदा when कस्य whose वा or शान्तानि ended (भवन्ति are) एवं thus ज्ञात्वा knowing इह in this निर्वेदात्

through indifference त्यागपरः intent on renunciation अत्रती desireless (*lit.*, one not observing any vow or performing religious rite or ceremony) भव be.

1. Duties done and not done as well as the pairs of opposites—when¹ do they cease and for whom? Knowing this, be intent on renunciation and desireless² through complete indifference to the world.

[¹When etc.—Our life is a mixture of opposites—joy and sorrow, success and failure, good and evil, and the like. And we have always preferences, which cause us to choose certain things to be done and avoid other things. Hence our conception of duty. So long as we consider this world to be real, we cannot escape the pairs of opposites and eradicate the sense of duty. The only way out of this state of things is to realise the hollowness of the world, and renounce it.

²Desireless —*Lit.*, one not performing a religious rite or observing a vow. Such performance or vow presupposes desire for earthly or heavenly prosperity. Hence desireless.]

कस्यापि तात धन्यस्य लोकत्रैष्ठावलोकनात् ।

जीवितेच्छा बुभुक्षा च बुभुत्सोपशमं गताः ॥२॥

तात Child कस्य whose अपि even धन्यस्य of the blessed one लोकत्रैष्ठावलोकनात् by observing the ways of men जीवितेच्छा desire to live बुभुक्षा desire to enjoy बुभुत्सा desire to know च and उपशमं cessation गताः attained.

2. My child, who is that blessed person whose desires to live, to enjoy and to know have been extinguished by observing¹ the ways of men?

[¹Observing etc.—Men are subject to birth and death, and their desires for enjoyment and experience know no end. As a result their miseries are also endless. Should anyone take lesson from man's present conditions, one would at once give up all desire to live, enjoy or experience.]

अनित्यं सर्वमेवेदं तापत्रितयदूषितम् ।

असारं निन्दितं हेयमिति निश्चित्य शाम्यति ॥३॥

इदं This सर्वं all अनित्यं transient तापत्रितयदूषितं vitiated by threefold misery असारं unsubstantial निन्दितं contemptible हेयं rejectable इति this निश्चित्य knowing for certain (ज्ञानी a wise one) शाम्यति becomes calm.

3. A wise man becomes quiet by realising that all¹ this is vitiated by the threefold² misery and is transient, unsubstantial, contemptible and worthy to be rejected.

[¹All etc.—All phenomena.

²Threefold etc.—As mentioned in note 1 of verse 16, chap. II.]

कोऽसौ कालो वयः किं वा यत् इन्द्रानि नो नृणाम् ।

तान्युपेक्ष्य यथाप्राप्तवर्ती सिद्धिमवाप्नुयात् ॥४॥

यत्र Where नृणां of men इन्द्रानि pairs of opposites नो not (सन्ति are) असौ that कालः time कः what वयः age वा or किं what तानि those उपेक्ष्य quitting यथाप्राप्तवर्ती one who rests content with what comes of itself सिद्धिं perfection अवाप्नुयात् attains.

4. What is that time or that age in which the pairs of opposites do not exist for men? One who is content with what comes of itself, quits these and attains perfection.

[No time or age can be imagined, in which there will be unalloyed good and joy, unattended by evil and sorrow. We cannot, therefore, hope to gain infinite joy and peace in course of life's process. We have to realise this supreme fact and seek another means of attaining peace. It is to go out of the process of relative life, to remain unaffected by and unattached to the experiences of life, to remain indifferent to them.]

नाना मतं महर्षीणां साधूनां योगिनां तथा ।

दृष्ट्वा निर्वेदमापन्नः को न शाम्यति मानवः ॥५॥

कः What मानवः man महर्षीणां of great seers साधूनां of saints तथा as well as योगिनां of Yogis मतं opinion नाना diverse दृष्ट्वा seeing निर्वेदं indifference आपन्नः attained (सन् being) न not शाम्यति attains peace.

5. What man is there, who having observed the diversity¹ of opinions among the great seers, saints and Yogis, does not become completely indifferent (to the worldly objects) and attain quietude²?

[¹ Diversity etc.—Referring to the different schools of Hindu philosophy, the *summum bonum* of life being different according to the different schools.

² Quietude —Those that have attained complete indifference to the worldly objects and are solely intent on Self-realisation, are sure to be endowed with this rare quality of mind. It is a necessary concomitant of renunciation.]

कृत्वा मूर्तिपरिज्ञानं चैतन्यस्य न किं गुरुः ।

निर्वेदसमतायुक्त्या यस्तारयति संसृतेः ॥६॥

यः Who निर्वेदसमतायुक्त्या by indifference, sameness and reasoning चैतन्यस्य of Transcendental Consciousness मूर्तिपरिज्ञानं realisation of the true nature कृत्वा gaining संसृतेः from metempsychosis (जन्म man) तारयति saves सः he किं (interrogative) गुरुः spiritual guide न not.

6. He who gains a knowledge of the true nature of the Transcendental Consciousness by means of complete indifference to the world, equanimity¹ and reasoning, and saves others from the world,—is he² not really the spiritual guide?

[¹ Equanimity—in friendship and enmity, happiness and misery, and the like.

² He etc.—The previous verse disqualifies *Rishis*, *Sadhus* and *Yogis* with their various opinions as spiritual guides. The present verse shows that a man who has realised the Truth himself can alone be a spiritual guide. Not merely learned opinions, but actual practice and realisation are the *sine qua non* of a Guru.]

पश्य भूतविकारांस्त्वं भूतमात्रान् यथार्थतः ।

तत्क्षणाद्बन्धनिर्मुक्तः स्वरूपस्थो भविष्यसि ॥७॥

भूतविकारान् The modifications of the elements यथार्थतः in reality भूतमात्रान् nothing but the primary elements पश्य see तत्क्षणात् at once त्वं you बन्धनिर्मुक्तः free from bondage (सन् being) स्वरूपस्थः abiding in your own self भविष्यसि will be.

7. Look upon the modifications¹ of the elements as nothing but the primary elements themselves and you will at once be free² from bondage and abide in your true self.

[¹*Modifications etc.*—viz., the body, mind, senses, etc. In reality all these are nothing but the five basic elements, differing only in the patterns of combination. It is these patterns of combination that make us consider one thing as beautiful and another as ugly, and thus desire the one and avoid the other. But the moment we shall feel all things to be the same, all likes and dislikes will vanish, and we shall be free.

² *Free etc.*—Bondage consists in attraction to the body and things of the world, which are the different modifications of the primary elements. Freedom lies in foregoing that attraction.]

वासना एव संसार इति सर्वा विमुञ्च ताः ।

तत्तयागो वासनात्यागात् स्थितिरद्य यथा तथा ॥८॥

वासना Desire एव surely संसारः world इति so ताः those सर्वाः all विमुञ्च renounce वासनात्यागात् from the renunciation of desire तत्तयागः renunciation of that (भवति is) अद्य now स्थितिः remaining यथा where तथा there (भवति is).

8. Desire¹ alone is the world. Do you, therefore, renounce all those. The renunciation² of that (*i.e.*, the world) follows the renunciation of desire. Now³ you may live wherever you are.

[¹ *Desire etc.*—Because it is desire that binds us to the world and makes us think it as real, and thus subjects us to the rounds of births and rebirths. The moment we shall be free from desire, the reality of the world will vanish and there will be no more any reincarnation.

² *Renunciation etc.*—Because desire is the root cause of the world.

³ *Now etc.*—One having renounced desire is completely free and can live anywhere one pleases. It will not affect him.]

NOTES AND COMMENTS

In This Number

Women and the Arts by SISTER NIVEDITA, which we have taken from her unpublished Mss., is extremely thought-provoking, and we recommend it to the serious attention of our readers. It has always been the privilege of women in every land to beautify and uplift. The teaching of genuine Indian art to our women has become extremely urgent, in view of the degradation of taste, that has overtaken us as a result of the domination of foreign education and culture. Only our women, with a deep consciousness of the beautiful in life and reality, can restore to us our lost refinement. Knowledge of art, even apart from its high destiny, has

its value. As machines are usurping the functions of providing our necessities, the manual products are becoming dearer and dearer to our heart. This machine age is, therefore, emphasising the need and enlarging the scope of manual artistic productions,— we want to be surrounded by the unique and the beautiful. Our women have in this a great opportunity of gaining some amount of economic freedom. The present instalment of ROMAIN ROLLAND'S article, *Builders of Unity*, closes his study of the forerunners and contemporaries of Sri Ramakrishna. M. Rolland's next article will describe the Master's meeting with and reaction to and upon some of them. . . . *The*

Different Conceptions of Pralaya and their Implications by KAMAKHYA NATH MITRA, M.A. is a challenging study. A great volume of thought has been compressed within small measures, and claims, therefore, an attentive perusal. Mr. Mitra is the Principal of the Rajendra College of Faridpur, Bengal, and is a frequent contributor to *Prabuddha Bharata*. SWAMI NITYASWARUPANANDA who contributes *A Seraphic Soul* to the present number, is a monk of the Ramakrishna Order. The Seraphic Soul is Swami Premananda whom the writer knew intimately from an early age. . . . *The West's Defence* by G. K. CHESTERTON is a reply to Mr. Metta's article, *The Challenge of the Orient*, published last month. This also is reproduced from a recent issue of *The Forum* (New York). Mr. Chesterton does not require to be introduced to the students of contemporary English literature. He is reputed to be one of the few great English writers of the present day,—fascinating and thoughtful. Our further comments on Mr. Chesterton's article are published elsewhere. . . . We give as the frontispiece a picture of Swami Premananda, which is reproduced from a photograph taken in his later days. But it does scarcely any justice to the ethereal beauty of the Swami's appearance.

Jatindranath Das

The passing of Jatindranath Das, an undertrial prisoner, at 1-5 p.m. on Friday, the 13th September, by fasting, at the Lahore Jail, has cast a thick gloom over the whole of India. Jatindranath was a young man from Calcutta, and was the Assistant Secretary of the South Calcutta Congress Committee at the time he was arrested. Jatindranath resented the treatment meted out to some Indian prisoners at the Jail, which he considered unfair, and as a protest against and means of reforming it, he took to absolute fasting which he continued for sixty-two days with unabated deter-

mination till he succumbed. The circumstances of the death are such as cannot but leave a profound impression on the minds of men, especially of Indians. There may be different opinions about the ostensible cause for which he laid down his life. But there cannot be two opinions about the quality of the mind that could show such cool courage, determination, fearlessness and power of endurance. He was a brave youth, with real greatness in him, one whose mental qualities all should try to emulate.

Mr. Pal's Original Researches

Many of our readers have been familiar with the nimble intellect of Mr. Bipin Ch. Pal in the political field. He has the extraordinary power of taking up any school of political thought, marshalling well-nigh irrefutable arguments in its favour and presenting it to the world as the acme of political wisdom. But perhaps our countrymen outside Bengal do not know that he evinces the same versatility of genius also in religious and philosophical discussions. People in Bengal know this. They have often listened to his wonderful exposition of *Vaishnavism*, and marvelled at the ease with which he set at naught logic and religious experiences and traditions and maintained original theses.

He has lately contributed an article on Vijaykrishna Goswami to *The New Era* of Madras (July, 1929). He claims to be a disciple of Goswamiji, and it is but natural that he should try to make known the life and character of that saint to the wider public. But he is not satisfied with this. He has brought in Sri Ramakrishna and attempted a comparative study between them. There is also nothing unusual and objectionable in this. But it is necessary that when one attempts such a delicate task, one should have a proper knowledge of the subject one deals with. He must carefully gather facts, properly understand and evaluate them and then draw

his conclusions. Unfortunately Mr. Pal is supremely oblivious of these obligations. Intellect may be exercised in two ways. We may conceive an idea and then press facts to its justification. Or we may carefully study facts and draw warranted conclusions from them. Mr. Pal's is the first process. Under the circumstances it is useless to attempt any elaborate refutation of his misstatements. We shall present our readers with a few gems of thoughts gathered from his article, with a few words of our own in comment.

Mr. Pal begins with saying: "This wider, if not indeed, world-wide reputation of Paramahansa is due almost entirely to the missionary labours of Swami Vivekananda. . . . When Vivekananda burst upon public notice owing to the challenge which he threw out at the Chicago Parliament of Religions, in the name of Hinduism, Ramakrishna Paramahansa was presented as a living example of the highest achievements of the Hindu faith and culture. . . . Professor Max Muller was induced to write a biography of this remarkable Hindu saint. . . ." He insinuates that Sri Ramakrishna has been boomed by his disciples,—he himself was not intrinsically entitled to such recognition. Prof. Max Muller *was induced*. How does Mr. Pal know that the Professor was *induced* to write on Sri Ramakrishna? Would he quote his authority?

"Ramakrishna represented the former (Shakta) strain and Bijayakrishna the latter (Vaishnava) strain of our agelong religious life and thought." Mr. Pal should study the life of Sri Ramakrishna a little more carefully. Sri Ramakrishna was no less a representative of Vaishnavism than of Shaktism and practised Vaishnavism with as much assiduity as Shaktism. And his proficiency in both was equal.

Now let us see what he says about Shaktism:

"'Brahma Satyam Jaganmithya' Brahman is the only Reality, the

world is unreal. This is the basic text of the Bengal School of Shakti-worshippers. There is in reality no room for 'Bhakti' or the cultivation of the Love of God in the scheme of this Vedantic culture."

But later on he admits:

"The Shakti cult and culture of Bengal have therefore almost from time immemorial sought to realise Bhakti or Love of God, especially in the terms of what may be called Mother-Love."

This self-contradiction he explains by saying that it is the peculiar Bengali race-consciousness that has transformed the Vedantic Shaktism into a Bhakti School, analogous to Vaishnavism. But what about the worship of Shakti as Mother in other provinces of India?

According to Mr. Pal, Sri Ramakrishna reached the kind of universalism which Shakti-worshippers have always done:

"The Bengali Shakti-worshippers who attained this highest stage of realisation, rose above all particularistic sectarian limitations. They realised their Kali in every object of human worship. In mediaeval times, these advanced seers saw their special deity, Kali, for instance, in Krishna the Vaishnavic deity also. This was the kind of Universalism reached by Paramahansa Ramakrishna. . . ."

"But it was really no new experience in the higher reaches of the worship of Shakti in Bengal. We find in earlier Shakta saints and seers also. It was, in fact, a very general experience of mediaeval Hindu saints and seers."

But he concedes: "In Ramakrishna, however, there was a new development. . . ."

Blessed self-contradiction! But even this new development was not really new. For,

"In this, Ramakrishna followed, perhaps without any direct knowledge of it, the line of universalism of Raja Ram Mohun Roy. . . . But the spirit of Ram Mohun's universalism was

clearly present and operative in the subconscious region of Paramahansa's mind throughout the long period of his endeavours after God-realisation."

What penetrating vision! Ramakrishna had no knowledge of Ram Mohun ("perhaps"!) and yet "he followed"! The spirit of Ram Mohun's universalism was *clearly* present in the *subconscious* region of his mind! Really Mr. Pal's insight is uncanny. But what is that strange commodity, —*Ram Mohun's* universalism? All sane people will agree that unless connection can be established, similarity of ideas must be explained as independent growth. Mr. Pal does not try to prove connection. Yet he concludes a clear presence of Ram Mohun's ideas in Sri Ramakrishna's subconscious mind. Similarity with Mr. Pal is at once causality. But is there really a similarity between Ram Mohun's and Sri Ramakrishna's ideas?

"Vivekananda's Neo-Vedantism was built upon the fundamental teachings of the Brahma Samaj." "Bijayakrishna . . . continued to the end of his days loyal to its fundamental principles and ideals."

Swamiji's Advaitism, faith in Divine Incarnation, image-worship, monasticism, all these are no doubt based on the Brahmo teachings. But what about Goswamiji's idolatry, faith in Râdhâ-Krishna-lilâ etc.? What do Brahmos say?

"Paramahansa Ramakrishna had followed the old and mediaeval way for the training of his mind and body . . . Ramakrishna placed himself under mediaeval physical and psycho-physical disciplines."

Then there is this passage:

"Similarly, with a view to kill the lust of the flesh Ramakrishna used to get public prostitutes from the bazar and set them in the complete nakedness of their flesh before him, with a noose placed round his neck, and the moment he felt the least little quickening of the desire for carnal gratification, he used to tighten the noose and

fall into a swoon groaning with mortal pain. By these means he acquired absolute mastery over both his flesh and his mind."*

What a grotesque invention!

Next comes a gem of spiritual wisdom of the first water:

"In fact these had no sanction for the purification of the flesh and the mind in the Vaishnavic culture of Bengal. Not the absolute suppression of all so-called carnal desires, but their complete idealisation and spiritualisation, has been the objective of our Vaishnavic culture. Though he had been married early in life, like Bijayakrishna, Ramakrishna lived from his early youth as a celibate. But celibacy had no place in our Vaishnavic disciplines, specially those initiated by Sri Chaitanya Mahaprabhu, because the goal of Vaishnavic Bhakti is the realisation of God in and through the natural affections and emotions of human relations."

Sri Chaitanya and some of his principal disciples were deluded fools. Because they were really celibates and avoided Kâmini-Kâncana as strictly as the mediaeval Sri Ramakrishna. What a strange Vaishnavism has Mr. Pal invented!

Here is the grand conclusion:

"And without following the mediaeval method of the Paramahansa, Bijayakrishna reached gradually the same goal and through the regulated and consecrated use of all his appetites and endowments, he attained that perfect purity of both flesh and spirit, without which no one may 'see God.' And it was this direct God-realisation that made him as powerful a spiritual influence among his people as was Paramahansa Ramakrishna; with this fundamental difference, however, that while the-Paramahansa's influence was Vedantic and mediaeval, Bijayakrishna's was strictly modern and Vaishnavic."

*He has referred to this silly story again in his second article on Vijayakrishna in *The New Era* (August, 1929)

We are sure Vijaykrishna himself would have been the first to repudiate this statement. The writer's idea seems to be that Vijay was modern because he lived in the world and begot children and eventually spiritualised these functions (what kind of a thing is "spiritualised" lust?), and Sri Ramakrishna was mediaeval because he was a celibate and destroyed his passions. If that is so, mediaevalism must be a synonym for eternity. For such mediaevalism is indispensable *at all times* for spiritual illumination, and Vijay also keenly felt the need of this mediaevalism. Even Mr. Pal will admit that Sri Ramakrishna's "mediaeval" influence is spreading rapidly among mankind. There is a great danger of the modern world becoming mediaeval. The only way out of this crisis, so far as we can see, is to change the dictionary meanings of the terms "modern" and "mediaeval." That way Mr. Pal's sublime thesis also can be maintained intact.

What is Progress

Elsewhere we reproduce an article of Mr. G. K. Chesterton, in which he has sought to explain the Western idea of progress in the most favourable light possible. Apparently there is nothing to cavil at in this explanation. But we are afraid he has scarcely been able to meet Mr. Metta's point. Progress in the sense of *adventure* and *criticism* is all right, so long as we are sure that the standard according to which we judge and change has an eternal value or in the real concerns of life we stand on sure grounds in spite of all change. The danger lies in not recognising any eternal values. It is true that to consider anything and everything as having eternal value is dangerous. For what is really temporal cannot be considered eternal without ultimate disaster. Nor should we think that the prevailing opinion is always the right thing. The unchangeability of the East would have been disastrous if its basis had been

merely man-conceived, arbitrary principles. The East does not think so. It believed that there is in man a core of being which is beyond all change and limitation and is, therefore, unaffected by time. To realise it is to become eternal, for all times, and to base society on the principles relative to it is to build a permanent society. The defect of Western society lies in not recognising those eternal values at present, at least not in any appreciable degree. If the West had recognised them, adventure and criticism would have made it more and more perfect. Without this recognition, it is only drifting.

Mr. Chesterton's characterisation that the East is too static is certainly true to a certain extent. But perhaps we should not forget one point in this connection. We have certainly changed in many ways. Contrast the Vedic age with the present age. How were these changes brought about? We admit that an average member of society has always sought to obey rather than criticise his contemporary social ways. He has considered such a criticism as a sacrilege. That has certainly been productive of some evil. But there was a reason. Society, he considered, was too important a thing to be interfered with by common men. The common man was not expected to comprehend the innumerable implications of social laws and conventions. So he left the work of reform to those who were intimate with the race-soul, who were men of spiritual realisations, who could create from within. Those great ones also did not attack social customs directly, but brought about a change in the outlook of life, which being accepted by the people affected society considerably. Our social critics are expected to be men of spiritual vision possessing a far-seeing eye. The East also changes and reforms itself. Only its method differs from that of the West. A little of the Western common man's interest in social affairs and spirit of adventure

and criticism will surely be for the good of India, while the West will certainly save itself, if it discovers the eternal verities and bases its life, individual and collective, on their awareness.

The First Steps

We are glad to note that the need of the industrialisation of India and the inadequacy of the mere cottage industry programme are being increasingly realised by our countrymen. If we can once correctly visualise our future even in outline, we can safely chalk out the immediate steps in our plan of reconstruction. In this connection, the following remarks of the editors of *The National Christian Council Review* in their July issue are quite apposite and worthy of serious consideration. They say: "We have to realise that, in spite of whatever we may do, the forces behind the modern industrial civilization are too powerful to be arrested. But we can and should profit from the experience of the West and refuse to allow this new fabric of economic civilisation to become the master, instead of the servant, of the human spirit. We should take care that the breaking up of old social systems and building new ones, which result everywhere from the growth of industrialism, do not come upon our rural population with a suddenness that finds them altogether unprepared. . . . It is these villagers who migrate to our industrial centres and form the labour population. So long as they remain illiterate, economically helpless and culturally degenerate, there is the danger of their being enslaved by the present industrial system."

Yes, our immediate next step is certainly to prepare the rural population to ably face the exigencies of the industrial civilisation. But it seems, even before that, or along with it, we must carry on the work of training the educated public opinion with its present lamentable confusion of ideas. Our opi-

nion is that the preparation of the Indian mass mind as also that of the educated classes, lies in making a synthetic union of religion and science. The industrial outlook is nothing if not scientific. Industrial efficiency presupposes a scientific outlook in the practical as well as the ideal life. Science, however, has in the West proved generally detrimental to morality and religion. So also industrialism. The human and spiritual aspects of our individual and collective life have succumbed to the ravages of present-day industrialism, because religion which in its widest sense is the repository and basis of all spiritual and human values, has not been able to meet and ally itself with science in the proper spirit. The chief aim of any scheme of rural education should, therefore, be the creation of a synthesis of science and religion in the people's outlook. The main direction of the growing mass mind being determined, the details may be easily filled up.

This indeed was the scheme of Swami Vivekananda for the uplift of the Indian masses. He exhorted us to go to the villages with simple scientific apparatuses and teach the people the elements of science. But these workers, according to him, should also be religious workers and their teaching in science should be accompanied by instruction in the broad, fundamental principles of spiritual life,—not only in theory, but also in practice. The workers are expected to do their work in the spirit of worshipful service, looking upon the objects of service as embodiments of God Himself. This spirit is bound to endow the educational work they would do and the industrial activities they would initiate with a fine spiritual quality and enthusiasm.

Unless we can carry on our educational and industrial work in an atmosphere of spiritual exaltation, the desired synthesis of science and religion and consequently, an adequate preparation for the exigencies of industrialism, would not be accomplished. This is the programme before us,—the pro-

gramme of Dynamic Religion,—the gospel of the worship of the *Daridra-Nârâyana*, in which religion and science intermingle.

As regards making the masses economically fit, the immediate need is perhaps the organisation of as many co-operative societies as possible and the building up of industries, small and large, wherever and in whatever form possible. It does not seem possible, at the present time, to initiate industrial activities according to a drawn up plan. Without the State behind, no such plan can be largely successful. But the country is already alive to the necessity of rebuilding its industries. Let us take

advantage of every opportunity that opens before us,—a strong determination has never been in vain. The problem of problems after all is village reconstruction with its educational, spiritual, cultural, sanitary, social and economical aspects. If our village reconstruction societies devote their best attention to bringing the industrial life of their villages up to the required modern level, they will not lack either means or opportunities, and in two decades, the whole country will assume a decidedly prosperous outlook. First correct thinking and understanding. Action will follow automatically,—we assume the sincerity of purpose.

REVIEW

LIVING INDIA. By Savel Zimand. Longmans, Green & Co., Madras and Calcutta. XII+280 pp.

Books about India, and for the matter of that about any country, can be written in two different ways. We may try to comprehend the ideas and ideals as are being worked through and realised in the life of the Indian people. Or we may simply dwell on the surface and estimate it without any reference to the Indian outlook and philosophy of life, or according to preconceived notions. Sister Nivedita's *The Web of Indian Life* is a book written pre-eminently in the former way and Miss Katherine Mayo's *Mother India* decidedly in the latter. The present author has sought to tread the middle course. But we are afraid he has not succeeded much in his attempt to combine ideals and realities in his narrative. Evidently he is not fitted for the task of interpretation. But he is clever at dealing with what are called facts. Thus his résumé of Indian history is barely a summary of the political history of India, though it is well-known that the political aspect little represents the real evolution of the Indian history; his study of Hinduism is scarcely penetrating; and his presentation of the caste system is extremely superficial.

But when he leaves the study of the ideals and engages himself with the facts on the surface, especially the political facts, his

grasp is at once steady and sure. He has taken great pains to be fair to India. He does not minimise the evils that now beset her. Nor does he ignore the points that are in her favour. Barring the fundamentals, therefore, his presentation of India is most often correct. The author travelled extensively in India, met many Indian leaders, and held intimate conversations with them; and the long bibliography witnesses to his consultation of a large number of works on India. All these have added to the value and reliability of the book.

The book is divided into three sections, *Background*, *The Social Fabric* and *Seething India*; and each section is divided into several chapters. The last section and the last few chapters of the second section are devoted to the consideration of the present conditions and problems of India.

The writer commands a clear and pleasant style. The book is profusely illustrated, and has an Introduction by A. E. (George W. Russel) which with its curious reference to the Lokas and the Talas, does not seem to us to have served any useful purpose. Its get-up is excellent. But the incorporation of the picture of two dancing girls as the frontispiece savours almost of bad taste.

THE MOTHER. By Sri Aurobindo Ghose, Arya Sahitya Bhawan, Calcutta. 84 pp. Price Re. 1.

In this neat little book are gathered some soul-animating discourses of Sri Aurobindo on the Divine Power, the Mother of the Universe. It describes four great aspects of the Mother, manifesting as Wisdom, Strength, Harmony and Perfection 'in her guidance of this Universe and in her dealings with the terrestrial play.' Maheshwari, Mahakali, Mahalakshmi and Mahasaraswati are the names given to these four Powers or Personalities.

Introductory to this main theme, the author dwells on the conditions under which the Divine Power descends upon man. Divine Grace and a receptiveness on the side of the aspirant are the two things that make for success. Faith, sincerity and self-surrender are the essential pre-requisites of being a fit instrument of the Mother. But these must be dynamic and pervasive of all the planes and layers of being, mental, vital and physical. A conscious effort on the part of the aspirant is indispensable to the cultivation of these virtues, till the ego is fully effaced and the identification of the self with the Divine Mother is complete. Power, wealth and sex have the strongest attraction for the human ego, admonishes the author. He does not however, approve of ascetic withdrawal from earthly possessions, but recommends their right use with perfect non-attachment and full reliance on the Supreme Will. But it should be noted that formal renunciation has been sanctioned by the *Shastras* and observed by many seers, sages and saints of almost all great religions of the world.

The book combines sublimity of thought with richness of expression and depth of feeling with clearness of vision.

THE WEST. By Dr. K. Kunhi Kannan, M.A., Ph.D. S. Ganesan, Triplicane, Madras. 355 pp. Price Cloth Rs. 2/8, Wrapper Re. 1/8.

The enterprising firm of Mr. S. Ganesan, so well-known as a publisher of choice books, has brought out the present volume which has a great educational value. The book aims at giving an idea of the life and manners obtaining in the West and is written by one, who was once obsessed by his love and craze for the West and things Western, but afterwards suffered a revulsion of feelings, due principally, as he says, to the influence of Swami Vivekananda's writings. The book is not written, as is feared

under such circumstances, in a spirit of ill-will, nor is it a counter-propaganda to the campaign of vilifications against the East; but it bears ample indication of cool judgment, proper study, sympathetic understanding and deep thinking. The author is as much alive to the ugly realities of the Western life as he is appreciative of its virtues. His portrait of the hard conditions of Negro life in America is too hideous, while his feeling has been deeply stirred while depicting the mischievous propaganda of the mercenary missionaries in the West on their returning home from the East. In the latter case he is a bit more sympathetic, for he is not unappreciative of the manifold good that the missionaries have done to the countries they have gone to evangelize, and for any disservice by them, their defence, according to the author, is that they have "to choose between conviction and livelihood."

The book covers a variety of subjects as Competition, Education, Art, Religion, Woman, Newspaper, Humour, etc., and is sufficiently comprehensive. The writer's analysis of the West is that it "is proceeding fast beyond itself. It sought freedom of worship to find it only a freedom from worship. It respects the sex of women so far that it has nearly unsexed her. It is engaged so much in the pursuit of enjoyment, that it has no time for enjoyment. Instead of man driving the machine, the machine drives the man. * * * It is perfecting the methods of science but neglects the science of methods. It believes in the survival of the fittest, yet allows the unfit to multiply and out-number. A habitual trespasser itself, it tolerates no trespass against it. In its self-government, there is little government of the self. It has ceased to be a slave of others, to become, what is far worse, a slave to itself."

According to him the West has disciplined the Will and the East has cultivated the control of Emotion; the West lays emphasis on Right while the East on Duty. As a natural consequence, the West is aggressive, domineering and has achieved a great material success in life, whereas the East is passive, sacrificing and looks to spiritual ends. Now the question is, "Will the East and the West meet?" The author refuses to believe that there can be any fusion of the two civilisations so opposite in character; for though some Eastern countries may be eager to set their borrowed sails,

the politically dominant West will very likely disallow the reverse process. So he raises a great alarm against all policy of imitation and suggests that the best course "is to perfect the institutions which have served well in the past, to increase the resistance to the inroads of a foreign civilisation, and perfect the means and methods of self-expression."

KAMMA. By *Bhikkhu Silacara*. *The British Maha Bodhi Society, 41, Gloucester Road, Regent's Park, London, N. W. 1.* 42 pp. Price 6d.

In these few pages a laudable attempt has been made by the author to present the modern readers with an outline of the Buddhist doctrine of Karma. At first he strongly repudiates the misrepresentation of the doctrine by the Western Missioners associating it through sheer ignorance with the ideas of predestination and foreordination and foreknowledge, and then deals with several of its bearings with modern illustrations. The author says that "the idea of Kamma or Karma is intimately bound up with that of re-birth" and that "in a manner of speaking, Kamma is re-birth, latent and, for the time being, unmanifest; and re-birth is Kamma become active and manifest." Besides such other things, he traces the Buddhistic attitude of charity.

The perusal of the booklet will give some idea of the Buddhist doctrine of Karma. The subject has been treated in a very simple way divested of all logical technicalities. The get-up and printing are good.

I. THE WAY BACK TO HEALTH. II. CURATIVE HYGIENE AND NON-VIOLENCE IN HEALING. III. VACCINATION AND SMALL-POX. By *K. L. Sarma*, *B.L. Nature-Cure Publishing House, Pondichery.* 188 pp., 80+136 pp. & 44 pp. respectively. Price Re. 1-8 as., Rs. 2-8 as. and As. 2 respectively.

We have gone through the present books on Practical Nature-Cure with interest. The first book deals with the preventive side of the Nature-Cure and is calculated to serve as a guide to the Life Natural and the conditions of cure, treating exhaustively with dietetics and other aspects of Natural Living, which belong to Health-Culture. The first part of the second book deals with the principles, rules and methods of cure of

all diseases along with detailed instructions on diet, fasting, sun-cure and water-cure. The second part contains chapters on Fevers, Acute Diseases, Chronic Diseases, Destructive Diseases and Injuries with their treatment, and also chapters on Motherhood and Rearing and Treatment of Children. The third, a pamphlet, tries to show, among other things, that small-pox being the acutest of all eliminative processes, requires uttermost submission to Nature.

We hope that the directions given in the books, particularly on dietetics, will be helpful to many in eradicating disease and minimising drugging which is so prevalent nowadays. The author has based his books on the works of some eminent Western writers on the subjects, such as Dr. Dewey, Horace Fletcher and others. His books will no doubt be read with interest and profit.

THE MYSTERIOUS KUNDALINI. By *Vasant G. Rele, F.C.P.S., L.M. & S. D. B. Taraporevala Sons & Co., "Kitab Mahal," Hornby Road, Bombay.* xiv+89+vi pp. Price Rs. 3/8/-

This is the second edition of a book which we reviewed in extenso in a previous issue of *Prabuddha Bharata*.

SRI GURU GOVINDA SIMHER VANI (THE WORDS OF SRI GURU GOVINDA SIMHA). By *Kalicharan Bandopadhyaya, Khardaha, 24-Perganas, Bengal.* 38 pp. Price As. 6.

A Bengali booklet containing a neatly written preface and translation of some writings of Guru Govinda and of some Sikh songs.

THE PLACE OF MAN AND OTHER ESSAYS. By *Nagendranath Gupta.* *The Indian Press Ltd., Allahabad.* 193 pp. Price not mentioned.

The following essays are contained in the book: The Place of Man; Art in the West and the East; Ramakrishna Paramhansa; Swami Vivekananda; Vidyapati, the Poet of Mithila and Bengal; Rabindranath Tagore, the Man and the Poet; Megalomania in Literature; and The Doctrine of Divine Incarnation. The author ought to have mentioned that most of these essays, if not all, were originally published in Indian journals.

The essays are written in an exquisite style. The treatment is not academical, but is not also superficial. The essays are all pleasant and profitable reading. Readers will find a few new details in his essay on Swami Vivekananda whom the author knew personally. He has advised the disciples of Sri Ramakrishna not to try to ascertain the

influence which the Great Master exerted on Keshab Ch. Sen. But why? In all historical writings such attempts are made all the world over. Surely there is no reason why we should avoid this particular topic. What is wanted is that all relevant facts should be properly gathered and correctly estimated.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1928

We have great pleasure in placing before the public the record of work done by this institution during 1928. The Dispensary is within the precincts of the Advaita Ashrama and is under the charge of a monastic member of the Ashrama, whose knowledge of Medical Science qualifies him for this work. Patients often come to us from a distance of even one or two days' journey. We need not say that a Charitable Dispensary like this fulfils a crying want of the helpless people here, who are not only given medicine but also proper diet free. We cordially thank all our donors who by their continued support, notwithstanding the many calls on their purse in these hard days, have

made it possible for us to be of some service to humanity in these distant hills.

In the year under review we had at our Outdoor Dispensary 3,889 patients of whom 3,022 were new cases and 867 were repeated cases. Of these new cases 1,573 were men, 711 women and 788 children. As many as 553 were patients of faiths other than Hinduism. In the Indoor Hospital the total number admitted was 183, a number much greater than in the previous years. Of this number 135 were discharged cured, 43 were relieved or left the hospital and one died. There were 4 in the Hospital still under treatment at the close of the year. Of these as many as 20 belonged to faiths other than Hinduism.

STATEMENT OF DISEASES (Indoor included)

Dysentery	...	...	61	Ulcer	...	...	5
Fever	...	...	615	Burning	...	...	3
M. Fever	...	...	99	Injury	...	...	81
Rheumatic Fever	...	...	67	M. Diseases	...	...	100
Debility	...	...	183	F. Diseases	...	...	22
Headache	...	...	197	Worms	...	...	184
Eye Diseases	...	...	743	Gout	...	...	30
Ear Diseases	...	...	40	Lumbago	...	...	10
Paralysis	...	...	5	Toothache	...	...	7
Influenza	...	...	3	Operation	...	...	13
Bronchitis	...	...	10	Ozoena	...	...	3
Pneumonia	...	...	7	Phthisis	...	...	13
Asthma	...	...	80	Leprosy	...	...	3
Cough	...	...	90	Dyspepsia	...	...	120
H. Cough	...	...	3	Boil	...	...	10
Colic	...	...	7	Pain Local	...	...	60
Piles	...	...	3	Tumour	...	...	5
Spleen	...	...	11	Diarrhoea	...	...	240
Dropsy	...	...	3				
Skin Diseases	...	...	69				
							3,205

SUMMARY OF ACCOUNTS FOR 1928

	Rs.	A.	P.		Rs.	A.	P.		
Last Year's Balance	...	2,530	15	4	Medicines	...	327	7	0
Donations	...	645	8	0	Maintenance	...	360	0	0
Interest	...	108	0	0	Instruments and other equip- ments	...	114	13	0
					Cooly	...	6	12	6
Total	...	3,284	7	4	Total	...	809	0	6
					Balance	...	2,475	6	10

The figures of the Indoor Hospital show an ever increasing demand on the Dispensary. The accommodation we have at present in the Indoor Hospital, is not sufficient to meet these demands. We have only 4 beds at present. We are, therefore, contemplating an extension of 4 more beds with all accessories. Roughly this will cost about Rs. 5,000/-. We hope an institution like this and so urgently needed in a place like these distant hills will not be allowed to suffer for want

of funds. We, therefore, appeal to our kind-hearted countrymen to come forward with their contributions and help us in this benevolent work.

All contributions, however small, either for the building or the recurring expenses of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,
President, Advaita Ashrama,
P.O. Mayavati, Dt. Almora, U.P.

NEWS AND REPORTS

R. K. Math, Nattarampalli, Madras

A correspondent has sent us the following account of the activities of the above Math situated in Nattarampalli, N. Arcot, Madras. It is indeed gratifying that the teachings of Sri Ramakrishna and Swami Vivekananda are reaching and being appreciated even by the common village people of a far-off province.

The activities of the Math consist mainly in the diffusion of religious culture among the masses along with rendering service to them in whatever form possible. So long there have been regular classes every day at the Ashrama on the works and teachings of Sri Ramakrishna and Swami Vivekananda as well as some Tamil saints. Every Friday 70 to 100 school boys of the village took part in the Bhajana at the Ashrama. In the Vivekananda Sangam at Pudupet at a distance of four miles from the Ashrama, a class on the Gita was regularly held every fortnight and since 1928 it was turned into a weekly class. Touring lectures were also undertaken, four or five every month, in the surrounding villages and towns. Every morning and evening the village boys recite a prayer in Tamil adapt-

ed from the works of Swami Vivekananda. There is a small library attached to the Math and the public are allowed to make free use of its books and magazines. A public well near the Math has been re-excavated seven or eight times by the Ashrama and two temporary sheds erected to the great benefit of the villagers, 75 per cent of whom use the water of that well. In 1928 the Math organised fire relief work at Narasampatti at a distance of five miles from Nattarampalli and rendered great service to the distressed people by providing them with food and clothing, and reconstructing their houses. In 1926 a plot of about eight acres of land was given to the Math by the village Panchayet for the purpose of starting an Industrial Students' Home and the Math intends starting it as early as possible.

We congratulate the Math on the noble work it is doing and wish it greater success and usefulness in future.

Vivekananda Society, Colombo

The twenty-sixth annual report of the above Society for the year 1928 is a record of good work done. In four years the

number of members has nearly doubled (from 545 in 1925 to 1,021 in 1928) and the amount realised by way of subscriptions has also increased from Rs. 1,931 in 1925 to Rs. 3,164 in 1928. There has also been an increase in the number of members using the Reading Room and the Library of the Society. A special feature of the activities of the Society was the organisation of as many as 31 lectures throughout the year on religious, cultural and other subjects delivered by some monks of the Ramakrishna Order and other learned persons. 9 weekly meetings of members were also held, where interesting subjects were discussed. In addition to the above and the Sunday *Kathâprasangams*, the members had also the opportunity of having Swami Yatiswarananda of the R. K. Math, Madras, in their midst for about a fortnight. While the inspiring lectures of the Swami served as a stimulus to those working in the noble cause of Hinduism, the personal talks and informal discussions they had with him, were a means of better and truer appreciation of the manifold truths of *Sanâtana Dharma*. Besides these lectures, the usual Sunday classes started by Swami Avinasananda were held as regularly as possible, there being readings from the *Bhagavad Gita*, *The Gospel of Sri Ramakrishna* and the works of Swami Vivekananda. The annual Guru Poojas of the sixty-three Saiva saints and the birthday celebrations of Swami Vivekananda were duly performed during the year, some of them being accompanied with music, the feeding of the poor, public meetings and lectures, oratorical contests among children, etc.

A Vidyâlayam which the Society has been maintaining for nearly three years, is being given ample support by the public. It is gratifying that a new account known as the "Debt Liquidation Fund" has been opened in the Ceylon Savings Bank and efforts are being made to clear off the debts incurred by the Society. A building scheme has been prepared by the Society for the expansion and better organisation of its activities, and it may be hoped that the authorities will try their best to put the scheme into practice. The cash receipts on all heads including last year's balance were Rs. 12,369-11 cts. and the expenditure was Rs. 8,207-63 cts.

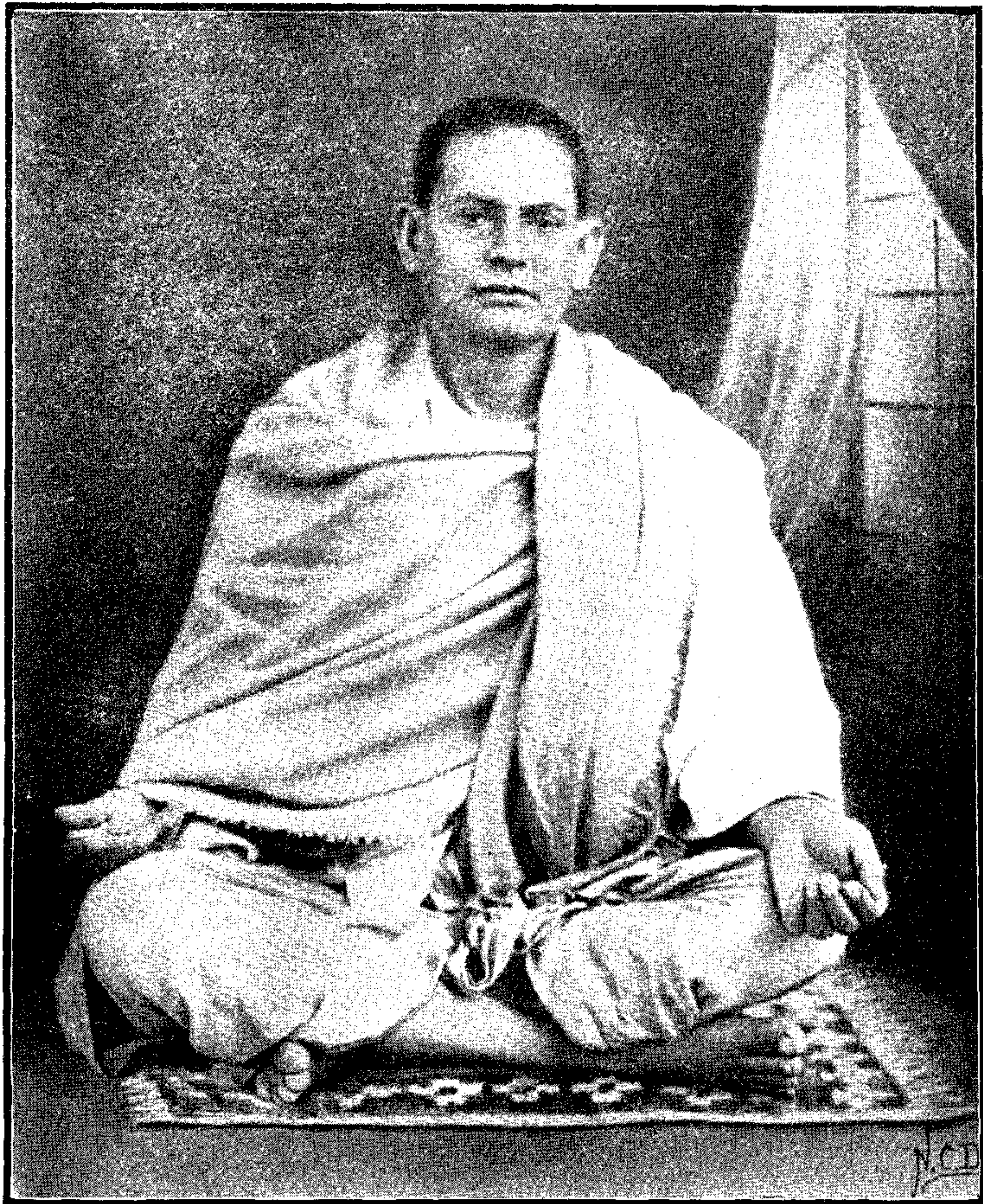
All contributions may be sent to *Hony. Secy., The Vivekananda Society, Colombo, Ceylon.*

R. K. Seva Samiti, Sylhet, Assam

The above Samiti completed its twelfth year of very useful service in 1928 of which a report is to our hand. It is a matter of great satisfaction to us that this Samiti has concentrated its attention on the work of village reconstruction along with other charitable, educational and religious activities. The Samiti started a school in Devpur, a village adjacent to the town of Sylhet, and three night schools in three different villages at a distance of seven or eight miles from the town. A very depressed class of people inhabiting Devpur, who lived on alms, have been so much improved morally and economically by the efforts of the Samiti that they at present earn their livelihood by their own labour and look down with contempt upon begging. The Samiti conducts three libraries in three different places. Five lantern lectures also were arranged in different villages by the Samiti. As in previous years, the *Gita*, the *Ramayana*, the *Mahabharata*, and the works of Swami Vivekananda were read and discussed. Towards general education the Samiti conducted six schools for boys and two schools for girls where altogether 127 boys and girls received education. Besides these, the Samiti has established two experimental night schools among the depressed classes. The Samiti conducts four dispensaries in different places where 5,383 patients were treated with medicine. The Devpur centre of the Samiti treated 68 cases of small-pox of whom 59 were cured, 6 died and three left treatment. It treated 52 cows also attacked with small-pox, of which 40 came round completely. The Samiti administered relief in three different villages in times of cholera. Nursing and cremation were also undertaken.

The present needs of the Samiti are the following:—(i) A corrugated tin-shed for housing the Middle English School of the Devpur centre, for which a sum of Rs. 1,500 more is required. (ii) A shed to be used as a waiting room for the female patients, costing Rs. 250/-. (iii) A dwelling-house for the doctors and the teachers, costing Rs. 1,000/-. (iv) Rs. 400/- for completing a tank. (v) A school-building and a prayer hall among the Patrakhasias of Dakshinkas costing Rs. 1,000/-.

Contributions may be kindly sent to *Secretary, Sri Ramakrishna Mission Seva Samiti, Sylhet, Assam.*



SWAMI PREMANANDA

R. K. MISSION FLOOD RELIEF WORK

We thankfully acknowledge receipt of the following donations from the 1st August to 13th September, 1929 :—

	RS.	A.	P.		RS.	A.	P.
Amount previously acknowledged	8,164	6	3	Sj. Satish Chandra Ghose, Madhipura	5	0	0
Sj. Bepin Behari Dey, Calcutta	10	0	0	Sj. Basanta Kumar Sen, Dashani	10	0	0
Mr. M. N. Pathak, Puri ...	20	0	0	„ Nibaran Senapati, Banitgoorni T. E.	10	0	0
„ Chaudhuri Raghur Narayan, Ushrahar ...	10	0	0	Mr. B. B. Biswas, Khairagarh	2	0	0
Sj. Shyamapada Banerjee, Kidderpur	2	0	0	Sj. Abanindra Nath Ghosh, Hashimpur	6	0	0
„ Tarapasanna Roy, Barisal	2	0	0	Chaksri Hari Primary School ...	2	0	0
„ Prahlad Chandra Dam, Mathabhanga	4	0	0	Midnapur Sevak Samity ...	12	0	0
Non-Official Flood Relief Committee with Ramakrishna Sevashrama, Tamluk ...	715	0	0	Sj. Kanai Lal Roy, Calcutta	1	0	0
Sj. Karunamay Smrititirtha, Kasba	10	0	0	Ramakrishna Vedanta Society, Calcutta	32	13	0
The employees of Messrs. I. I. Chrestein, Lakai ...	25	10	0	Sj. Nritya Lall Mukherjee, Calcutta	20	0	0
Syed Abdulla, Ranaghat ...	3	0	0	Mr. S. C. Lahiri, Calcutta ...	10	0	0
Telegraph Institute, Calcutta ...	50	0	0	„ M. R. Mukherjee, Calcutta	1	0	0
Sj. Hemendra Nath Dhar, Rewa	2	0	0	„ T. L. Subbier, Tirukkamgavoor	25	0	0
Sm. Himansu Bala Dutta, Bagerhat	5	0	0	„ D. P. Nathumany, Gangakhed	5	0	0
Mr. K. C. Chatterjee, Pegu ...	10	0	0	Bally Seva Samity	20	0	0
Sri Dhoj Rai, Rangamoot T. E.	5	0	0	Anonymous	2	0	0
Thro. Sj. Amrita Lall De, Shwegu	15	2	0	Behakair Ramakrishna Sevashrama	5	0	0
Ramakrishna Vivekananda Sevashrama, Muzaffarpur ...	6	0	0	Sm. Rajkumari Devi, Paita ...	25	0	0
Anonymous, Jamalpur ...	10	0	0	Rangoon Foundry Labour Association, Ahlone ...	25	0	0
Krishnananda, Allahabad ...	10	0	0	Sj. Prasanna K. Das Gupta, Kalia	10	0	0
Sj. Benode Behari Mandal, Ausgram	5	0	0	Mr. A. Gupta, Naragara ...	5	0	0
Mr. Gude Appa Rao, Yellamanchini	3	0	0	Sj. Bidhubhusan Chakravarty, Baria	2	0	0
Sm. Mrinalini Sen, Santipur ...	2	0	0	„ Jagadish Ch. De, Madanogalpura	4	0	0
Malkera Choitodih Colliery Staff	39	0	0	Head Master, Paniparal School	45	0	0
Kalabadha Bani Mandir ...	30	0	0	Sj. Dhanada Ch. Mitra, Hatkhola	5	0	0
Benares Bengalee Youth Flood Relief Committee ...	50	0	0	Thro. Sj. Hem Ch. Roy, Delhi-Delvangunj	32	6	3
East Bengal and Assam Flood Relief Committee, Ranchi	40	0	0	Bholananda Relief Fund, Khulna	2	0	0
Ramakrishna Satsanga, Satkhira	32	0	0	Sj. Ramendra Kumar Sen Gupta, Kalabandha ...	10	0	0

Supplement to Prabuddha Bharata

	Rs.	A.	P.		Rs.	A.	P.
Master Syam Sundar Pramanik, Calcutta	5	0	0	Mr. G. B. Kulkarni, Bombay	10	0	0
Miss Rama Pramanik, Calcutta	5	0	0	Mahata Yuvak Sangha ...	10	0	0
Sj. Hara Krishna Kolya ...	1	0	0	Sj. Bhupendra Kumar Bose, Calcutta	3	0	0
„ Bhusan Chandra Pal, Calcutta	5	0	0	Vivekananda Society, Calcutta	65	6	0
„ P. Raj Gopal, Baroda ...	35	0	0	Metropolitan, Institution, Bow-bazar Branch ...	55	0	0
Sm. Govinda Mohini Debya, Malda	1	0	0	Kalma Bharakar Congress Committee & Chhatra Sangha, Lakshmi K. High School	20	0	0
„ Durgamani Dasi, Calcutta	101	0	0	Sj. Ganga Charan Mukherjee, Monghyr	150	0	0
Sj. Siddheswar Saha, Calcutta	31	0	0	Jagaddal Seva Samity ...	10	0	0
„ Hrishikesh Ghosh, Sukhchar	25	0	0	Students, Railway H. E. School, Pahartali	25	0	0
Sm. Durga Sundari Devi, Calcutta (gold bracelet), valued	22	11	0	Sj. P. C. Basu, Razmak ...	10	0	0
Ramakrishna Sevashrama, Tamluk	85	0	0	„ Jitendra Nath Mallik, Ranchi	5	0	0
Students, Rampurhat Union School	64	5	6	„ Harendra Chandra Ghosh, Schachar	2	0	0
Sj. Hari Narayan, Allahabad ...	4	0	0	„ D. C. Chatterjee, Benares	100	0	0
„ Kumar Kishan Mukherjee, Uttarpara	2	0	0	„ Shaligram Bhargava, Allahabad	12	0	0
Sm. B. N. Devi, Dhanbad ...	2	0	0	Sm. Saroj Basini Devi, Sirajgunj	4	0	0
Bengalee Community, Bilaspur Ry. Station	50	0	0	Dr. P. C. Sur, Krishnagore ...	3	6	0
Military Accounts Association, Cawnpur	56	2	3	Sm. Maya Devi, Allahabad ...	2	0	0
Sj. J. N. Basu Roy, Madaripur	10	0	0	Sj. Nimai Charan Mukherjee, Kanfali	2	0	0
„ Aswini Kumar Ghosh, Raungoon	10	0	0	Students, Beros M. E. School	1	8	0
„ Manindra Nath Ghosh, Halmari T. E.	6	0	0	Sj. S. C. Gupta, Jamalpur ...	5	0	0
„ Rajmohan Das, Halmari T. E.	5	0	0	„ T. N. Deb, Soilerkanda ...	6	6	0
„ Satish Chandra De, Halmari T. E.	5	0	0	„ Radha Govinda Ghosh, Patna	10	0	0
„ Gajendra Chandra Pal, Halmari T. E.	3	0	0	„ M. L. Gossain, Pegu ...	10	0	0
„ Jiva Kantha Bose, Halmari T. E.	2	0	0	„ Janaki Nath Saha and others, Directors, Ambari Tea Co. Ltd., Calcutta ...	20	0	0
„ Upendra Chandra Pal, Halmari T. E.	1	0	0	Directors, Nuddia Tea Co. Ltd., Calcutta	10	0	0
A Sympathiser, Beharia ...	4	14	0	Mazilpur Sat Sangha, Jaynagore	60	0	0
Sj. Suresh Chandra Tapadar, Midnapur	2	0	0	Sj. B. B. Sen, Calcutta ...	2	0	0
„ Surendra Nath Mukherjee, Bhatpara	10	0	0	„ N. Datta „ ...	1	0	0
Head Master, Lakpur Simulia H. E. School	23	6	0	„ B. Datta, „ ...	1	0	0
Sj. Suresh Chandra Das, Jharia	1	0	0	„ B. Majumdar „ ...	1	0	0
Hindu Sabha, Bharari ...	15	0	0	Sir Gurudas Institution, Narkeldanga	40	0	0
Sj. Banku Behari Roy, Daulatpur	14	12	0	Sj. B. Rakshit, Calcutta ...	1	0	0
Sj. Atul Krishna Roy Chaudhury, Bangovindapur ...	10	0	0	Sukumar's mother, Dacca ...	10	0	0
				A Friend, Howrah	1	0	0
				Sj. Anukul Chandra Maitra, Beliaghata	2	0	0
				A Friend, Patenga	200	0	0
				Sj. Ashutosh Laha, Singair ...	32	5	0
				A Sympathiser, Ranaghat ...	3	0	0

Supplement to Prabuddha Bharata

	Rs.	A.	P.		Rs.	A.	P.
Students and Teachers, B. K. High School, Benodepur	10	0	0	Kamala High School, Calcutta	33	1	3
Sj. Surendra Nath Sarkar, Enayet Bazar, ...	10	0	0	Treasurer, E. B. and Assam Flood Relief Committee, Chandernagore ...	100	0	0
Rai Satish Chandra Chatterjee Bahadur, Krishnagore ...	5	0	0	Sj. Rajani Kanta Purakayastha, Mirashi ...	5	0	0
Sj. Rebati Mohan Singha, Hamiltongunj ...	3	0	0	„ Rohini Kumar Biswas, Jalpaiguri ...	16	0	0
„ Manoranjan Tagore, Ramgopalpur ...	2	0	0	„ Gobardhan Das, Pail ...	5	0	0
Dr. A. N. Datta, Berhampur ...	10	0	0	R. K. Sevashrama, Silchar ...	177	12	0
Thro. Mr. N. K. Bakshi, Simla	200	0	0	Major J. L. Sen, Silchar ...	4	4	0
Sri Sri Sinhabahini Mata, Calcutta ...	10	0	0	Nawgong Relief Committee ...	70	0	0
Sj. Chandra Krishna Ghosh, Ramkrishnapur ...	1	0	0	Thro. Mr. R. C. Chatterjee, Dacca ...	6	10	0
Students, Radhanagore Mazumdar Academy, Pabna ...	15	0	0	Baharpur Daridra Narayana Bhandar ...	100	0	0
Sm. Subba Lakshmi, Vayalur	10	0	0	Sj. Durgaprasanna Chatterjee, Calcutta ...	28	4	0
Sj. Giridhar Lal Manik Lal, Sankheda ...	10	0	0	Habigunj Relief Committee ...	50	0	0
„ Giridhar Lal Jayjivan, Sankheda ...	5	0	0	Cachar Relief Committee ...	1,650	0	0
„ Magan Lal Manik Lal, Sankheda ...	2	0	0	Sj. Gauri Charan Roy, Khasia Hills ...	10	0	0
„ D. C. Munshi, Pegu ...	5	0	0	Mrs. S. C. Roy, Calcutta ...	5	0	0
Dr. B. D. Mukherjee, Calcutta	20	0	0	Mr. K. H. Limaye, Ramtek ...	10	0	0
In memory of Mr. H. G. Mather by his sister, Bombay ...	15	0	0	Gentlemen of Namrup T. E. ...	12	8	0
Mr. C. H. Das, Kyaiklat, Burma ...	5	0	0	Hita Sadhan Bhandar, Muga-beria ...	10	0	0
Sj. Amrita Lal Bose, Syedpur	1	0	0	Sm. Nivanani Devi, Monghyr	15	0	0
Sabour Station Staff ...	2	12	0	S.D.O. On behalf of Victoria Dramatic Club, Narayan- gunj ...	310	9	0
Sj. Jananipada Mukherjee, Saroda ...	5	0	0	Sj. Sukdayal Kaput, Calcutta	5	0	0
„ Priya Nath Banerjee, Calcutta ...	5	0	0	Parsibagan R. K. Society, Cal.	13	0	0
„ Ramani Mohan Mitra, Maliara ...	25	0	0	Students' Shiksha Mandir, Cal.	2	3	6
Ramakrishna Sevashrama with B. K. High School and some young men, Benodepur ...	55	0	0	Mr. R. Anantaram, Shahadara Mills ...	27	0	0
A Friend, Pilin Estate ...	100	0	0	„ P. N. Sen Gupta, Bhulnasar	2	0	0
Mr. N. Kannaviran Pillay, Raub	102	4	0	„ N. C. Mazumdar, Upalti ...	5	0	0
„ K. K. Nanjappa, Kanjan	20	0	0	Assam Flood Relief Committee, Bhandara ...	600	0	0
„ K. Sen Gupta, Calcutta ...	1	0	0	Gentlemen, Hatigar & Khayrabari ...	51	11	0
Staff and Students, Normal School, Chittagong ...	14	10	0	Indian Staff with labourers, Konkhoya Collieries ...	20	0	0
Mr. P. N. Mallik, Calcutta ...	25	0	0	Jharia Raj H. E. School ...	10	0	0
„ A. N. Banerjee, „ ...	1	0	0	Sj. Kotiswar Guha, Algi ...	2	0	0
„ Mathura Prasad, Meerut ...	5	0	0	Bengalee Boys High Schools thro. R. K. Math, Delhi	153	0	0
Sj. Jnanendra Kumar Mitra, Calcutta ...	4	0	0	Sm. Nirupama Devi, Cal. ...	5	0	0
				Masair Yogananda Sevashrama	20	0	0
				Rai Saheb Raghunath Das, Allahabad ...	10	0	0
				Sj. Tulsidas Mukherjee, Purulia	2	0	0
				Thro. Vice President, R. K. Ashrama, Malda ...	150	0	0

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	Rs.	A.	P.		Rs.	A.	P.
R. K. Seva Samity, Nowabgunj	10	0	0	Sj. Dwarakadas Tribhubandas	101	0	0
Thro. Mr. M. K. Bose, Taungy	18	4	0	„ Amersey Damodardas ...	101	0	0
Mr. S. S. Blolanth, Cawnpore	25	0	0	„ Chunilal Bhaichand Mehta	101	0	0
Account Offices' Association, Bengal, Post & Telegraph Branch	100	0	0	„ Rustomji F. Kerawalla ...	101	0	0
Danabhandar Merchants, Ka- thiawar Gujrat Flood Re- lief Committee	1,000	0	0	„ Bhasanji Molraj	101	0	0
Rashtriya Stree Sabha, Eombay	1,000	0	0	„ Tulsidas Vallavdas	100	0	0
Bombay Bengali Jewellers' As- sociation Flood Relief Committee	501	0	0	Messrs. Kotak & Co.	51	0	0
Cotton Merchants & Muka- damas' Association, Bom- bay	500	0	0	Sj. Anarlal C. Saha	25	0	0
A Parsee Friend, Poona	500	0	0	„ Rustomji Jamshedji Mehta	25	0	0
Dacca Relief Committee	200	0	0	Staff, Bombay Life Assurance Co.	7	3	0
Karimgunj R. K. Seva Samity	146	3	0	Sj. Dilrajadhyaksha	5	0	0
R. K. Mission Seva Samiti, Sylhet	346	5	0	Mr. Jehangir F. Pacca	3	0	0
Baliati R. K. Mission	55	0	0	A. B. C.	2	0	0
Staff, Chittagong Co. Ltd., Sirajgunj	5	0	0	Mr. Manisankar M. Mehta	1	0	0
Sm. Gajamukta Chowdhurani, Patenga	8	0	0	„ Madhusudan M. Mehta	1	0	0
Sj. Gangasaran Rustogi, Bijnore Manager's Office, E. B. S. R., Baroda	5	0	0	„ K. K. Mukherjee	1	0	0
Head Master, Bolpur H. E. School	16	10	0	Thro. Sj. Rebati Mohan Bhatta- charya, Bawdwin	19	0	0
Sj. Prannath Aga, Saharanpur Boys, Jamtara	5	0	0	Technical Institution A. B. R., Pahartali	5	10	0
Sj. Radhaballav Saha, Cal.	1	0	0	Carriage Shop, do.	24	6	0
Dr. K. C. Singha, Singapore	15	0	0	Sm. Suhasini Hait, Hanschara	10	0	0
Sj. Bhagawat Sahaya, Moth	1	0	0	„ Apurbamayee Gayen, do.	10	0	0
Sj. Ranjit Sinha, Siratha	5	0	0	„ Giribala Gayen, do.	10	0	0
„ Ramesh Chandra Roy Chaudhury, Pakokku	5	0	0	Sj. Dhananjay Gayen, do.	20	0	0
<i>From Bombay :—</i>				„ Nripendra Nath Sahoo, Cal.	50	0	0
A. B. Flood Relief Committee	140	0	0	Tamulia M. V. School	5	5	0
Messrs. Rathi & Co.	50	0	0	Sj. Santi Sagar, Mirzapur	10	0	0
„ Bhai Das Kurson Das & Co.	101	0	0	Dr. N. K. Das, Yandoon	10	0	0
„ Abubaker Abdul Raha- man & Co.	101	0	0	Sj. Umesh Chandra Dutt, Peari- nagore	10	0	0
„ Arjan Khimji & Co.	101	0	0	„ Atul Prasad Sen, Lucknow	150	0	0
„ Ramdas Khimji & Co.	101	0	0	„ Jogesh Chandra Acharya, Badalgachi	15	0	0
Sj. Kusal Chand Gopal Chand	101	0	0	„ Bhupendra Chakravarty, Agartala	2	0	0
Mr. K. S. Nicholson	101	0	0	„ Pasupati Bose, Calcutta	5	0	0
				„ Anukul Chandra Mitra, Beliaghata	25	0	0
				Students, Nivedita Girls' School, Baghbazar	40	9	0
				Servants of India Society, Bombay	2,225	0	0
				Sj. Narainbhai Keshavlal, Petlad	4,990	0	0
				„ Kali Kinkar De, Saloo	0	8	0
				„ Manindra Chandra Ghosh	0	14	0
				... ..	29,334	5	0