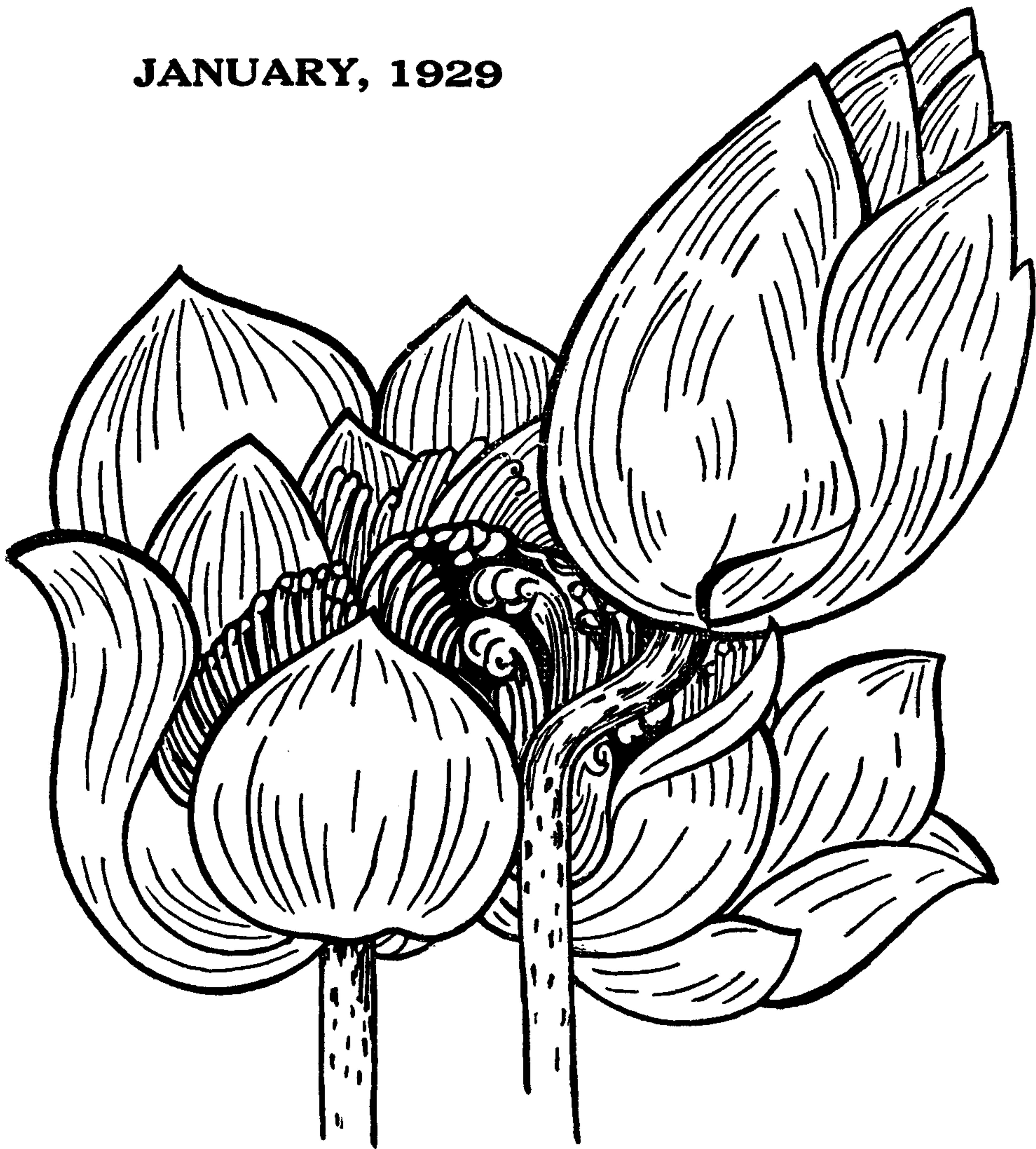


JANUARY, 1929



Prabuddha Bharata

OR AWAKENED INDIA

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“उत्तिष्ठत जाग्रत प्राप्सव वरान्निबोधत ।”

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

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Volume XXXIV



Number 1

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UNPUBLISHED LETTERS OF SWAMI VIVEKANANDA

V

(To an Englishman)

New York,
24th April 1895.

. . . . I am perfectly aware that although some truth underlies the mass of mystical thought which has burst upon the Western world of late, it is for the most part full of motives unworthy or insane. For this reason, I have never had anything to do with these phases of religion, either in India or elsewhere, and mystics as a class are not very favourable to me. . . .

I quite agree with you that only the Advaita Philosophy can save mankind, whether in East or West, from ‘devil worship’ and kindred superstitions, giving tone and strength to the very nature of man. India herself requires this, quite as much or even more than the West. Yet it is hard uphill work, for we have first to create a taste, then teach, and lastly proceed to build up the whole fabric.

Perfect sincerity, holiness, gigantic intellect, and an all-conquering will. Let only a handful of men work with these, and the whole world will be revolutionised. I did a good deal of platform work in this country last year, and received plenty of applause, but found out that I was only working for myself. It is the patient upbuilding of character, the intense struggle to *realise* the truth, which alone will tell, in the future of humanity. So this year I am hoping to work along this line—training up to practical Advaita realisation a small band of men and women. I do not know how far I shall succeed. The West is the field for work, if a man wants to benefit humanity, rather than his own particular sect or country. I agree perfectly as to your idea of a magazine. But I have no business capacity at all, to do these things. I can teach, and preach, and sometimes write. But I have intense faith in Truth. The Lord will send help and hands to work with me. Only let me be perfectly pure, perfectly sincere, perfectly unselfish.

“Truth alone triumphs, not untruth; through truth alone stretches the way to the Lord” (Yajur Veda). He who gives up the little self for the world will find the whole universe his. . . . I am very uncertain about coming to England. I know no one there, and here I am doing some work. The Lord will guide, in His own time.

VI

(To an Englishman)

New York,
(Undated).

“Truth alone triumphs, not untruth. Through truth alone lies the way to *Devayanam* (the way to God).” Those who think that a little sugar-coating of untruth helps the spread of truth, are mistaken, and will find in the long run that a single drop of poison poisons the whole mass. . . . The man who is pure and who dares, does all things. May the Lord ever protect you from illusion and delusion! I am ever ready to work with you, and the Lord will send us friends by the hundred, if only we be our own friends first. “The Atman alone is the friend of the Atman.”

Europe has always been the source of social, and Asia, of spiritual power ; and the whole history of the world is the tale of the varying combinations of these two powers. Slowly a new leaf is being turned, in the story of humanity. The signs of this are everywhere. Hundreds of new plans will be created and destroyed. Only the fit will survive, and what, but the true and the good, is the fit?

VEDANTA IN BRAZIL

BY INDU BHUSAN CHATTERJEE, B. L.

“Up, India, and conquer the world with your spirituality.”

As Ekalavya of the *Mahabharata* without the knowledge of Dronacharya set up his image in the forest, adopted him as his Guru and thus acquired skill in archery, so to our surprise we find the Ramakrishna-Vivekananda ideas manifesting and developing in distant Brazil without any effort on the part of the Ramakrishna Order or India. But the light walketh, the truth revealeth and the Lord worketh out his own path.

In Brazil they have a monthly journal in Portuguese called *O Pensamento* which in English means *The Thought*. It is published from Rua Rodrigo Silva, No. 40, São Paulo. Mr. A. O. Rodrigues is the editor of the journal. They have also a Society named *Circulo Esotorico da Communhão de Pensamento*, which is devoted to the study of Science, Philosophy and other higher branches of knowledge. They sent out a representative to India before 1909 and the propagation of the Ramakrishna-Vivekananda idea in Brazil had its beginning in his studies and observations.

The Gospel of Sri Ramakrishna and Swami Vivekananda's *Raja Yoga* were translated into Portuguese in 1909 with the permission of the Vedanta Society of U. S. A. and were published by the above-mentioned Society (*Circulo Esotorico etc.*). In the Spiritualist Temple of the *Circulo Esotorico etc.* the picture of Swami Vivekananda has been installed between those of the “Masters,” and as Mr. Rodrigues informs us, the Swami is dearly loved by the entire membership of the *Circulo Esotorico etc.*, numbering 43,000 men and women. He further tells us that these members “have the perfect notion of the life and ideas of Ramakrishna and Vivekananda.” He has kindly sent us a picture of Swami Vivekananda, which they have printed there.

From the journal *O Pensamento* it is found that the lives and teachings of Sri Ramakrishna and Swami Vivekananda have been made special subjects of

study by many, and quotations are often made from their sayings. Its pages are teeming with Vedantic ideas and extracts from the Gita. Mr. Rodrigues writes that Vedantic ideas are much loved by the Brotherhood (*Circulo Esotorico etc.*), because the truer—spiritual—independence is a supreme need of the human mind and “the Vedantic ideal offers a promising key to this independence on this physical plane.”

Mr. Miguel Karl of the Brotherhood came to India in 1926, impelled by a desire for Realisation, and resided in Darjeeling for a year, practising Yoga under the guidance of Swami Yogananda Saraswati. In his new book *O Espiritualismo na India E a Philosophia Vendanta* he devotes a chapter to Swami Vivekananda and has given a short history of the Ramakrishna Mission.

Awake, arise, India, the world is looking up to you for guidance. The trumpet call of Swami Vivekananda has reached the distant shores of the Amazon, and they have turned their attention to the spiritual treasures of India.*

LEST WE FORGET

BY THE EDITOR

I

For some time past, we have felt the necessity of facing a very delicate question. An answer to it cannot be delayed any longer. The question is: In what relation does India stand to the West in spiritual achievements? Is India spiritually superior to the West? Or is she only an equal or even inferior? Much depends on what we can answer to it. Whenever we have urged on our countrymen to hark back and adhere to our eternal ideals, the unvoiced retort has come to us: “If in spite of your efforts through thousands of years, you are spiritually no better than the West,—and materially you are evidently inferior,—what is the use of sticking to religion? Better follow the policy of the West. You may thereby reach equality with the West, as Japan is doing. At least you will have some earthly prosperity.” We know this is the voice of despair and is not seriously meant. If we can be assured that in spiritual matters at least, we stand superior to other nations, we may yet

keep our faith in our spiritual ideals intact and face all situations with a courageous heart. For surely, surely, no Indian is so fallen yet as not to feel the superior value of spirituality. Our own answer we may give at once: We earnestly believe that India is superior to the West in spirituality. We know there would be a chorus of protest against our answer from some quarters. But that would be because the protestors do not know what spirituality really is.

The past year has been one of strife and struggle for us,—not external, but mental. As our readers may have noted, last year our efforts were mainly concentrated on fighting certain harmful ideas that had been gaining gradual currency in India. India has no end of troubles. In all departments of her life, new problems have been continually cropping up. The political and economical struggles alone would have been enough for her. But unfortunately, even some of her fundamentals are being called in question. “Indian culture is

* We are informed that there is a Vedanta Society in Buenos Aires in Argentina, and that some books of Swami Vivekananda have been translated into Spanish and published in Argentina and Chile, S. America.—Ed.

no good. Let religion go. The less of it, the better. Look at the West, how she is prospering untrammelled by religion."—So some have been preaching, and they are Indians themselves. We had to fight these ideas according to our light and capacity. We find them wrong and harmful. They are misleading and may lead India astray, if not properly checked.

It is not in a vain-glorious mood that we are trying to prove the spiritual superiority of India. No nation can live and grow without some unique achievements to her credit. We are not speaking here of essentially commercial nations who have no distinctive culture of their own and whose main energies are given to acquiring earthly prosperity. A nation's real worth lies in her culture. It is culture that gives precedence to a nation. If India is to occupy a prominent position in the assembly of nations, she has to make unique contributions to the culture and civilisation of humanity. Of course, she has some unique achievements already to her credit, which the world admires highly. But all those belong mainly to her past. The world is tardy and reluctant to expect any modern contributions from India. No nation, however, can long trade on her past. India also cannot. What then can she contribute in the present age? Does she possess anything which the world does not possess? Can she give anything for which the world is yearning? Our art, science, literature, economics, social polity, all these have their uniqueness. But they are not enough to earn the gratitude of the world. The rest of the world has enough of art, science, etc. If India's secular achievements are attracting the admiration of the world, it is because of the spiritual conception that underlies and tinges them. The spiritual vision, of which only a glimpse is reflected in our art, science, etc., that the world wants in a full and living form. A few sparks are not enough to earn the special recognition and homage

of mankind. A flood of light is wanted. Where can we get it if not in Indian spirituality? The treasures of spirituality the world is eagerly looking for. Religion, then, should be our special contribution to the civilisation of the world. We have therefore to specially emphasise this aspect of our national life. This will be our bulwark in the days of depression and struggle,—the thought that we also have some unique attainments to our credit. This is *Sraddhā*. Without this *Sraddhā*—self-respect and self-confidence—we shall be spineless and grovel in the dust, and be at the mercy of chance forces. That is why we are so eager to claim spiritual superiority for India. We feel the urgent necessity of this *Sraddhā* for the upliftment of the Indian nation.

This is not, however, the only reason. We hold that without a spiritual basis, the edifice of the Indian nation cannot be built. Religion is the one source, from which unlimited power can be drawn for the tremendous work that lies before India. That is also the one bond of unity, and the one trumpet call that can galvanise the sleeping masses. But before and in order that we can regain ourselves, it is absolutely necessary that we should have faith in our national heritage and pride in our achievements. The question of questions is therefore: Are we really more advanced spiritually than other nations? Do we know and possess more spirituality than the West? This question requires a clear and convincing reply.

II

But at the very outset of our reply we are faced with a consideration. Suppose that India is spiritually superior. But can she contribute spirituality to the other nations of the world? Spirituality is an inner thing. It must grow of itself within every man's heart. It cannot be given by one man to another. Wherever there is spirituality

it is an independent growth directly from the heart of God ;—it has not been transposed from one country to another.—Such is the argument. Is it a correct one? If it be, then in spite of superiority, India cannot make any spiritual contribution to the world. To earn other nations' gratitude and respect, she will have to offer grosser things than spirituality,—art, science, literature, mechanisms, etc. The argument, however, is only specious. It is not quite true. First of all, it is wrong to think that spirituality cannot be given. Swami Vivekananda repeatedly declared that spirituality can be given, just as a flower or any other tangible object can be given by one to another. Sri Ramakrishna and Swami Vivekananda did give spirituality in this way, and the receivers felt clearly and intensely that they had received spirituality. It is true that spirituality is a relation between the individual soul and God. But God is also in every man. And if any one has his spiritual powers sufficiently developed, he can surely rouse up Divinity in others. All great spiritual masters have done this, and their disciples also have done this in lesser degrees. Secondly, what is spiritual help? It is often supposed that since God is everywhere and the Eternal is already within us, it is an easy task to make one's way to God. Such, alas, is not the case. God is nearest to us. He is everywhere. But he alone knows why he has so hidden himself. He dwells in the centre of an extremely complex labyrinth. He does not want himself to be easily found out. Mysterious are the ways of God. We can know his ways from those who have known him intimately. Sri Ramakrishna tells us that God does not want that men should know him easily, for, then they will no longer help to continue the world by propagation and worldly activities, and God very much wants that this creation, his *lila*, should continue. Any way, it is certain that the way to God is not an open, straight

road, but very narrow and complex. This path one can scarcely find by one's own efforts. The experience of India for the past many thousand years has been that without an experienced and skilful teacher, it is almost impossible for a man to find his way to God, so much so that *Guruvāda* is now recognised as an integral part of spiritual wisdom. The reasons are not difficult to find. One mistake that most are apt to make is to conceive some supermundane sphere as the goal of life's attainments. Most people take heaven as the goal of religion. The old heavens may not satisfy them now. But new heavens do,—the heavens of the occultists, spiritualists and theosophists. They talk of this plane and that plane, of the peculiar beings and departed spirits that dwell thereon. These new conceptions are infectious. They seem so cogent, so satisfying. This, however, is not spirituality. That way God cannot be found. We may succeed in discovering new worlds, just as we may discover some new island or an unknown part of a country. But neither the one nor the other is in any sense spiritual. On the other hand, such curiosity is a great obstruction to spiritual knowledge. Many people have their spiritual progress stopped by it. Expert advice and guidance would be extremely helpful here. Then there is the mind, so complex, so elusive and so hard to understand and control. There are subtle worlds, subtle beings and subtle forms of internal and external nature. Real spirituality consists in cutting one's way through all these, transcending them, and becoming united and identified with the Spirit that is beyond matter and mind. But is such a straight course easy to take? Many are the distractions and temptations that beset the path of the aspirant. Our mind is extremely susceptible to them. Even the paltry riches of the earth are enough to turn our heads. We are very easily led away from our ideals by the prospects of earthly gains and enjoy-

ments. The attractions of the supermundane worlds are a thousand, thousand times more strong and tempting. Is it easy to withstand them? Here again expert advice is necessary. Otherwise slightest mistakes may ruin our spiritual career and set back our progress by several lives. That is why the Upanishad has declared that this path is difficult to tread and as sharp as the blade of a razor. Only an absolute steadiness of balance, without the slightest inclination to any direction, can make it possible for any one to cross over. This caution cannot be learnt by oneself. It may be said that one will learn it through experience. Alas, we are so constituted, so thick is the veil laid on our soul by *Mâyâ*, that we do not remember what we experienced in our past lives. How then can we hope to profit by experience, if the experience is clean gone from our memory? We have to profit by others' experience. Another stumbling block is that we are often apt to take a stage on the way as the ultimate goal itself. Until one has realised God, one cannot at all conceive the nature of God-realisation. A slight change in our mind, a most hazy glimpse of the Infinite, in fact, a slight loosening of the bonds, often make us think that we have already reached the goal. That is why, in these days, any man, of even slightly extraordinary nature and attainments, is acclaimed as a *Rishi*, a sage. Those who know smile at such childishness. God-realisation is not so cheap. A tremendous change in the present condition of our mind is necessary before we can approach the feet of God. This required change is so profound and revolutionary that the worldly man, however intellectual he may be, is quite incapable of conceiving it. It is no wonder that he will be apt to look upon any one who is only slightly above him as a spiritual master. Even the *Sâdhakas* are easily misled. Perhaps through hard struggle their mind has reached a state of partial

calmness. This calmness seems so different from the habitually turbulent state of the mind, that they are misled to think that they have reached the state of highest beatitude. Calmness, light and joy, all these when they first dawn on us easily mislead. We are always so eager to reach the destination and have done with the strenuous journey, that our very expectations often delude us. Then again, who can count the vagaries of the mind? Strange shapes it will take as it will be sought to be moulded into a desired form; and we would be scarcely able to make any head or tail of them. Only expert guidance then can help us out.

So we see that the facile idea that since God is in every heart, spirituality will grow of itself without external help, has little practical value. We rather find that whereas in other matters, material and intellectual, outside help can be sometimes dispensed with with impunity, in spiritual matters, the help of a teacher is absolutely necessary. Without the spiritual teacher, little progress is possible. It may be asked here: Who was the first teacher in India? How did he acquire *his* spiritual knowledge? To this the answer of the Hindu scriptures is clear, though it may not convince the modern sceptic. The Upanishads, *Purânas* and *Tantras*, all that describe spiritual wisdom, are unanimous in their assertion that originally this knowledge was imparted to men by God himself. Not to ordinary men. Those men were specially created by God to be the bearers of spiritual wisdom to mankind. Even now such messengers come to the world from time to time; they are called *Avatâras* (Divine Incarnations). However that may be, it is certain that *practically* the majority of mankind have to seek help of their enlightened brothers in gaining spiritual wisdom. It is true that what we gained in our past lives remain in our mind as *Samskâras* (impressions and tendencies). It is also true that under favourable circumstances and at a slight

inspiration, they can flash in our mind and become active again. But from this it must not be inferred that all spiritual wisdom will be thus manifest in our mind. Only the already acquired return to us so easily. But all new advance has to be made through bitter struggle. And that struggle, as we have seen above, can become fruitful only through the advice and co-operation of an illumined teacher.

India, therefore, can help the world greatly if she has any real spiritual wisdom in her. Only those Indians who are rich in spiritual experience, would be able to render the greatest help. But minor help can be given even by less qualified Indians. They may teach the difference between spirituality and mere psychic inquisitiveness; they may propound the philosophy of spirituality; they may teach the rationale of spiritual development; and they may demonstrate by their own practice the qualifications of spiritual life. Guidance in all these the world urgently needs, and it is our conviction that India can furnish that guidance. And nothing would be a greater service than this. We may serve others physically and mentally. We may heal their body or impart intellectual, secular knowledge to them. But these are only temporarily beneficial to men. The lasting good is spiritual. Whoever does that good earns eternal gratitude and the highest, even worshipful, regard. India has done that service to most Asiatic countries in the past ages. Is she going to render a similar service to the West in the present age? We hope and believe, she is.

III

For, as we have stated at the very beginning, it is our conviction that India is spiritually superior to the other races of the world. How do we know it? But what is spirituality? To most of us it is a vague expression; and it is thus often fancifully interpreted.

We have seen above how differently it is conceived by people through their errors or proclivities. We have also hinted at its true significance. *It is the consciousness of oneself as pure spirit, devoid of and beyond body and mind, and feeling and acting accordingly.* We feel ourselves almost wholly as the body. We feel ourselves as mind also, —the lower mind. And behind the body- and mind-consciousness, looms vaguely the consciousness of a transcendent entity which is the real spirit. But this consciousness is so faint and indefinable that the moment we try to clarify it, it eludes us. The reason is obvious. In our present condition, any such clarification can only be a mental effort: we try to define the Atman, the spirit, with the mind. But mind is limited, it is essentially material, unconscious. How can it perceive the spirit? So what happens when we try to know our self is that we feel ourselves as body or a mode of mind. We do not feel ourselves as pure spirit. To be truly spiritual, therefore, we have to master the secret of transcending body and mind and know ourselves as spirit. This is spirituality, this is spiritual wisdom. It requires long practice, lasting through many lives. It requires eradication of desires; it requires absolute concentration of the mind. Only thus can we transcend the limitations of mind and matter and establish ourselves in our real, eternal state. When we have reached that state, we feel ourselves as absolutely separate from the body and mind, like a sword in its sheath or a dry nut within its shell. Of course, in the transcendental state we do not even feel the existence of the mind and body and the world. But when we descend from that high state, we begin to feel their existence; but the consciousness of the essential separateness of ourselves from body and mind is never lost. Henceforth our thinking, feeling and action are no longer like the ordinary man's. The world is now transfigured for us. The

common man's motives no longer impel our thoughts and actions. Our thoughts and actions now partake of the nature of Divine thoughts and actions. We are now above death ; we feel it moving much below us like a dark cloud seen from the summit of a high mountain. Such is spirituality. It is nothing short of or unlike it. Those who deny the spiritual superiority of India, have often a vague idea of the nature of spirituality. One Indian gentleman who is proud of having wandered all over the world, and is at present busy trying to destroy the present India in order to build an India after his own heart, and who proclaims from time to time in a strident voice that the salvation of India lies only in imitating the West, once declared that Europeans are also as spiritual as Indians, because they also believe in going to church and have faith in priests, saints and prayers. Evidently the gentleman has not yet learnt to separate the grain from the chaff. Another Indian gentleman, living in London, once wrote to a Calcutta daily that the English are more spiritual than Indians, because the London policemen are so capable and the English people so energetic. Here also is the same confusion of ideas. Even Indian school and college boys now give vent to their infantile ideas about spirituality in the daily press and pass the complacent judgment that India is not more spiritual than the West. All these opinions are not, however, worthy of serious attention.

But lately Rabindranath Tagore also expressed an almost similar view in an article which was published in *The Modern Review*, December. In that article, comparing the East with the West, Rabindranath observes that it is true that the principal relations of Europe with Asia are those of exploitation, and that this exploitation is inspired by materialism and that the ruthless hunger of that materialism is unappeasable. It is ever on the in-

crease spreading its imperialistic and industrial tentacles all over the earth. It is a blood-sucker. Whoever comes in contact with it, is anguished and debased. It is magnificently efficient, but it does not draw our adoration ; it frightens and destroys, it cannot claim our homage. This is the Europe that is most prominently figuring before the eyes of Asia. But Rabindranath does not believe that that is the whole nature of Europe. Europe has another side in which she is truly spiritual. It is true she has lost faith in religion, but not in humanity. Tagore believes that in Europe the ideals of human activity are truly spiritual ; for these ideals are not paralysed by shackles of scriptural injunctions, or, to put it in other words, their sanction lies in the heart of man and not in something external to him. In Europe man is pouring forth his life for knowledge, for the land of his birth and in the service of humanity, through the urge of his innate ideals. It is this attitude of mind which is essentially spiritual. True spirituality gives us freedom. The soul of Europe is not recognising any limitation to its capacities ; it denies the insurmountability of nature's laws and defies death, the fear of which nature has instilled into every heart. Thus in the European mind materialism and spirituality are equally prominent. The two are ever fighting each other and spirituality is never acknowledging defeat. In short, the whole nature of man is awake in Europe, for in man there are both the materialist and the spiritualist.

Such is Tagore's estimation of Europe. His words deserve careful consideration. But a tree is known by its fruits. If there is indeed so much spirituality in Europe, how is it that her contact with other peoples is so devastating? How is it that whenever her politicians desire to enslave Oriental nations, entire nations march out in jubilation? Where does her spirituality go then? Why did the nations of Europe so gallantly fly at each other's

throat and are even now preparing enthusiastically for another Armageddon? It is not a small and isolated section of people merely, that was and is responsible for this state of things. The bulk of the Western nations were and are behind it. We do not at all mean that there are not fine spiritual souls in the West. There are. But they are in a hopeless minority and their life and ideas do not much impress the Westerners. The overwhelming majority of people do not tend towards spirituality. They are pre-eminently material and intellectual.

That our estimation of present-day Europe is not wrong is borne out by C. F. Andrews in a letter which he wrote to the Indian press a few months ago. In it he says:

"The West has now become far more hardened and materialistic than it was before. It has thrown aside all the sentiment that was prevalent in the earlier days, some 8 or 9 years ago and has settled down to hard business. I found in France the strongest spirit of economy everywhere prevailing, and at the same time a determination to raise the standard of living to the highest degree of comfort and enjoyment, at the expense of other people. Undoubtedly the people of Europe have become more absorbed in gaining wealth than ever before.

"When the Poet Rabindranath Tagore was in Europe in 1920 to 1921, he received everywhere a reception which would only be compared to that of a great monarch or a great prophet. His words were listened to with eager and rapt attention, and he was asked on every side to give the message of the East which should help the West in its hour of darkest despair.

"Now, however, the glamour of those days has passed, and the West has again, become fully self-satisfied and eagerly industrious. It is determined that there is no other way of immediate salvation except by material means and through material resources. Each country is striving to the utmost of its capacity to get rich, and this means very hard work and laborious days spent in the office or the workshop, while when the work is over pleasure begins its round far into the late hours of the night. The life that I saw when crossing the Con-

tinental and also in London itself, where I am now residing, is one incessant toil both of pleasure and business. The whole of the day and a large part of the night are taken up either in enjoyment or in earning money. Very little leisure is left over for either sleep or rest or meditation.

"It is a strangely different life to-day from that which is being led in the East. In the East the pace of modern life such as is experienced in London or Paris has become quite impossible, and climatic conditions would render such a life unbearable, but apart from these factors the soul of the people of India would revolt against such an emptiness of spiritual aim and endeavour.

"To me personally, after a quarter of a century of Indian experience, this Western life has become intolerable because of the speed and haste and vanity, for surely man was not intended by God merely to race through day after day his existence without any further end in view than to make money and to spend it. Surely God never intended man or woman to go through the whole length of days and nights without one thought of Eternity or of the deeper things of the soul. Even though the East may remain comparatively poor in earthly riches compared with the rapidly growing wealth of the West, yet the East has not lost the pearls of great prices, namely, the inner life of the soul.

"It is true that in the West itself all good people are at one in lamenting this rush and hurry of modern existence. All good people cry out at the futility of the modern life of pleasure without any spiritual end in view, but all the same those who cry out against it become themselves involved in it and their ceaseless lamentation is without effect.

"What will be the end? It is difficult to see where the present haste and luxury are leading, but it is clear at least that when the West has learnt to the full the bitterness of the course on which it is proceeding to-day it will turn once more to the East with a greater seriousness than before; and when that time comes the East will need to have its own message clear and true and be able at the same time to sympathise with the difficulties and trials of the West."

The fact is what Tagore considers as spirituality of the European mind is not really spirituality, but mainly physical courage, intellectualism and moral

idealism. It is the lure of ideas, not of spiritual realities. Materialistic people are strongly attracted by material, concrete things and the joys derived from them. They run mad-like after them. Those of a higher plane are intellectual. For them ideas have a similar attraction. When a scientist devotes his life and energy to the acquisition of knowledge, it is not spirituality, but intellectualism. When people work for humanity, that is also predominantly ideal and therefore intellectual and moral, *unless* they look upon men as God himself and seek to obliterate the human aspect of humanity. When exploration parties fly to North and South Poles with every prospect of death before them, the motive power is intellectual and not spiritual. When Westerners laughingly launch into hair-raising adventures, the impulse is not spiritual, but the joy of the realisation of physical and mental strength. Intellectualism is impatient of obstruction. It runs mad-like after ideas. But mere intellectualism cannot produce that emotional attitude to which the whole world appears suffused with Divine radiance. That is why we find that in spite of great intellectual development in the West, the Western peoples cannot overcome conflict either among themselves or with other nations. Intellectualism affects only the surface of the mind; it does not go deep enough. It may prove either good or evil according as it is used. Like material power, intellectual power also can be either beneficial or harmful. The only certain and sovereign good is spiritual. For the acquisition of that a different mental training is necessary than physical courage, intellectualism or moral idealism, and quite a different attitude towards life and the world. And that training India has been giving to her children through immemorial ages, and here lies her superiority to the West.

The difference between spirituality and intellectualism lies in the fact that

whereas intellectual quests have no necessary reference to an ultimate reality, spirituality can never subsist without recognising an eternal existence, called God (realised as either person, superperson or absolute), who is considered as all in all, the one object of heart's desire, in whose realisation the world is lost for ever, and therefore, in our efforts for whose realisation, we continually try to negate and forget the world of phenomena. The one great distinctive feature of religion or spirituality is that in it our whole being yearns for God as a *person*, not as an *idea*. The relation and motive are pre-eminently emotional and not intellectual, as when a man seeks for his lost beloved. It is our heart, our entire personality that is engrossed in the search; and the object of this search is not conceived as an idea, however noble and great, but essentially as a person, to whom we may relate ourselves emotionally in various ways. The other distinctive feature which derives naturally from this is that in one form or another the validity and value of the world are wholly denied and negated. The monist will categorically deny them; the dualist will virtually deny them, though not theoretically, for the world as it exists, with its manifold phenomena and interests, will have no attraction or use for him when he will realise God. Thus a whole-souled yearning for God and a denial of the universe are the distinguishing features of spirituality. Do the enterprises of the European mind to which Tagore refers, possess these characteristics? Does the mentality of the West tend towards them? We do not think they do. Hence we consider them as not spiritual, but only intellectual and moral. Not all kinds of freedom are spiritual. That freedom alone, in which there is no consciousness of the world and its interests, is spiritual. It is dangerous and extremely misleading to infer spirituality from the existence of freedom. Even animals have

freedom. Where do we draw the line between animality and spirituality?

To spirituality, the world is non-existent, and only God exists whom we are to know, love and be united with. Neither service nor idealism has anything to do with it. Nor can a relation with the derivatives of God, as nationality and humanity are sometimes conceived to be, be considered spiritual. The relation must be *directly* with God, not indirectly and with none else. Only then will it be spirituality. To our ordinary consciousness, moral idealism, patriotism, philanthropy and philosophical quest appear superfine and we forget the great difference between them and spirituality. This difference is clearly felt only when we seek to realise God ourselves. We then find that the tendencies and motives that lie behind intellectual and moral idealism are far different from the longing and love that we should feel for God. That is not to say that such idealism cannot be utilised for the purpose of God-realisation. For that, spiritualisation is necessary through Karma Yoga or service of God in man. But in all cases, the objective is God and not man or the world. Swedenborg nicely draws out the distinction between morality and spirituality in these words: "Moral life is lived either for the sake of the Divine, or for the sake of men in the world. The moral life which is lived for the sake of the Divine is spiritual life; both appear alike in the external form, but in the internal they are altogether different. One saves man, the other does not save him; for he who lives a moral life for the sake of the Divine, is led by the Divine; but he who lives a moral life for the sake of men in the world, is led by himself."

IV

The main attempts of India have been devoted to making those two things which we have mentioned as the distinctive features of spirituality, real

in the life of her children. God is real, the world unreal; renunciation is the only way to Divine realisation: this is the burden of India's life-song. From very ancient times, India has been tirelessly teaching her children these supreme lessons by examples and precepts. Not only have the philosophy of them been expounded, but practical means also have been provided for their realisation. India has learnt the supreme art of the spiritualisation of life and experience. This is the secret of all spiritual achievement. Every moment of our life and experience has to be related to God. "All that is in this universe should be covered by God." We have to spiritualise our relationships with our dear ones, our parents, brothers, sisters, wife, children, friends. We have to look upon all men and beings as Divine. All actions have to be conceived as the worship of the Lord. And all efforts, thoughts, feelings, achievements, body, mind and soul have to be dedicated everyday at the feet of the Lord who is the only reality and truth. By such continued practice, from day to day, from life to life, do we at last attain the Supreme Illumination. This practice has been inbred into the very blood of the Indian people. It is always there, working sometimes consciously, sometimes subconsciously, even amongst the lower strata of society. Some may have been neglecting the practice in the present times, being demoralised by Western contact. But the masses still believe in it; the great religious bodies believe in it; and it lives very potent in the subconscious mind of entire India. Witness, for instance, the several national movements during the last two decades: all of them have sought, in one form or another, to spiritualise their political struggles. This is characteristic of India. Our national workers are many of them more or less religiously inclined; their centres of work are often *Ashramas*, with a religious atmosphere about them. This

habit of spiritualisation has achieved wonderful results in every age in India. This has made possible the birth of great saints even among most ignorant and neglected castes in India. The greatest spiritual giant of the modern age, Sri Ramakrishna, was born in a village which can scarcely be called cultured and enlightened. Yet not only was Sri Ramakrishna born and nurtured there, but his parents, relatives and some of his neighbours also were profoundly spiritual. Even ignorant village women were found to possess deep spiritual insight. How were these possible? Because the secrets of spirituality had been intensely propagated among all sections of Indians. The bulk of our people may be hide-bound by *Shāstras* and may not evince the apparently excellent freedom of thought existing in the West; but even the poor villagers of India enjoy a kind of freedom, to which even the highest intellectual freedom appears as bondage.

The habit of spiritualisation necessarily engenders the habit of symbolisation. Spiritualisation is possible only in cases where the spiritual reality contemplated already exists, though hidden from the ordinary vision. Thus we can spiritualise our relations with men and the world, because these attractions have at their root the attractions of God. "It is not for the sake of the husband that the husband is dear to the wife, but for the Self that is in the husband. It is not for the sake of the children that children are dear to their parents, but for the Self that is in them. It is not for the sake of money that money is dear to man, but for the Self that is in money. It is not for the worlds that the worlds are dear to men, but for the Self that is in the worlds." Why do we love the world? Because the world is really Divine, and our being cannot forget its essential unity with it. But when we come to the details of our everyday life, we cannot

easily spiritualise them. Here comes the need of symbolisation.

The world and its things become symbols of Divinity. This habit of symbolisation is deeply ingrained in the Indian nature. And in fact, without this habit, little spiritual progress is possible. The Indian mind revels in symbols. Symbols are not always imaginary. It almost seems as if God has made things in a symbolistic spirit, preserving affinity between the higher and the lower creations. Every object is sought to assume a spiritual significance. The cultivator tilling his land is reminded of the other soil, his own life, which is lying untilled, and he sings: "O mind, thou knowest not the art of cultivation. The precious soil of thy life is lying fallow; if thou wouldst cultivate it, it would yield a golden harvest." The house reminds him of his body and life which are also similarly constructed with a tenant, the soul, dwelling within. Boats, rivers, flowers, the seasons of the year, sports, kite-flying, well-sinking, everything reminds him of God. He has composed beautiful songs on things of everyday experience, and his sweet strains may any moment transport him to the very presence of God. Some of these songs* can stand comparison with the best lyrics of the world by their beauty of idea and emotion, delicacy of expression and profundity of suggestion. To listen to them is to be convinced that the soul that expresses itself through them is full of genuine feeling and understanding, and that the symbolising and spiritualising tendency underlying them is no mechanical habit but a living and active principle.

Spiritualisation and symbolisation slowly wear away the crust that the world has formed round God. The world is negated and vanishes into nothingness. Along with these, is the third habit of mental concentration. This is considered obligatory on every

* We hope to present our readers with some of them in a future issue of P. B.

one. Every Hindu has to learn and practise it in one form or another from an early age. Concentration withdraws the mind from outer objects and multifarious thoughts, delete their existence for the time being and reveals the existence of the reality within. This daily practice, however imperfectly done, has a wonderful effect on the mind. The Indian nation has been taught to thus transpose the centre of gravity of her being and consciousness from the sensible to the very borderland of the supersensible. The spiritual realities are not far off, vague things to her, but tangible and real. Such a nation with such a training cannot live and behave like other nations. She must be somewhat supernormal and metaphysical. Such really India is.

V

Are these features which we have described of India, also existent in the West? If so, in what degree? So far as we know, the West is pre-eminently lacking in them. That is why we consider India spiritually superior to the West. For, if the West were as spiritual as India, she would have necessarily developed those features. We do not forget the Christian mystics that have been born in Europe, nor do we forget the many devout Christians that still live there. But they have not been able to appreciably interpenetrate the Western mind with their spiritual illumination. One reason is that the predominant tendencies of the bulk of the Western people are other than spiritual; they are not easily susceptible to spiritual influences. Secondly, the interpretation of spirituality, the psychological explanation of spiritual experiences, has been lamentably lacking in the West, especially in the Middle Ages when alone there was a chance of spiritualising the mind of Europe. Though some attained to mystic realisations, they could not explain them rationally. They looked upon their supernatural

experiences as miracles, and not as actions of subtle laws. The practice of spirituality was made dismal: Christianity sat like a nightmare on the heart of Europe. Along with these, there was intolerable ecclesiastical corruption and tyranny. The mass mind of Europe, therefore, shook off Christianity and took to the sensible, the normal and the natural,—to science. Christianity was a great attempt in Europe to bring her to the spiritual view-point. That attempt succeeded only to a certain degree. That is why we find in the Middle Ages, in Christian traditions and in the Roman Catholic Church, some reflection, however distorted, of Indian spiritual outlook and experience. Modern Europe has not permitted that experiment to be continued. Now the dominating tendency of the Western mind is towards mechanisation and secularisation. We dealt with this tendency in our article this time last year. The West has not changed since then, nor does she mean to. In a book, recently published by Longmans, named *Whither Mankind?*, to which some of the prominent thinkers of Europe and America have contributed chapters on the different aspects of Western civilisation, the writer on the religious aspect observes that the strong tendency in the West to-day is towards the secularisation of life and its concerns. Science is compelling that. The halo of sanctity has been dispersed from around all aspirations and institutions of men. Nothing is sacred and idealistic; everything is presented as matter-of-fact and realistic. The Indian tendency is quite opposite. Though we are feeling the need and urge of assimilating the material achievements of the West, our outmost effort is devoted to their spiritualisation. They are unclean until they have been clothed with the smile of God. Can the West ever attain to any spirituality until everything concerning her and her life has been rearranged in the garb of Divine light? We know her salvation lies in a religion

that is rational and scientifically explainable. India possesses such a religion, and that is another reason why we consider India spiritually superior to the West ;—India possesses a detailed knowledge and rationale of the psychological processes of spiritual experience. Spiritual experience does not appear to an Indian as a miracle but as the effect of supernatural laws. India knows the laws governing spiritual life and can rationally explain and teach them to others. We do not find ourselves in the sea in spiritual matters. Spurious articles cannot deceive us. The fundamental principles regulating spiritual struggles and attainments are known even to an ordinary villager. This knowledge has become instinctive with him. This intimacy with spiritual life and knowledge, the West needs urgently.

Do we mean by what we have described as the advantages of India that every Indian is spiritually superior to every Westerner, or that there are no great spiritual men in the present-day West, because the West as a whole lacks those advantages? Nothing of the kind. When we have to compare one people with another, we cannot judge by individual cases. The predominant tendencies of the nations have to be selected and compared. There are many Indians who are far from spiritual and there are many Westerners who are pre-eminently spiritual. But we do affirm that the dominant tendencies of the Indian mind is towards spirituality ; that Indians have been trying to make God real in their life to a much greater degree than other nations ; and that in India God is considered more real and desirable by the average man and woman than in the West. Here, even when one fails to live up to the spiritual ideals, one acknowledges clearly and sincerely that God is indeed the one and only object of life's searchings.

Such affirmation is certainly more in evidence in India than in the West. For this faith, India has always declared that nothing matters,—neither health nor wealth nor intellect ; through none of these can the Eternal be attained ; by their renunciation, by denying the manifold, do we reach the One. To-day we are face to face with the West with her different affirmation. It requires a very courageous heart to look the giant in the face and find that it is great only in magnitude, but not in essence. A strong, adamant faith in her ancient ideals is wanted in this crisis of India's history. Her greatest message is : God alone is real, the world is false. The highest duty of her children is to make this greatest fact real in their life. This is our one sure stand. All other achievements are secondary and ephemeral.

Lest in our present confusion, this is reduced to mere profession, and lest we lose the real in grasping at the shadow which the West is holding so alluringly before us, we must *practise* it, every one of us, every day of our life. Such practice alone can make religion and spiritual existences real to us. And then, even the grimest spectre on earth will not be able to shake us from our secure position. Without this we shall be at the mercy of every chance wind. To-day some are seeking to make art the goal of national activity. Others are after economic revolution. Others again are dreaming of an Indian edition of Bolshevism. All these are good in their legitimate places. But without the basis, the edifice cannot be constructed ; without the thread, the flowers cannot be wreathed. Therefore India must hearken above all to the supreme truth revealed to her, that God is the only thing worth seeking and the world does not matter. May we never fail to bear witness to this highest of all truths !

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

[These notes are taken from the diary of a disciple, written by him while he was living with Swami Turiyananda and Swami S., another direct disciple of Sri Ramakrishna, at Almora in the Himalayas in the year 1915.]

7TH JUNE.

Swami S said: "One may have any amount of *Samâdhi* and *dhyâna* (spiritual concentration), but one must never forget to love Him. What is the use of this life if one does not love Him?"

Swami T: "Yes, one is bound to admit that 'when one feels oneself as body, one must consider oneself as the servant of the Lord, when one thinks oneself as a *jiva*, a person, one must consider oneself as a part of Him, and when one feels oneself as the Atman, Self, one is the same as the Lord Himself.'

"How can a man who runs for remedy at the slightest suffering, refuse to submit to the Lord?"

Sri Râmakrishna Kathâmrta (Gospel of Sri Ramakrishna) was being read. Swami T. observed:

"Dakshineswar was in those days as divine and blissful as *Kailâsha*.* From morning till one in the afternoon, all were busy preparing for the worship of the Deities and then worshipping Them; while Sri Ramakrishna himself was always talking about God, and people sat spell-bound listening to him. The atmosphere vibrated with thoughts of God. Even his jokes and funs related to God and culminated in *Samadhi*. He would rest after the mid-day meal, but only for a short while. The rest of his day was given to discoursing about God. In the evening he would visit the Kali temple and there fan the Mother, and then return to his room reeling under divine intoxication. He would often ask those who practised *sâdhanâ* if they felt a

kind of intoxication in the morning and evening. . . . At night there was scarcely any sleep for him. No sooner would he lie down than he would get up and rouse up all who slept in his room, saying, 'Do not sleep so much. Get up and meditate.' He would then lie down again and get up by early dawn and recite the names of God in his inimitably sweet voice. Others also would get up and sit down to *japa* and meditation. Now and then he would go up to them and correct their postures."

10TH JUNE.

Swami T: "In order to realise the Self, you have to mount the highest peak of renunciation."

11TH JUNE.

Swami T: "Is it easy to detach the mind from all objects? Only a hero can do that. The external objects are ever trying to enter your mind and conquer you. In the mind itself there are many layers, one upon another. It is no use merely closing the eyes and ears."

13TH JUNE.

Swami T: "X wants to finish studying *Râja Yoga* quickly. But we poured out our very life in this quest. We have been doing this ever since our memory began. Yet even now the mind has not been purified. There are still attachment and hatred in it. . . . O Lord, make me the servant of the servant of Thy servant!

"Egoism is no good; it is extremely pernicious. Egoism is like drinking wine, it betrays sense. The Master

* The celebrated abode of Shiva.

used to say that water can accumulate only in a low land. Only in humility the good qualities of the mind and heart become manifest. Pride always holds the head high. That which is elastic and unbreakable like steel, that indeed is strength. He alone is strong, who can live in harmony with different natures in a spirit of amicable compromise.

“Make yourself forever His, then there will be no more fear. Swamiji (Vivekananda) used to say: ‘If you have been born on earth, leave a lasting mark on it.’ At the Baranagore Math he said: ‘Let me tell you, our names will be recorded in history.’ Swami Yogananda ridiculed him. But Swamiji replied: ‘Well, well, you will see. I can convince every one of the truths of Vedanta. If you will not listen to me, I shall go to the Pariah villages and teach Vedanta to them.’

“If you want to preach, you must also *give* something. Preaching is not merely lecturing to a class or explaining a book. You have to *give* them something. Therefore you must accumulate spirituality beforehand. . . . And never pride yourself on having gained control over the passions of the mind. If you do, they will at once raise their heads. Ever pray to Him: ‘O Lord, save me from them.’

“There are several obstructions to concentration: *laya*, *vikshepa*, *kashāya*, *rasāswāda* and *shama*. *Laya* is the mind being overcome by *tamas* (inertia),—mind falls into sleep and loses consciousness. Most *sādhakas* are held down by *laya*. *Vikshepa* is the scattering of the mind on multifarious objects. *Kashaya* is finding meditation distasteful,—one feels disinclined to meditate. But one must still persist. *Rasaswāda* is the mind being fascinated by the vision of divine forms and refusing to ascend higher. *Shama* is the equilibrium, balance, of the mind; in this

state also the mind refuses to go forward. . . . Passions will last so long as the body lasts. But through His grace they cannot raise their heads.”

15TH JUNE.

Swami T: “It is no good merely working. Work is drudgery if there is no spiritual feeling behind it.”

16TH JUNE.

Sri Ramakrishna Kathamrita was read. In one passage Sri Ramakrishna was mentioned as saying: “It is not true that He can be realised through work. But through unselfish work grows the eager longing to realise Him. This eager longing draws down His grace and then man realises Him.”

Apropos of this, Swami T said: “A little casual reading of the scriptures and a little meditation are not enough to realise the Lord. You must yearn to see Him. The heart must pant and pine for Him. The Master said to us: ‘It is because I had such intense longing for the Mother that She gave me every convenience,—She gave me this Kali Temple and Mathur Babu.* If there is sincere longing for God, everything becomes favourable.’

“There is no other way than *Bhakti*.”

Swami S: “Quite true. Meditate on His lotus-feet; the senses will close of themselves and the mind will lose itself in Him. Ramprasad says in a song that devotion is at the root of all spiritual achievements. Ramprasad was in a sense the ideal of Sri Ramakrishna. The Master said: ‘Mother, Thou hast revealed Thyself to Ramprasad; why shouldst Thou not to me?’ The Master’s teaching is *Bhakti* tempered by *Jnāna*.”

20TH JUNE.

Swami T: “When will that day come when the very utterance of the name of God will bring tears to my

* Son-in-law of Rani Rasmani, foundress of the Temple. He served the Master with great devotion and proved helpful to him in many respects during his *sadhana*.

eyes?' (*To the disciple*) Do you cry when you take His name? Ah, what a supernal condition! Just consider!—The very utterance of His name makes you cry!"

Swami S: "When I first used to go to the Master, I would often feel inclined to cry. One night I cried much on the river side near the *Vakul-talâ*. Just at that time the Master in his room was enquiring where I had gone. When I returned to him, he asked me to sit down and said: 'The Lord is greatly pleased if one cries to Him. The tears of love wash away all mental impurities accumulated through the ages. It is very good to cry to God.'

"Another day I was meditating in the *Panchavati*. My concentration became very deep. Just then the Master came towards me from the side of *Jhâu-talâ*. As soon as he looked at me, I burst out crying. The Master stood still. I felt something creeping up inside my bosom and I was overcome by an irrepressible fit of shaking. The Master remarked that this crying was not for nothing, it was a sort of ecstasy. I then followed him to his room where he gave me something to eat. The awakening of *Kundalini** was an easy matter for him. He could do this even without touching, by merely standing near by."

THE RAMAKRISHNA MISSION STUDENTS' HOME,

Mylapore, Madras

BY A VISITOR

I

"Few people of the world have such ardent longing for education as the Indian. They are willing to endure any hardship to get it. I saw boys go hungry and cold for it, and widowed mothers deny themselves food and all the necessities of life that their sons might procure it. To help such boys is one of the most favoured forms of charity in India. Many students go through their preparatory and University courses without touching money. One gentleman lets them sleep on his verandah or in his house, another gives them their clothes, a third their books, and for tuition they earn a scholarship. There are families who stint themselves their modest daily meal to share it with one or two students."

In these words Sister Devamata, an American lady who lived in India for over ten years and had thus got an

intimate knowledge of Indian life at first hand, poignantly tells the story of students who are votaries at the temple of learning. Such generous voluntary assistance is not uncommon, but yet there are a very large number who fail to get help and even those who do get such support, lead a difficult life, as they are left to starve if the gentleman who helps them leaves the place or finds it impossible to continue his aid.

In order to help such students, the Ramakrishna Mission Students' Home in Madras was started by a few sincere men who joined together to do in an organized manner what they could. Begun in 1905, the institution has now gained a name for efficient service rendered to such students as are both intelligent and poor. And now when one sees a brilliant student in South India unable to pursue his studies for want of funds, some one suggests "Why

* *Kundalini*—"coiled-up," the spiritual power lying dormant in *Mulâdhâra* at the bottom of the spine, which when roused, forces its way to the brain, when man attains the realisation of the Transcendental Reality.

don't you apply for admission into the Ramakrishna Students' Home?"

An attempt is made in this brief article to describe the history and the present working of the institution, which has been hailed by those who know as the largest and one of the best conducted educational institutions managed by the Ramakrishna Mission. I venture to hope that a perusal of such an account will not only inspire readers to found similar institutions but also fill them with a desire to visit and render all possible aid to such deserving Homes. For, to the Hindu no *dana* (gift) is greater than *Anna dana* (feeding the hungry); but *Vidya dana* (the gift of learning) is still greater as it enables the recipient not only to gain food for the body but also for the mind and the soul.

I have before me the Reminiscences of the Secretary of the Home, where in simple but forceful language he narrates the circumstances that led to its establishment. I shall summarise what he says therein :

Swami Ramakrishnananda was one of the first to recognise the greatness of Sri Ramakrishna and become his disciple. Later, when the Mission was started, he came over to Madras as the first President of that centre. Here came to him many young men eager to seek knowledge ; several of them were students, steeped in poverty, but with a burning zeal for study and service. In his intimate talks with them, the Swami learnt how hard the lot of many of these young men was ; and his heart ever generous, yearned to do something for them.

Early in 1905, one of his young disciples brought to his notice the harrowing tales of suffering of four boys from Guntur. Swami Ramakrishnananda at once set about finding means to give them food and shelter. The Swami appointed a small committee to find the wherewithal to run the Home. Three more students joined and the Home was started in a small rented building. A

cook was engaged and the boys were given free meals and free lodgings. From the start the Swami took a personal interest in the boys. Only very poor and intelligent students were admitted. Marriage was a disqualification for admission or continuance. In addition to giving free boarding and lodging and supervising their studies, the Swami by holding classes and talks instilled into their minds noble ideals of love, service and sacrifice.

Swami Ramakrishnananda passed away in the later part of the year 1911, but even during these six years (1905-1911) the institution had made its mark. The funds increased steadily as the work became more widely known ; ladies and gentlemen offered their mite in cash or kind for the maintenance of the Home ; visitors came to see and to help ; public institutions gave free studentships to many of its inmates ; the number on the rolls increased. Many persons who had scoffed at the idea or had considered the Home a "seven days' wonder" became its enthusiastic supporters.

But though the institution made steady progress, the difficulties were numerous. Every year many deserving boys were denied admission owing to lack of funds ; the income was fluctuating and unreliable ; the Home had to be shifted frequently to more and more spacious buildings, paying increasing rents. Hence the need for a permanent building and permanent endowment became more and more imperative. The desire to give the students a man-making education, by making them live in an institution where they would be under the influence of the teachers all day long, instead of the usual school hours, was keenly felt. Also to help the boys to earn their livelihood by independent labour instead of simply hunting after a clerkship became an object to be always kept in view.

All these things would have been impossible, at any rate early, but for the generous gift of 15 grounds of land

by Mr. S. G. Sreenivasachariar, a staunch supporter of the Home. This made the idea of a permanent building practicable. An appeal was issued for funds. Merchants and Zemindars, lawyers and officials, men in all stations of life, readily responded. Some of them undertook to bear the cost of a room (Rs. 2,000/-) each in the name of their near and dear ones, the names of such donors being inscribed on brass tablets and fixed above the doorway of each room. With expert voluntary help the new buildings were constructed and opened in May 1921.

Since then, as the need arose, more extensive grounds were bought and buildings constructed for the various activities of the Home. The institution now covers a little over 7 acres, and the total cost of the land and buildings is nearly five lakhs.

II

I shall now proceed to describe the manner in which the work of the Home is carried on. From the start, the aim has been to make the boys self-reliant and helpful to one another on the lines prevailing in a typical Hindu home. For, a Hindu household is a community where each has a certain share of responsibility and work allotted according to his or her strength and capacity. In the same way in the Home, almost all the work is done by the boys. Cleaning the premises ; keeping it neat and tidy ; purchasing the provisions and passing on the required quantity every day to the cooks ; buying the milk, curdling and churning it into buttermilk ; serving the food ; cleaning the dining halls and the verandas ; nursing the sick ; carrying on the worship ; settling the games and any disputes that may arise on the playground or elsewhere—all these and many other affairs connected with the administration of the Home are in the hands of the boys. This training proves of great benefit both while in the Home and in after

life. It is interesting to note that some of the old boys are now assisting the Secretary in his arduous work.

And how is all this done? The Secretary has, with the assistance of the resident masters, drawn up a detailed list of things to be done—and every thing has to be done by a boy or a group of boys—the work being changed month by month. Thus all the boys have something definite to do and as punctuality is insisted on, they do it at the right time. Learning by doing that is the key-note of modern education. As the daily work of the Home is carried out by the boys themselves, by learning to look after their individual needs and the needs of their fellow students, the boys learn what books cannot teach, the gospel of self-help and self-reliance through service.

At various times, I have come across many old boys who with kind remembrance have told me of the training they got in the Home. It has made them good men ; it has made them good citizens ; it has made them persons who in times of strain or emergency, can be depended upon. The world is always in need of such men.

III

Perhaps the best way of understanding the life in the Home is the description of a day's stay there. I was privileged to do so ; and though some time has elapsed since my visit, yet the memory of it is still fresh ; and I long for another day of residence in that institution humming with activity. Let me now narrate what happened during the twenty-four hours of my stay there.

Early one sunny morning at about 7 A.M. I alighted and walked down the road leading to the Home. The main building appeared at the end of the road as a massive white building.

In front of the porch is the figure of a robust and alert boy with his shirt sleeves tucked up carrying a water jug on his right shoulder—truly a symbol

of the life in the Home. Entering by the gate I came to the porch. A young man who I learnt was an old boy and an assistant master in the residential school, politely enquired of me what I wanted. On learning that I had come to see the place, and if permitted, to stay there for a day, he asked me to be seated in the Library, and went to obtain the necessary permission.

The Library is large, having over 5,000 useful books on various subjects. They are placed in shelves reaching up to the ceiling. In the centre of the Hall are three long tables on which a number of magazines and newspapers are placed. I learnt that most of the books were presented by many friends of the Home in and out of Madras and that an extension will be necessary to accommodate the new volumes that are being received or bought. Towards the eastern end of the tables was a small easel. On it was the visitors' book, and I signed my name as is usual with visitors.

By this time the young man arrived and informed me that the Secretary had asked him to afford me facilities to see things for myself, and to look after my comforts during my stay there.

As we passed along the corridors we found many classic pictures both eastern and western. Some of them represent great scenes in Art and Literature. Some are landscape paintings by great masters. One of the most remarkable series was the gallery of portraits of the Presidents of the United States of America from the time of Washington, the first President, up to date. These are the gift of a good friend in America. Pictures of the great crystal Palace Exhibition also are there on the walls. A point worth mentioning about the arrangement of pictures inside the several halls is that in each is brought together a series representing the life and teachings of a saint or an incarnation. In one hall are found a number of pictures of Sri Krishna as pastoral and king-maker, in

another of Sri Rama, in a third of Buddha, in a fourth of Jesus Christ, in a fifth of Sri Ramakrishna, the saint of Dakshineswar, with his disciples, and so on. Fine water and oil colour paintings done by one of the boys, also were hung in one of the rooms. In these big halls or dormitories live the younger boys in groups of 12 to 20. They sit before small sloping desks, studying their lessons and their belongings are all neatly arranged in places set apart for them. A master is also there to look after the boys. Next we went over to the rooms of the College students. In every room there were three boys each of whom was provided with a table, a stool and a shelf. There are a similar set of rooms on the northern wing of the building. Then we went upstairs. The arrangements there were similar to those below—only all the boys were studying in the High School Classes.

Next we went down to the Hospital. This is to the north of the main building and separated from it by a small vegetable garden. The Bobbili Medical Ward named after the Maharajah of Bobbili who bore the entire cost of the building, viz., Rs. 9,000/-, consists of three rooms—two being used as wards containing 4 beds each, the central room being the dispensary. There are also small closets with water taps etc. An old boy who is a graduate of the Madras Medical College lives on the premises to supervise the health of the boys and is assisted in his work by a visiting doctor who comes almost daily.

From the Medical ward we passed on to inspect the sanitary arrangements which we found to be splendid. The Home has adopted the latest system of flush-out latrines built on hygienic lines.

Returning to the main building, my friend took me to the kitchen. Here is the store room which even the most fastidious housewife would envy; the kitchen was large and well lighted. On both sides of it are the dining halls.

Passing on to the back of the kitchen there lay before me a smaller vegetable garden. There were the well ; the iron and the cement tanks into which water is pumped up and stored. A shed with a number of taps where boys bathe is also to be found there.

Sharp at 8, three strokes from a bell were heard. This was for breakfast. The boys came to the dining hall with their tumblers, and taking a plank and a plate from the rack sat in their respective places. Then food was served. After chanting a short hymn of praise to the Lord, they had their breakfast which was distributed by a few boys whose turn it was to serve that day. After the first set was over, the servers and the resident masters had their breakfast. I was invited to join and I found the food simple and wholesome. A number of tiffin cups were kept in the kitchen to be filled with food for the boys who study in the colleges in different parts of the city.

IV

At ten minutes past nine, the school bell rang and I went to the Residential High School. The necessity for such a school attached to an institution like the Home will become apparent to any one who has seen the overcrowding in the ordinary schools. An attempt is being made here to reap in full the benefits of a boarding school of this kind. The smallness of the number of boys, the close observation of and attention to the work and progress of each individual, the familiar relation existing between the teacher and the taught, the opportunities offered for acquisition of knowledge, the spacious accommodation and free ventilation, and the healthy environment have all left their mark clearly on the life and activity of the students present. The school forms a valuable adjunct to the Home, the ideals of which form the basic principles of education. Here then we have the Gurukula system of ancient days, where the Guru lived in

intimate contact with his disciples and was thus able to inspire them with his own noble and lofty spirit.

The school buildings are a spacious pile, beautiful to look at. A distinctive feature of it is the big hall used for prayer by the whole school and for meetings and examinations. The cost of the buildings was mainly borne by the Nattukkottai Nagarathars, the merchant princes of South India, who paid Rs. 89,000/- and after whom the building has been named, the "Nagarathars' Vidyasala". Before the building was completed, I learnt, that for a short time the classes were held in the main building itself.

As I went round the classes, I saw the boys sitting on the floor before low desks, except in the Library and the Laboratory where stools and tables are provided. The teachers are evidently enthusiastic in their work. They are not hide-bound by rule of thumb. They are prepared to introduce innovations if they think they will be of use. For instance, they have adopted a modified form of the Dalton plan of individual work by the pupils with good success. The results in the public examinations, I was told, were always good. As the school is residential only those who board and lodge in the Home are admitted in the school. After finishing their school course, the boys have, at present, to join one or the other of the Colleges in the city for their higher studies ; but I was told that they were soon to have a College department also. I hope they would succeed in it, as another floor can easily be added to the present school buildings.

From the Residential School, we bent our steps to the Vocational Training Section. As I was interested in the history and development of this section, I found on enquiry that it comprised two sections. One was the Manual Training Section. The subjects taught in this section were weaving, rattan or cane work, goldsmithy and carpentry. Every boy in the Resi-

dential School attended one of these classes for a full afternoon once in three days. This kind of work while it gave a "hand and eye" training, also was intended to give a vocational bias to those who had a special taste for such subjects. The other section was intended to give an industrial training to those who had already gone through a course in the High School. These boys were taught either advanced carpentry and cabinet making or mechanical engineering which included lathe work, metal fitting and turning, casting and moulding. In this training, the boys are to spend four years to gain a thorough mastery of their subjects.

Both the Industrial sections have been a great success. In the showroom were chairs and tables, cushions and sofas; clothing of various kinds, bed-sheets, shirting cloth etc. There were also cane baskets, trays, cradles etc. I found them to be good in quality and fair in price. So it was no surprise for me to learn that the demand for them had been steadily on the increase; as a memento of my visit, I bought two towels and after the lapse of several months they still look almost new.

In the Mechanical Engineering section were lathes, milling and drilling machines, a steam boiler, and other appliances, necessary for the practical work of the boys. The power for driving the machines is electricity.

It was a real pleasure to see the boys engaged in their work. For, one could see the beginning of an Industrial India where each man who labours will earn his daily bread. And but for the Home many of these boys would be wandering round the offices in Madras or elsewhere, applying for a clerkship which they may never get or even then, feel a growing discontent. I learnt that the boys go out in groups on Sundays hawking the articles they have made, and thus learn not only the value of their work from customers who buy their articles, but what is more important, the dignity of labour. I spent

the whole of the forenoon and the afternoon in thus observing the students at work. Everywhere one could see that a great experiment till now unknown in South India both in its origin and scope is being carried on; and I felt hopeful of the future.

At 4 P.M. the boys left the school and for about half an hour spent their time in the garden, watering the plants, weeding and planting the seeds, conversing with each other merrily all the while. The tastefully laid out garden plots that the visitor sees in front of the porch and the quadrangles and the vegetable gardens are all the work of the boys, guided by the masters. They were occupied in the garden for half an hour and then they rushed off to their games.

The boys play football, volley ball, cricket and badminton as well as various indigenous games. This combined with drill early in the mornings and the strenuous work in the day makes them sturdy. Here I may mention that the weight, height and other physical measurements are noted as soon as a boy is admitted, and periodically checked. Any loss in weight or deficiency in health, is carefully watched, the doctor's advice sought for and acted upon.

A little before sunset, the call bell rang. The boys left play and after either bathing or washing themselves assembled on the verandah upstairs for the evening *Puja*. After performing *Sandhya*, they went in groups to classes where one of the masters explained and led the chanting of the religious hymns or Upanishads. I understood that special attention is paid to music. A talented gentleman has generously offered to come thrice a week and give lessons in music. The boys, I hear, are making good progress. One of the members of the staff also is a good musician, and holds regular classes for a second set. The music lessons and the religious classes as well as the early morning classes when the boys chant

Vedic hymns supplement one another and are melodious to listen.

V

Soon after, the classes dispersed and the boys marched in an orderly line to the Shrine of the Goddess Saraswati for congregational worship. The prayer hall is magnificent to look at. It is paved with marble and beautified with carved doorways and stained glass panels above the doors. It cost more than Rs. 15,000/- and the whole amount was paid by the late Pethachi Chettiar after whom it has been fitly named the "Pethachi Prayer Hall". The stained glass panels represent the figures of Krishna, Nataraja, Vishnu, and the great teachers in chronological order, Buddha, Jesus, Muhammad, Sankara, Ramanuja, Madhwa, Chaitanya and Vivekananda. A *vimana* of carved wood at the western side of the Hall has a cupola and under it is the figure of the goddess Saraswati in white marble. Her face breathes wisdom, peace and power, and elevates us un-awares to a new world.

Two students conduct the worship in the traditional manner. The others sit down on the *kusha asanams* spread on the floor. They join the prayer and standing up recite verse after verse in adoration of the Lord, both in Sanskrit and Tamil. After *arati*, the boys silently pass out. Those who desire to stay longer for meditation remain behind.

Throughout the service, there is a sense of peace and benediction. A feeling of calm fills one's mind, and is not that the aim of all true worship and meditation? Is it a wonder, then, that where such an atmosphere prevails, all work is joy and service and inestimable boon?

After Pujâ, the boys and masters sit down for supper and then have some rest. From 8 to 10 the boys read under the supervision of the maaters. At 10 p.m. the bell rings for rest, though the younger boys go to sleep

half an hour earlier. In passing it may be mentioned that the buildings are lighted by electric current.

VI

Before retiring to rest that night, I passed in review all that I saw and heard. All this work must mean men and money. As for men, I was told that Mr. C. Ramaswami Iyengar, Secretary from the beginning up to now, is an indefatigable worker and that the success of the Home is in no small measure due to his sincere but unostentatious work, though he himself says with characteristic modesty, that he is but obeying the behest of his master Swami Ramakrishnananda.

As for money, the public realised that it was an institution for the benefit of all alike and that society as a whole was bettered by it, and therefore was generous in helping the institution. The annual subscriptions which were about Rs. 400 in 1905 arose to Rs. 15,000 in 1927. The aid of the Government was also forthcoming in the form of grants for building, apparatus, furniture, equipment, etc.

From feeding and boarding 7 boys in 1905, the Home now feeds and boards nearly 140 boys under the supervision of the masters, most of whom live on or near the premises, and provides good education for them according to their needs and capacity.

The spiritual background of the whole work is the Ramakrishna Math; though about half a mile away, the connection between both is one of the closest. The President of the Math is also the President of the Home; the Secretary of the Math is also the Secretary of the Home. One of the Swamis of the Mission is generally the Resident Warden. The boys go to the Math frequently to listen to religious discourses; and the Swamis and Brahm-acharies come to the Home almost daily. Thus the ideal of renunciation and service for **which the Ramakrishna**

Math and Mission stand, is ever kept before the residents of the Home.

As mentioned some time before, the teachers are mostly old boys. Bred up as they are in its traditions, to them the education of their younger brothers is a source of joy. They are paid salaries which are just enough for their subsistence. But whether married or single, they have chosen wisely and nobly, to dedicate themselves to this work. By their own life and by their teaching will grow up many young men of whom India may surely be proud. In order to see that they live as near the boys as possible, staff quarters are being now constructed on the other side of the road; and we soon hope that they will be in a position to spend the whole day with their wards.

Nothing is more significant of the high esteem the Home enjoys than the steady support that it is obtaining at the hands of all classes of men. Sannyasins, missionaries, businessmen, heads of educational institutions, and officers of the educational department, princes and poor men, politicians and others have paid and are paying visits to the Home and bearing eloquent testimony to the work. The Visitors' Book bears the names of all the well-known men in India. I may add that some of the supporters of the Home have sent their boys or wards for admission into the Home. Though, as a general rule, such boys are not admitted, yet exceptions are made in the case of well-wishers and friends who live far away from Madras and desire their sons to be left in an institution of this kind. These boys pay not only the boarding charges but a handsome contribution towards the Home funds. No distinction is made in any way between them and the poor boys, and no preferential treatment is given.

The management have several schemes for improvement on hand. As new developments are introduced, expenses increase, and the need for a

permanent endowment which will help to meet in part the recurring charges is felt to be a great necessity; already an earnest beginning has been made in this direction and two and a half lakhs have been secured. And of this, more than a lakh and a half is the contribution of the Madras Secretariat Party. This is a voluntary association of Government servants who under the leadership of Rao Bahadur C. Ramanujachariar, Assistant Secretary to the Government of Madras and disciple of Swami Ramakrishnananda, have turned their histrionic talents to use and profit for a worthy cause. Many ladies and gentlemen have endowed scholarships in the name of their near and dear ones, by donating Rs. 3,500/- or more, the interest of which is just sufficient to maintain a boarder.

VII

I was not fortunate enough to be present on any of the special occasions, of which I heard glowing accounts, viz., the *Navarâtri* festival when the Mother is worshipped every year with great rejoicing and when leading musicians and Bhaktas come to the Home and volunteer their services for the benefit of the boys and the outsiders, by giving performances; or the *Deepâvali* day when all the boys get new clothes for wearing and are in great glee thus making the Home life really home-like. Many of them were looking forward at the time of my visit for the Home day (17th February every year) when there would be great rejoicings, as it is the day of re-union, when as many old boys as possible come to renew their acquaintance with those in the Home.

A look at the annual report showed me that the students come from all the various parts of South India,—from Ganjam and Ceylon, Coorg, Malabar and Mysore, and Tinnevely as well as the nearer districts. Differing in language, customs and manners, yet under the influence of the Home, a feeling of brotherhood and comradeship

comes into existence among these boys. The daily acts of service and common life and common aspirations make them feel a kinship that outlasts their Home life.

And in their relation to the world outside the Home the same spirit of service is shown. Once a year, the Ramakrishna Mission at Madras celebrates the birthday of Sri Ramakrishna Paramahansa and his illustrious disciple Swami Vivekananda. On these occasions, the Mission authorities collect money from sympathisers and feed thousands of poor people in a market at Mylapore. Here, then, the boys have a great opportunity.

Buying provisions and preparing them for cooking and serving them to the *Daridra Nârâyanas*, is a splendid opportunity for service. Recently when on account of a devastating fire, a hundred and fifty families in the neighbourhood of the Home were rendered homeless in the short space of two hours, the boys went to their assistance and rendered all possible help. The dailies of Madras bore testimony to their unstinted services and the boys themselves were glad they were of some use. On many Sundays lectures by the boys and others on religious subjects and health topics were given in the school for the benefit of the people in the neighbourhood. These lectures and talks are generally illustrated with lantern slides.

Before leaving the Home, I had the privilege of having a chat with the Secretary. He resides in the Home; His enthusiasm and fervour for the work so near to his heart is infectious; and I came away full of admiration and a desire to do all I can for the Home. While ever busy with the every day activities of the Home, the Secretary feels that much more remains to be done. The growing needs of the Home will require further additions of land; the school as mentioned before, will naturally achieve the status of a College when another floor will have to be

added; the equipment of a first class laboratory where old boys of the Home will have opportunities to do post-graduate work is one of his fond wishes (a brilliant old boy of the Home is now doing research work on drugs at the University of Manchester); in what manner the Adi-dravida brethren could be helped is a problem to which he has devoted his thoughts ever since he was an young man; he has a vision of the growth of the Industrial section to a stage when the whole thing will be converted into a factory, which will not only supply almost all the needs of the Home but will produce marketable products in large quantity. The addition of a printing press was also engaging his attention. In short his aim was to make the institution self-sufficient and self-supporting. According to him the Home is now only in its early stages.

It is now some time since these pages were written when revising the brief record of my visit. Now I have before me the latest issue of "Our Home Magazine". This originated out of a keen desire to draw closer to the Home the "Old Boys" and the general public who are interested in it and in its activities. Going through its pages, one finds a spirit of beauty and sincerity running throughout. It is the latest production of the past and the present boys of the Home in trying to renew their bonds of friendship and love.

I have been studying the works of Swami Vivekananda for years and when I see before me the work of the Mission in Madras, many passages in the utterances of the Swami come to my mind, wherein he makes mention of Madras as a centre for starting an institution to train young men in the paths of patriotism and service. May it not be that the Home is the fulfilment of the Swami's ardent desire to found such an institution as would send forth young men trained and eager for the service of the Motherland?

EUROPE AND THE PROBLEM OF ASIA

BY JAGADISAN M. KUMARAPPA, M.A., PH.D.

(Formerly known as John J. Cornelius)

Mussolini recently urged his countrymen, like other statesmen of Europe, to end the decrease in births or face the destruction of the white races under the overwhelming masses of the yellow, brown and black races. Such warning is, of course, the logical corollary to the theory of "Nordic" supremacy. In order to minimize this alarm in the West, Prof. E. M. East of Harvard University declares that two-thirds of the annual increase of population is white, and that the rate of increase is about 13 per thousand for the whites and scarcely 2 per thousand for the coloured races. In spite of the sharp decline of the birth-rate in the West and the rapid increase in the East, the whites show an increase in population because, he says, they occupy the most fertile and least settled parts of the habitable globe and know how to develop and use their natural resources. The coloured races, on the other hand, are hampered either by living under handicaps of climate or soil, as in the case of most of the blacks, or in over-populated regions, as in the case of the Chinese, Japanese, Hindus and part of the Malays. Hence in the Asiatic countries owing to starvation and disease the mortality rate is very high. Therefore even if the birth-rate is high, the net increase in population, he maintains, is comparatively small. He thus leads the white races to believe that they could overcome the menace of Asia by virtue of their numbers and actual increase in their population.

Outside this group of race fiends, we find another made up of Western diplomats and capitalists whose main interest in Asia is exploitation. This group interprets the renaissance in Asia as a movement to end the dominance of the

West, and predicts the coming of a fierce struggle between East and West. Seeing that there is so much speculation as to the future relation of Europe and Asia, the writer ventures to examine within the scope of an article the character of the cultures and civilizations of these two great worlds and the outcome of the contact between them. Such a survey may help one to see whether Asia is a menace to Europe or Europe to Asia.

History tells us that Asia is the mother continent of the world. She is the mother of the most important races, including the dominant races of Europe. She is the mother of arts, religions and languages. It is here that man first began to explore the heavens, giving us the science of astronomy. She is the mother of navigation, of mathematics, of most of the arts and crafts of the world. While the forefathers of the so-called Nordics were still groping in the darkness of barbarism hiding their nakedness in fig leaves, it was Asia that gave the world its first centres of enlightenment. In fact, when civilization began to penetrate Europe, it was Asia from where it came. It was Asia that dared to pry into the mysteries of life and face its tragic realities with an honesty that has not been paralleled elsewhere, much less surpassed. Asia thus became the home of profound philosophies and the cradle of the great religions of the world. Is it not significant that not one of these living religions arose in any other continent? In spite of all these great contributions, where is Asia today? What has happened to her since the days of her first contact with Europe? To begin with, why did Europe come to Asia at all?

Europe's main problem, the problem of existence and land for expansion, drove her to the uttermost parts of the world. For the sake of food the man of the West strives with nature, conquers and exploits her; for the sake of territory he conquers peoples or exterminates races. Through his desperate struggle with nature, he learnt the secrets of chemistry, physics, biology and medicine. His life of ceaseless activity, his greed for gold and the passion for power drove him to the ends of the earth. His untiring efforts to overcome the obstacles he encountered have made him the master of the art of harnessing the powerful forces of nature. He built railways which revolutionized land travel and the distribution of commodities. To span oceans which separated him from the alluring treasures of other lands, he built ships which revolutionized ocean travel. He now builds aeroplanes to gain dominion of the air, and to reduce still further the size of the world. Thus the problems the man of the West faced and the methods he adopted to solve them have greatly changed the character of the civilization that Europe received from Asia.

Such struggle could not but result in making wealth the main-spring of European civilization. Hence it is that the West is ever ready to prostitute her knowledge of science to the exploitation of weaker and helpless peoples. Therefore from the rise of the Greeks and Romans down to the present day, the leading role in aggression and exploitation,—for the purpose of building vast empires of wealth and power,—has been played in the drama of human history by Western nations. This aspect of Western civilization has brought about the distinctive development of such skill, technique and power which have to do with conquest and domination, with material things rather than with the divine nature of man.

The economic motive naturally set Europe on a quest for colonies and

markets. It is this motive that brought Europe to Asia. Spain started out first to explore; then came Portugal, Holland and England; a little later France also followed in their train. The competition for colonies, for raw materials and markets brought the European nations frequently into collision with each other. Thus it is that Europe has come to have the proud distinction of having fought nine wars out of every ten in the world's history. All those nations which sought overseas possessions, or attempted to impose their political ideals on others, armed themselves to the teeth and made MIGHT their RIGHT.

When the markets of developed countries were closed by tariff walls those of the undeveloped countries were sought by the European nations, and in order to make such markets exclusive they even annexed territories. Incidentally it may be mentioned that in our 'civilized' society of nations when a military Power 'holds up' a helpless people and robs them of their silver and gold,—and even their territory when desired,—we are told that it is 'carrying civilization to backward peoples' or better still 'bearing the white man's burden'. For the very same act in a civil society the offender will be called a criminal and be punished as such. However by such methods France carved out a new colonial empire for herself in Africa and Indo-China. Italy, Portugal and Spain all obtained their due shares in Africa. Belgium took Congo Free State, which is eighty times the area of Belgium itself. Holland has an area of territory in colonial possessions which is sixty times as large as 'the mother country' itself. One-fourth of the world's land surface is being 'civilized' by Great Britain alone. Thus the West, through its territorial expansion, has brought under its control forty-seven out of the fifty-three million square miles of habitable earth, either by exterminating the original inhabitants or by subjecting them to its

political domination. It is now dominating and exploiting 98 per cent. of the soil and 92 per cent. of the population of Asia and Oceania. Actual Asian sovereignty covers less than 2 per cent. of the whole 18,418,666 square miles of its soil and extends over only 8 per cent. of its enormous population of nearly 940 millions.

Look over Europe's relation with China. Her abundant natural resources,—coal, iron, cheap labour,—made China appear as an inexhaustible treasure-house and it aroused the cupidity of the lustful West. As a result of the so-called Chinese Opium Wars,—which many historians tell us were provoked by the British merchants for selfish purposes,—China was compelled to sign with Great Britain the treaty of Nanking, by which she had to cede Hongkong to the latter and open to trade five "treaty ports". This treaty is known as the "charter of commercial rights in China", if you please! This unfortunate treaty was the entering wedge which eventually threw China open to the lust and fraud of the Western nations.

The killing of a French missionary and some sort of an insult to the British flag were, of course, sufficient reasons for another disastrous war. Again China was forced to sign the treaty of Tientsin, opening the Yangtze valley to foreign trade and providing for nine additional treaty ports. Subsequently forty-nine such ports were forced open by pressure of some sort or other. Later by another war the privilege of manufacturing as well as trading at the treaty ports was secured. The more the foreigners got out of China the more ravenous they became. The period from 1895 to the outbreak of the revolution is most marked by the gluttony of Western imperialism in China, and this period is rightly named by a writer as "the era of unashamed theft" It is really characterized by a greedy scramble of the Western Powers for commercial and industrial conces-

sions. Such concessions as railway building franchises, mineral exploitation, manufacturing monopolies, etc., were coerced from the effete ruling class in return for loans. Another form of concession is that which gave a single Power the prior rights of exploitation of the natural resources and human labour within a given area. This is known as the "spheres of influence". Such concessions were either coerced directly from the Chinese rulers by one Power or another, or were agreed to in some cases by an understanding between the various interested nations without taking the trouble even to consult the wishes of China in the matter.

Similarly Great Britain obtained dominion of the Yangtze valley; Germany controlled Shantung; Russia took a portion of Manchuria, while the French dominated the southern provinces of Yunnan, Kwangsi and Kwangtung bordering Indo-China. True to the mission of carrying the white man's burden, the Western Powers had thus marked out rich and strategic sections of China as "spheres of influence" as a prior step in dismembering her. It is America's unwillingness to join the international crooks in their plot to dismember China and share in their loot and her introduction of the "open door" policy that really saved China from being dismembered beyond recognition. So complete, indeed, has been foreign aggression and intervention in China that in all her extensive coast line of some three thousand miles, the Chinese empire possessed not one important harbour in which she could operate without foreign consent!

Furthermore foreign loans and indemnities totalling almost two and a quarter billion rupees were saddled on to her. China's inability to pay either the principal or the interest furnished the needed excuse for further foreign aggression. All the Powers concerned availed themselves of the opportunity to demand extra-territoriality. The collection of customs was then organized

under non-Chinese administration to pay to the foreigners the interest and the principal of the debts incurred by China as a result of the wars waged on her. She was allowed no voice in the fixing of the tariff schedules which were set for her at 5 per cent. with no provision for adjusting this duty to an increase in price. China was thus made a free trade country and her markets were thrown wide open as a "dumping ground" for the manufactured goods of the West. Such relation of Europe to China has rendered the latter economically and politically impotent. The weaker China became the more firmly did the alien industrial and financial octopus grip her throat. China's desperate struggle today is one of life and death; it is a struggle to free herself entirely from the venomous fangs of Western greed driven deep into her naked flesh.

India, like China, has also fallen a victim to it. Her natural resources and abundant cheap labour have been coveted from the earliest times by foreign nations. Since the 18th century, however, she has been dominated by British imperialism. India, it must be kept in mind, is one of the few countries which are economically self-sufficing. She is able to produce sufficient agricultural products to satisfy the demands of her people; she has more coal and iron than is necessary for her use. She has many navigable rivers and enormous reserves of water power. She has the monopoly of the world's jute; she can produce enough tea and rubber to take care of the world's entire demand. One of the richest oil fields in the world is found here. Some sections of India are heavily forested. With such a combination of economic and geographic factors India should be one of the leading countries of the world.

The European nations are not interested enough in the peoples of Asia to help in developing the countries to the best advantage of their inhabitants.

Their interest is mainly in exploiting the helpless and ever keeping them fixed in their helplessness. And Great Britain is no exception to the rule. One of the prominent British statesmen, Sir Joynson-Hicks has clearly stated the interest of the British in India in these words: "We hold it (India) as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular." Though some Englishmen might object to this honest statement of facts by Sir Joynson-Hicks, it does not strike the people of India in the least as a mis-statement of the British policy. Rightly does Mahatma Gandhi also observe: "British rule in India, established and maintained through military and political coercion, has as its chief purpose the exploitation of Indian resources, Indian labour and Indian markets." British imperialism, through systematic exploitation covering over a period of nearly two centuries, has reduced India to the point of economic exhaustion. The economic retardation of India is due largely to the selfish interest of British capitalists, who block all economic development save that of commerce. This is inevitable since British industrialism is vitally dependent on India for cheap raw materials, and as market for manufactured goods and the investment of surplus British capital. Such interests of the British must naturally stand in the way of India's economic progress, for, the economic development of India would mean the absorption of raw materials by Indian industries and depriving of British industries of their prime market in Asia. It would also mean the rise of a group of Indian capitalists who would oust the British capitalists demanding India for the Indians. Is it strange then if the British capitalists have largely abstained from developing India's vast economic potentialities, and have even discouraged their development by Indians or by foreigners? Is it to be wondered if the British imposed excessive taxes on Indian manufactures

and low duties on British manufactured goods, or even allowed them to come in duty free? Are not such measures necessary if Britain is to maintain control of India's internal market?

This endless pursuit of self-interest, and greed for wealth and power have greatly differentiated modern European civilization from that of Asia. Such self-seeking has produced in the man of the West a sense of conquering energy and adventurous spirit; it has given him a knowledge and capacity to tackle the unfamiliar, a genius for administration and political organization. But what is worse, it has created in him an insatiable greed for gold and craving for creature comforts. For the sole purpose of filling its coffers with gold, Europe has used and is using force and other unscrupulous methods in exploiting Eastern lands. The peoples of the East, being non-militaristic, feared the brute strength of the West; but the Western nations, drunk with the greed of gold and power, have ever remained oblivious to the idealism of the East. While Europe is thus dominating Asia, why does Europe consider Asia a menace? What are the foundations for the "yellow peril" theory the West propagates?

How is one to account for such apprehension in the West? May it not be that the West perceives in the Oriental civilization some pernicious principle? However, when one makes a careful analysis one finds that Buddhism is really the germ out of which Eastern civilization has emerged. The fundamental beliefs,—that the desire of the individual existence is the root of all suffering, that true happiness is only possible when the knowledge of the transitoriness of all things, and the mastery of the error of self are attained,—underlie all Oriental life and thought. Further it must be mentioned that it is these beliefs which have brought about that attitude of the Eastern mind towards scientific and practical knowledge which so differentiates it from the

Western mind. In other words, these beliefs have made the Orient, not blind to the usefulness of science, but more sensitive to spiritual values.

In such ideals and teaching an impartial critic finds it difficult to discover the rampant and hideous dragon of the "yellow peril". On the other hand, he finds the temper of the Oriental civilization to be pre-eminently peaceful. It certainly does not have the blood-curdling records of organized murders and atrocities. The man of the East neither records nor prides in the fall of kingdoms and the rise of empires. These are despised and forgotten, but every step taken by man in climbing the ladder of spiritual progress is immortalized, since it is that which reveals the meaning and purpose of his own creation.

Further, the civilization of the Orient is essentially sedentary. The love of their motherland, the worship of their ancestors, the reverence of their tombs, make the Oriental cling to the soil of his birth. China freely shared her civilization with the peoples of the Far East but seldom attempted to force her rule upon others. India sent out Buddhism to other lands on a cultural and religious mission, and of all missionary religions, of Buddhism alone can it be said that it never carried on propaganda with the sword. History reveals further that India, China and Japan have seldom engaged themselves in any offensive warfare of conquest. India and China, like Europe, have suffered at the hands of Asiatic hordes. The last war in the East was forced upon Japan by Russia, but Asia has never followed the policy of expansion through conquest and exploitation. Such record can only be the result of the profound influence of the non-aggressive and non-violent philosophy of life adopted by the Orient. Asia's history, her philosophy of education, her thought and life and the principles of her civilization fail to reveal any basis whatsoever for the pernicious "yellow

peril" propaganda. And what is more, after a critical examination of Asian life and thought, one cannot escape the conclusion that should Asia be allowed to develop along lines which are normal and natural to her, she could never become a menace to any nation.

As facts stand today it is Europe, and not Asia, which is a menace to civilization. The Orient witnessed something of it in the Great European War. Since then Asia has become quite conscious of the gruesome reality of European menace to her civilization, nay to her very existence. Therefore she is now putting forth desperate efforts to overthrow the white supremacy to save herself and her civilization. Europe has no doubt rendered Asia a valuable service in having given her the shock that was necessary to wake her up from her long slumber. And today no observer fails to see in the social, industrial and educational movements the rapidly changing mind of the Orient. Witness the new role of women in the national life of the East. Women have received liberation from that thralldom which stifled Turkish progress for generations. In a Teachers' Association in 1924 more than a thousand women delegates were supplied by Constantinople alone. The Queen of Afghanistan, by discarding the veil during her recent European tour, completed the emancipation of her sisters in the Middle East. The Feminist movement in Egypt, under the leadership of Mme. Sharaawi Pasha, arose in 1923, and was represented at the International Women's Convention in Rome and later in Paris. In India also women have begun to take active part in politics and municipal government. One finds them, though in small numbers, on district boards, in municipal councils, the senates of universities and in legislative councils. India has gone so far as even to elect a woman, Mrs. Sarojini Naidu, to succeed Mahatma Gandhi as President of the Indian National Congress,—the foremost political organisa-

tion of India. No country in the West has yet conferred a similar honour on a woman. And Japanese women are no less active in the national uplift of their country, and the part they are playing is well-known.

Similarly vast changes are taking place in the industrial life of Asia. In shipbuilding Japan has caught up with the nations of the West. And today there are only two Western nations, America and Great Britain, that exceed Japan in output. Japan is now able to produce one-fifth of the world's output. Chinese industry could boast of only two factories in the beginning of this century and now the number is 270. In India, between 1892 and 1925, the number of factories increased from 650 to 7,000. Since Gandhi Movement a great number of cottage industries have also been revived. Great changes are taking place in Turkey also. The extent to which the Near East has become the greatest trade highway can be gauged by the fact that the Suez Canal Company records the passage of 5,000,000 tons of Oriental shipping in excess of pre-war figures. The Orient has become aware of the benefits of industry and commerce, and they are now awake to the fact that they could really turn out things as efficiently as their white masters. But this new consciousness and confidence is making the domination of Europe unbearable.

Awakened by European contact, the Orientals have come suddenly to a consciousness of their material strength, and the Great European War, exposing the spiritual bankruptcy of Western civilization, has emphasised greatly the spiritual heritage of the East to the Oriental mind. As the cannons roared and sent up the accumulated wealth of Europe into smoke, the present renaissance found its birth in India. Non-violent Indians, suave Persians, industrious Chinese, even the land-locked people of Afghanistan, along with the Arabs and Egyptians, are following in the wake of Turkey and Japan to a

persistent revolt against white dominance in the world. In such a revolt all Asia has made common cause.

Yesterday Europe thought of Asia only as a continent for exploitation and today she thinks of Asia as a serious problem. Yesterday Asia thought of Europe as the hope of the world and today she thinks of Europe as a menace to spiritual progress. Therefore it is that Tagore, the prophet of the Orient, rightly warns Asia of the danger of adopting the principles of Western civilization at the expense of her spiritual heritage. He asks: "After centuries of civilization nations fearing each other like the prowling wild beast of night-time; shutting their doors of hospitality, combining for purposes of aggression or defence, hiding in their holes their trade secrets, state secrets, secrets of their armaments, making peace offerings to the barking dogs of each other with the meat that does not belong to them; holding down fallen races struggling to stand upon their feet; with their right hands dispensing religion to weaker peoples, while robbing them with their left,—is there anything in this to make us envious? Are we to bend our knees to the spirit of this nationalism which is sowing broadcast over all the world seeds of fear, greed, suspicion, unashamed lies of its diplomacy and unctuous lies of its profession of peace and good-will and universal brotherhood of man? Can we have no doubt in our minds, when we rush to the Western market to buy this foreign product in exchange for our own inheritance?"

Such changed attitude towards Europe is quite noticeable everywhere in the Orient. The doctrine of European eminent domain was forced upon Asia by force. Young Asia declares, therefore, that nothing that is within the domain of right, the West can alienate from the East by force, and that no title is valid which has been acquired by an alien Power by force or forced treaties. Hitherto Europe trampled

upon the rights of the peoples of Asia under the pretence of civilizing them. Now Young Asia flatly refuses to accept even the inducement of material prosperity and "peace and order" as adequate compensation for the lack of responsible government. The less chance a race has in the control of its own destiny, the greater is its moral deterioration. Young Asia demands, therefore, freedom from European domination. She demands that there be no attempt to force foreign capital and trade upon her people, that the Orientals be entitled in the countries of the whites to rights and privileges equal to those the whites enjoy in the Oriental countries. This is really Asia's Declaration of Rights. Has not Asia any right to full sovereignty over her own soil? Is she wrong in refusing to submit herself much longer to the bondage of Western Imperialism?

Is it not absurd to expect Asia to be ever under the domination of Europe? If Asia's struggle for freedom is what Europe considers as the "Asiatic Menace", then, of course, it must remain a menace. But really speaking it is Europe that is menacing the best interests of humanity by its greed for gold and thirst for power. The sooner the West shakes off its illusion that she is the saviour of mankind,—that her civilization is so essential a part of the world's happiness and well-being that it must be imposed upon others, that she being 'superior' should direct the destiny of the peoples of Asia, the better it will be for the peace of the world. Only when Asia enjoys full freedom will she find it possible to realize more fully the inherent tendencies of her own spirit. Only in such realization will we find the purpose of true humanity fulfilled. The unity of all human life, the brotherhood of man, is the essential doctrine of the most potent religions of the East, and it is that essence which will naturally determine the further development of the Oriental civilization, if the Orient is not

compelled by continued injustice and oppression to forsake her ideals and adopt an alien law of life. If Asia is ever to assume a destructive form, it could only be through such compulsion.

Just as day and night form one unit of time, so also the East and West make up the world. They are not antagonistic but complementary. The most important step in ensuring world peace is the reconciliation of these two great sections. War will cease only when it no longer presents hopes for gain to the greedy nations. Therefore the stupendous problem of peace can only be solved by giving weaker nations and non-militaristic peoples freedom and justice. Thus alone can international rivalry and economic competition be transformed into international fellowship and co-operation. But the West though it has increased its material prosperity, has failed in correlating moral progress. And yet, it is moral progress that the world badly needs today ; not a change of methods but a change of heart is our pressing need.

The recent world events—the rise of Japan, the awakening of China, the renaissance in India, the emerging of Turkey,—must inevitably make the West conscious that she is now witnessing the beginning of the end of the separate existence of East and West. Undoubtedly there have been crises which loomed large in past history but none of them can surpass the drama which is now being enacted in the Orient, upon the outcome of which the welfare of all mankind depends. The “yellow peril” or the “Asiatic menace” propagandist clouds the issue by appealing to fear and prejudice. But the issue now pending can be solved in the proper way only by understanding sympathetically Asia’s national aspirations and her struggle for freedom.

Aggressiveness, be it cultural or political, is not in keeping with the spirit of the Orient, and therefore her nationalism is not for expansion but for freedom. Mahatma Gandhi, in whom

the real spirit of the Orient is so well personified, defines patriotism thus: “For me patriotism is the same as humanity. A patriot is much less a patriot, if he is a lukewarm humanitarian.” Very different, indeed, is this ideal of Oriental patriotism from the Occidental variety “My country right or wrong.” The East has now fully understood the civilization of the West,—its patriotic bragging, its feverish activity, its greed for gold, its complex organization, its methods of efficiency, and its creed of pharasaic superiority. It has also seen that the play of such forces of passion and self-seeking has resulted in making man a demon and the world, a hell.

The Orient is now gaining confidence and strength in its belief that after all spirituality is the only emancipator of man and the only power that can help him to grow more and more in the image of his Creator. When Asia gains her complete freedom she will then export to the West not theories of political and economic exploitation and advanced technique of cruel and barbarous warfare, but spiritual principles of human relationship,—co-operation in the sharing of economic advantages, new methods in correcting social wrongs and settling national disputes. She will export also elevating thoughts and vitalizing spiritual ideals to enrich the impoverished soul of the West. The West will then learn to drink deep from the spiritual fountain of the East, and the East, likewise, will avail herself of the great scientific contributions of the West to the promotion of human welfare and happiness. The Orient and the Occident will thus influence each other so profoundly as to aid and hasten the evolution of an all-human civilization. This mission Asia can fulfill only if its newly released energies are not prevented by European violence and intervention from being directed to the realization of aims and purposes that have a spiritual end. If Europe is to help in this mission she should renounce

her worldly and selfish ambitions and determine ever to subordinate national egoism to the larger interests of humanity. This renaissance in Asia, we fervently hope, will lead Europe to renounce violence and selfishness and

adopt reason and justice in all human relations. The West has taught the East WAR, but the East, we hope, will teach the West to unlearn war and learn PEACE.

SRI RAMAKRISHNA AT THE STAR THEATRE

[FROM THE DIARY OF M.]

I

[AT THE PERFORMANCE OF *Prahlada-Charitra*]

In the evening of Sunday, the 14th December, 1884, Sri Ramakrishna went to the Star Theatre, Calcutta, accompanied by M., Baburam and Narayan, to see the performance of *Prahlada-Charitra*, a play on the life of the great saint Prahlada. The Star Theatre was then situated in the Beadon Street.

The Master and the disciples occupied a box facing northward. The Theatre was brilliantly illuminated. Girish Chandra Ghose, the great dramatist and actor, came to the Master and engaged in a short conversation. The curtain had not yet risen.

Sri Ramakrishna said smilingly to Girish: "You have written fine things."

"But, Sir," replied Girish, "I have not assimilated them in my life. I have merely written them."

Sri R: "No, you have assimilated them. Did I not tell you the other day that one cannot portray noble and divine characters without devotion at heart?"

"One must assimilate. I went to see the performance of *Nava Brindavan* at Keshab Sen's. There I saw a Deputy Magistrate who drew a salary of Rs. 800 every month. I was told that he was a great scholar. But he was extremely engrossed in his son. He was anxious

that his son should have a good seat and see the performance well. All the while spiritual conversations were going on, but he had no ear for them. The son was continuously enquiring about many things and he was busy humouring him. He has merely read books, but has not assimilated them."

Girish: "I am thinking of disbanding the Theatre."

Sri R: "No, no, let it remain: it will teach people."

The performance began. Prahlada* was seen attending school. On seeing him, the Master affectionately uttered his name several times and plunged into Samadhi.

In another scene, seeing Prahlada thrown at the feet of an elephant to be trampled to death, the Master began to weep. He also wept when Prahlada was thrown into fire.

The Lord was seen sitting in Heaven with his Divine consort, anxiously thinking of Prahlada. This scene again plunged the Master into Samadhi.

II

[SIGNS OF GOD-REALISATION]

At the end of the performance, Girish led the Master to his private sitting room in the Theatre. Girish asked him: "Would you like to see the performance of *Vivaha-Vibhrata*

* Prahlada was the son of the Demon King Hiranyakasipu who hated the Lord Vishnu intensely. The son however became a great devotee of Vishnu from his early life. The king was so angry that he threw him into water, fire, at the feet of mad elephants and from the top of mountains in order to kill him. But the grace of Vishnu always saved the boy. Vishnu at last killed the king in the form of a Man-lion.

(Confusion in Marriage)?" "No," replied the Master, "I won't. What is this after *Prahlada-Charitra*? ... There were fine spiritual conversations all this time, —and now *Vivaha-Vibhrata*—worldly talks! The old worldly thoughts will be revived again."

Girish : "How did you find the performance?"

Sri R : "I found that the Lord Himself had become all those. The actresses I saw to be the Blissful Mother Herself. Those who played the parts of cowherd boys, I found them to be the Lord Narayana Himself. He Himself has become all these.

"There are signs by which you can know if a man has truly seen God. One is that the man is filled with bliss, — he is no longer reticent. He becomes like the sea which has waves on the surface but deep waters below. He who has seen God lives sometimes like a mad man ; sometimes like an evil spirit, without any sense of purity and impurity ; sometimes like stock or stone, for the vision of God within and without himself silences him ; and sometimes again like a child, without any fixed determination, walking about nude with his cloth rolled up in his arms. In such a state of God-realisation, a man sometimes becomes child-like ; sometimes he cuts jokes and sometimes becomes like a young man ; when he works or teaches, he is like a lion.

[MEANS OF GOD-VISION : THREE KINDS OF DEVOTEES]

"Because of his egoism, man cannot see God, just as a cloud obstructs the vision of the sun. But does that mean that the sun does not exist?—It does.

"The ego of a child is harmless ; it is rather helpful. Fried greens are not good for stomach, but the particular vegetable, called *hinche*, is beneficial. Therefore it is not to be counted among greens. Similarly sugar candy is not to be counted among sweets. Other kinds of sweets are injurious to health, but sugar candy is medicinal.

"Therefore I said to Keshab Sen : 'If I say more, you will have to lose your sect.' Keshab got frightened. I then told him that the ego of a child or of a servant of the Lord is not harmful.

"The man of realisation sees that the Lord Himself has become this universe and its beings. Everything is He. A man of such vision is the best devotee."

Girish : (smiling) "Everything is He. But a little of ego still exists, but it will not cause 'disease'."

Sri R : (smiling) "Yes, it is harmless. This ego is for the enjoyment of God. Enjoyment is possible only so long as there are 'I' and 'thou'.

"There is also a middle class of devotees. They find God existing in every being as its inner controller.

"The lowest class says that God is yonder, that is to say, beyond the sky! (Laughter)

"When I saw the cowherd boys on the stage, I actually found that they were the embodiments of the Lord Himself.

"He who has seen God, actually feels that God is the doer, not he himself."

Girish : "Sir, I have truly realised that it is the Lord who is doing everything."

Sri R : "I say, 'Mother, I am the machine, Thou art the mechanic ; I am insentient, Thou art the principle of consciousness ; I act as Thou makest me act ; I speak as Thou makest me speak.' The ignorant think that things are done partly by themselves and partly by God."

[KARMA YOGA AND PURIFICATION OF MIND]

Girish : "Sir, what am I doing and what is the use of work?"

Sri R : "No, no, work is good. When the soil is well prepared, then whatever you sow in it, will grow. But work must be disinterested.

"There are two kinds of Paramahansas,—Jnani (wise) and Premi (loving). The Jnani Paramahansa is concerned with himself alone,—he is satisfied if he has realised his own freedom.

The Premi Paramahansa, like Sukadeva, teaches others after having himself realised God. Some clean their lips after eating mangoes. Others give mangoes also to neighbours. Some, while sinking a well, procure spades and baskets, and when the well is sunk, throw them into it. Others preserve the spades and baskets for their use by neighbours. Sukadeva and others like him kept the baskets and spades.

(To Girish) "You will keep them for others."

[SRI R. ON SIN: PURE DEVOTION]

Girish : "Then bless me."

Sri R : "Have faith in the Mother's name, everything will come right."

Girish : "But I am a sinner."

Sri R : "The fellow who always talks of sin becomes a sinner."

Girish : "Sir, even the place where I would sit, would become impure."

Sri R : "How is that? When you bring a light into a room dark for a thousand years, will the room be lighted gradually or all at once?"

Girish : "You have blessed me."

Sri R : "If you are earnest, well,—what shall I say? I take the Lord's name and live, that's all."

Girish : "I lack earnestness. But you will have to give me that."

Sri R : "Who am I? If Narada or Sukadeva had been here, then —"

Girish : "Narada and Sukdeva are not available now. But I have got you."

Sri R : (smiling) "Very good.—Faith!"

All sat silent for a while. Then Girish said: "I have one earnest desire,— to have pure causeless devotion."

Sri R : "Only the *Iswarakotis*, the special souls who are the associates of God, can have that devotion, the *jiva-kotis* cannot have it."

Again there was silence. Sri Ramakrishna sang gazing upwards :

"All cannot have the Mother. Even Shiva finds it hard to fix his mind on Her blessed feet. My mind, alas, is disconsolate.

"Whoever thinks of the Mother finds even the highest heavenly bliss insignificant. He floats in eternal joy if Mother casts Her gracious look on him.

"Those blessed feet of Hers, even the greatest Yogins cannot realise in meditation. But Kamalakanta, though devoid of merit, yet longs to have them."

Girish : "Yes, Kamalakanta, though devoid merit, yet longs to have those blessed feet!"

III

[MEANS OF GOD-REALISATION: EARNEST YEARNING]

Sri R : (to Girish) "Through strong dispassion for the world, God can be realised. The heart must pant and pine. A disciple asked his master: 'How can I realise God?' 'Come with me,' said the teacher and led him to a tank and held him under the water. After a short while he brought him up and asked him: 'How did you feel while I held you under water?' He replied: 'My heart was panting as if life would go out.' The teacher then said: 'Well, when you will feel similarly for God, you will attain Him.'

"Therefore I say that when the three attractions will be united into one, then you will realise God. If a man can feel a love for God as strong as these three loves combined,—the passion of a worldly man for worldly things, the love of a chaste woman for her husband and the affection of a mother for her child,—then he will have an immediate vision of the Lord.

" 'Call on the Mother earnestly, O mind, She will not tarry behind.' If you call on Her yearningly, She must reveal Herself."

[JNANA YOGA AND BHAKTI YOGA: THEIR SYNTHESIS]

"I told you the other day what is meant by Bhakti. It is to worship Him with body, mind and word. With body,

that is to say, to worship and serve Him with the hands, to walk to places sacred to Him, to hear the readings of scriptures or the singing of His name and praise, and to see His sacred images. With mind, that is, to meditate always on Him and contemplate on His *lilâ*. With word, that is, to recite invocations to Him or sing His blessed names and qualities.

“In this Kali age, the most efficacious means of God-realisation is Bhakti as propounded by Narada,—the singing of the Lord’s name and praise. Let those who have not enough time, devotedly repeat *Haribol* every morning and evening, clapping their hands in accompaniment.

“The ‘I’ of a devotee does not cause egoism. It does not breed ignorance, but rather leads to God. It is not therefore properly speaking an ego. . . .

“First steadfast application, then devotion. When devotion ripens, then comes ecstasy (*bhâva*). When ecstasy becomes intense, it becomes *mahâbhâva*. And last of all comes love. Love is like a rope. To have love is to bind God,—God cannot escape. The common man can reach up to bhava. Iswarakotis alone can attain mahabhava and love. Chaitanyadeva had them.

“What is Jnana Yoga? It is the path of knowing one’s real self, of knowing oneself as Brahman Itself. Prahlada would be sometimes conscious of himself as Brahman ; at other times he would feel the distinction of ‘I’ and ‘thou’ and then he would take up the attitude of a devotee.

“Hanuman said: ‘O Rama, sometimes I find that Thou art the whole and I am Thy part ; and at other times that Thou art the Lord and I am Thy servant. But when I attain to Self-knowledge, I find that I and Thou are identical.’ ”

Girish : “Ah!”

[IS GOD-REALISATION POSSIBLE FOR A HOUSEHOLDER?]

Sri R : “Why should not one be able to realise God in the householder’s

life? But then one must have *viveka* and *vairâgya* (spiritual discrimination and dispassion). One must sincerely and permanently feel that God alone is real and all other things are evanescent.

“Floating on the surface won’t do. One must dive deep.”

So saying, the Master sang :

“Dive deep, dive deep, O mind, dive deep into the Ocean of Beauty. And search deeper and deeper to the bottom, only then can you find the great Pearl of Love.

“In thine own heart abides Brindavan, the home of Love, only seek it and discover. And for ever and ever will the Light of Wisdom illumine thy mind.

“Who is he as can steer his boat on land? Says Kuvir, ‘Listen, O listen! Meditate ever on the Guru’s hallowed feet!’ ”

Sri R : “But one thing: in diving, there is the fear of crocodiles—lust, anger and other passions.”

Girish : “But I have no fear of death.”

Sri R : “But there is fear from lust and other ‘crocodiles.’ Therefore you must rub turmeric on your body, and then dive. What is turmeric?—it is discrimination and dispassion.

“Some attain to Knowledge even in the householder’s life. Therefore two kinds of Yogis have been spoken of ;—the hidden Yogi and the manifest Yogi. Those who have renounced the world are manifest Yogis, and every one can know them as such. But the hidden Yogi has no outward manifestation. He is like a maid-servant who is working in her master’s house, but whose mind is ever after her children left behind in her country-home. He can also be likened to an unchaste woman of whom I told you ;—she performs all her household duties enthusiastically, but in her mind she ever thinks of her lover.

“It is very hard to acquire *viveka* and *vairagya*. It is very hard, to destroy the consciousness that ‘I am the doer’ and ‘I possess all these things.’ I saw a Deputy Magistrate who earned a salary of Rs. 800 per mensem. Spiritual conversations were going on, but to those

he did not pay any heed. He was engrossed in his son whom he had brought with him,—he was busy finding a good seat for him. I know another man, I won't name him; he used to practise *japa* assiduously. But he gave false evidence for ten thousand rupees!

“Therefore I say, if you have *viveka* and *vairagya*, you can realise God even as a householder.”

[SRI R. AND SINNERS]

Girish: “What will happen to me, a sinner?”

Sri Ramakrishna did not reply, but sang the following song in a plaintive voice, casting his look upwards:

“Ever think of the Lord, O mind, if thou wouldst end the tears of death.

His thought will relieve thee of all spiritual fear, for whoever thinks of the Lord crosses the stormy ocean in the twinkling of an eye.

“Why didst thou come to the earth? Why art thou disposed towards evil thoughts and actions? Thou shouldst not ruin *Dâsarathi*. O mind, atone for thy misdeeds by thinking of the Eternal Being.”

Sri R: (to *Girish*) “Whoever thinks of the Lord, crosses the stormy ocean in the twinkling of an eye.”

“You can see the Lord, only if *Mahâmâyâ* stands aside from the door and allows you to enter. Hence the necessity of *Shakti*-worship. The Lord is so near to us, yet we cannot see Him, because *Mahamaya* is standing between. *Rama*, *Sita* and *Lakshmana* were passing. *Rama* was going ahead, with *Sita* following him, and *Lakshmana* went last. *Rama* was really only four feet off from *Lakshmana*. Yet *Lakshmana* could not see him because *Sita* was between them.

“In order to worship God, you have to take a particular emotional attitude towards Him. I have three attitudes: those of a child, of a maid-servant and of a lady friend. I passed many days in the last two attitudes. Then I used to put on clothes and ornaments like

women. The child-attitude is excellent.

“The hero-attitude is not good. The *Nerhâs* and *Nerhis* (*Vaishnavas*) and the *Bhairavas* and *Bhairavis* (*Tantrikas*) practise this. This attitude often causes fall.

Girish: “I once had this attitude.”

The Master was perturbed to hear this and anxiously looked at *Girish*.

Girish: “Yes, I have this crookedness. Please tell me how I can get rid of it.”

Sri R: (after thinking awhile) “Give Him ‘the power of attorney.’ Let Him do whatever He thinks best.”

[SATTVA GUNA AND GOD-REALISATION]

The Master began to speak of his boy disciples.

Sri R: (to *Girish* and others) “They do not desire to have a household. They do not seek the pleasures of married life. Those who are already married, do not sleep with their wives. The fact is, until one has eradicated *rajas* and acquired *sattva guna*, one cannot fix one's mind on God, love Him or realise Him.”

Girish: “You have blessed me.”

Sri R: “I don't think I have. But I have said that if you are sincere, you will realise Him”.

Thus the Master conversed, and at last uttering, *Anandamayi*, *Anandamayi*, he immersed into *Samadhi*, in which he remained for a long time.

Slowly the Master regained consciousness and said: “Where are the fellows?”

M. fetched *Baburam*. . . .

The Master sang:

“At last I have thought rightly. I have been initiated into those thoughts by a man of deep feeling and understanding.

“I have come across one who hails from a land where there is no night. And now neither by day nor in the evening do I perform any ceremonial worship.

“I am awakened and will sleep no more. I am ever awake in the state of *Yoga*. O Mother, having realised Thee who puttest all to the sleep of delusion, I have put sleep to sleep.

"Says Prasad : 'I bow to both Enjoyment and Liberation. I have known that Kali is the same as Brahman, and therefore I have renounced both *dharma* and *adharma*.'"

He then sang another song describing the great spiritual efficacy of reciting the name of Kali.

Having finished singing, Sri Ramakrishna said: "I prayed to Mother: 'Mother, give me pure devotion,—I do not want anything else.' "

[SRI R. AND THE PROSTITUTES]

By that time the performance in the Theatre had been over. The actresses

came to Sri Ramakrishna to salute him under instructions from Girish. They all bowed down at his feet. And the devotees were surprised to see that some even touched his feet. When the actresses touched his feet, the Master said: "Let be, mother, let be." His words were full of compassion.

When they had gone, he said: "All are Mother Herself in different forms."

Girish and other devotees led the Master to his carriage. But no sooner had the Master entered it than he plunged into deep Samadhi. The carriage drove on to Dakshineswar.

PRACTICE OF RELIGION

BY ANANDA

IN THE OUTER COURT

There are some people who think that the call of religion has come to them; they give up worldly occupations and take to the ways of the avowedly religious. Some will even go to monasteries in their temporary zeal, seeking admission into the life of renunciation. But it often happens that many of these candidates for the life of religion and renunciation are scarcely fit for it. They lack those preparations and qualifications without which religious life proves dry and barren, extremely miserable and even harmful.

For, the practice of religion is not easy. It is not a matter of mere choice. Many are the stages that must be covered before the man of the world can reach the point of real, serious religion. To most, these stages are scarcely known, or knowing them, they do not duly consider them. Though ill-qualified and ill-equipped, they are possessed by the desire to reap the blessings religion offers. The result is mental confusion and great disappointment.

It will not be useless, therefore, if we survey the preliminary stages of practical religion and consider, however

imperfectly, some of the features of the strait and narrow path.

The vast majority of mankind are not really fit to take up the religious life seriously. They are yet far, far off from the requisite condition of mind. They have too much of the body-consciousness and are obsessed and bound by finite things. Even a most distant glimpse of the Infinite is not yet for them. They want enjoyment of the body, power, earthly riches, sexual enjoyment and long life; and they are afraid of renunciation and death. Thus most men live and die, completely earth-bound, without any conscious effort to go beyond its limitations. For them religion can but be formal. If they were left alone in a solitary island, provided with means of worldly occupations, they would not trouble about religion. But since they have to live in human society where religion exists as a universal institution and where they learn certain habits of thought and action, apparently religious, they appear interested in religion. But they have no idea of it as a reality.

This, however, is not the complete

picture of even the worldly man. There is another side of the picture, which is brighter. This other side depicts the hope and the unfolding glory of man. Man does not live for himself alone. Even the most ordinary worldly man cannot rest satisfied with loving himself alone. He also loves others, though maybe they are his own relations. He has moral consciousness. He seeks more and more knowledge: he has caught the lure of truth. He has the sense of beauty. It is true this latter aspect is dormant in the life of most men, but it is there nevertheless.

It is this that leads man higher and higher in the realisation of truth and fulfilment of life. Moral sense, æsthetic sense, love, hunger for knowledge and truth, activity,—these are the saving and ennobling elements in man's life. Out of them grows religion. In the complete elimination of the former aspect and the full and complete development of the latter, lies the culmination of religion.

In the primary stages when the animal is strong in man, religion for him can only be a submission to sacred beliefs and observance of forms and ceremonies. Religion is not real and serious to him. Nevertheless the sincere observance of the forms, and adherence to the beliefs are essentially necessary for him and play an important part in the evolution of his spiritual consciousness. To most persons religion appeals as occasions of festivity and æsthetic enjoyment. Therefore in all countries we have temples, images, mythologies, gorgeous ceremonials and festivals connected with religion. The fact is, *man has to transcend the grossness of matter and train his mind to dwell on finer realities before he can ever hope to be religious.* Art, morality, search for knowledge, intense activity and charity and love help immensely in teaching the mind to feel and perceive finely.

What is art? It is the presentation

of matter and sense objects arrayed in the lustre of the supernatural. We all know why we take food, wear clothes or live in a house. Yet we are always trying to forget the ostensible purposes of these actions. For their immediate objects are gross, however necessary they may be to our life; and we want to forget these material aspects of our life. So we clothe them with art. We seek to submerge the materiality of our eating, clothing or dwelling in the consciousness of superfine beauty. Mere nourishing food is not enough for us. The food must be delectable, having fine form, colour, smell and taste. It must be served in an artistic fashion, in choice plates and dishes. The eating place must be beautiful, and we must converse on interesting things as if conversation were more important and eating only secondary. Our clothes must not be merely enough to protect us from the ravages of weather. They must be beautiful. For the mind, beauty is more important in a cloth than its wearing qualities. Similarly our dwelling places. In this way, we learn to transcend the gross and perceive the finer realities. Thus the mind learns to feel a profound dissatisfaction for the material life and to yearn for the higher realities.

But art by itself is not enough for the elevation of the mind of the common man. It may tend to debilitate also; for beauty is elusive and we may often mistake a phantom for the real. Hence there must also be moral struggle. Only a strong moral consciousness and aspiration after high ideals, not merely a profession thereof, can give wings to our perceptions of beauty and make them soar into the serene heights of spirituality. Devoid of moral consciousness, art often wallows in the mire of earthliness. Morality gives us strength. It teaches us to stand on and live by impersonal principles. Through morality also we overcome the gross and rise to the plane of the fine. Morality gives a correct tone to all our motives and

actions, our labours in and our relations with the world.

Love also equally releases us from the limitations of the gross. Love and service kill the little self and rend asunder the bonds that hold us to the world of matter, to our body.

Similarly knowledge and activity. Knowledge reveals wonders from within the apparently commonplace, and leads us on from the visible and apparent to the world that lies beyond our present conception. And intense activity satisfies and eventually destroys the worldly instincts, and gives us the taste of a higher, finer life. Little things of the world, little acquisitions, exultations over little triumphs, no longer satisfy us. We want expansion and bigger things.

All these forces are working slowly but steadily for the upliftment and freedom of man. *They are impelling him towards real religion.* Without them the intermediate stages between the common man and the religious man cannot be covered. The essential prerequisite of spirituality is the annihilation of the lower self and the desire for earthly things. A mind scattered over a million objects of desire cannot reach towards God. It must unite and propel its scattered rays in one single direction; then only can it reveal the face of God. But such renunciation of desires is not now possible for it. It is too gross; it is almost hopelessly enmeshed in desire; it cannot perceive the finer realities. Art, morality, love, service, knowledge and activity alone can help the mind out of its present earthliness.

But without adherence to a religion and submission to its fundamentals, none of these can be properly effective. In fact, unless we believe in some eternal, ultimate reality, and in the solidarity of life and the universe, art, morality, social service or knowledge cannot properly flourish. We are not speaking here of those exceptional persons who instinctively rise up to the

highest without any conscious admission of religious truths. But most men cannot properly understand or benefit by art, morality or charity, unless they relate these to the principle of Divinity. That is why in all ages we find art, morality and service existing as aspects of religion, connected with its principles and institutions.

So for the benefit of the vast majority of mankind, in order that they may be eventually fit to live religion truly and seriously, it is necessary, absolutely necessary, that our corporate life should be made more and more æsthetic, more morally exalted, more full of charity, love and service, of eagerness for knowledge and truth, and intense activity. *In fact, if men were to be tremendously active, mindful at the same time of art, morality and service, they would do much greater good to themselves than if they were to mumble prayers, visit temples and play at religion as the majority are doing at present.* Unfortunately, however, true moral or æsthetic development, or passion for service, is not possible for them without conscious relations with religious beliefs and institutions. Hence for practical purposes, formal religion, with its dogmas, myths and rituals, must always be; but morality, art, service, industry and knowledge must be developed to their utmost, for these are the real salvation of most men.

In Hindu phraseology, *tamas* (inertia) must be overcome by *rajas* (activity); *rajas* should be conquered by *sattva* (tranquil joy). But *sattva* can grow only gradually. *Sattva*, peacefulness and rest of mind, in which alone Truth and Reality can be properly reflected, cannot be born suddenly. There are gradations, as represented by the mental effect of art, morality, knowledge, love, service, etc.

But why should we insist on art, morality, etc., if religion itself can spiritualise the gross and the material?—it may be asked. The question is

pertinent. When religion becomes institutional, it is affirmed by people as a matter of course. Thus Hindus believe in their religion and accept its teachings as true. There are also rules and customs pertaining to it, which, though they differ with different sections of people and in different places, are yet more or less observed by them as sacred. Even where seriousness about religion is absent, acceptance of beliefs and observation of rules exist. Thus before eating most Hindus offer the food mentally to God. In all affairs of life, such association of the Divine idea with mundane things has become an established rule. Hinduism teaches its votaries to spiritualise life, activities and human relations. This direct relation of earthly things with God through spiritualisation, without the aid of art, etc., no doubt serves to train the mind in feeling and perceiving finer realities.

So long as people believe in religion, no doubt religion itself will greatly help in teaching them fineness of perception. But as religion is not taken seriously by the majority of people, more tangible means, more appealing intermediaries must be found for men and associated with religion. Morality is more real and tangible to most people than the spiritual verities; knowledge is more effective; service is more fruitful. We should therefore lay the utmost emphasis on them in the case of the average man. Spiritualisation of the concerns of life is all right. But most men can only slowly progress that way without substantial aid from morality, art, knowledge, action and service. Is it because Hinduism has been, during the last few centuries, deprived of these aids and

has had to look to religion alone for teaching fineness of perception and feeling, that Hindus to-day are so ineffective and feeble?

If, then, any one were to propose to us that he should enter the religious life, the first thing we would see is whether he had got rid of *tamas*, whether his mind has learnt to perceive and appreciate finer things, if he has a strong moral sense, and if the rays of his mind have been focussed to a narrow circle. These are some of the essential conditions. Lacking them, a man is ill-qualified to take to the religious life. *To such a man, the best advice would be: Go and be active; be moral and serve your fellow-men unselfishly and lovingly.*

Unfortunately there is no existing machinery by which the fulfilment of these conditions can be made obligatory on the candidates for a religious life. Even before we are half prepared, we begin the serious practice of religion. This often results in great confusion of ideas and bitterness of failure. In fact any such clear demarcation and regulation is not possible. The mind is an elusive thing; it is extremely difficult to ascertain its real condition at any time. It often deceives and leads us to paths which perhaps we are scarcely fit to walk. Necessarily there is suffering. Besides, the religious life, like any other vocation, is open to all. It naturally seems tempting to many who are perhaps not yet ready. Yet, we must always think calmly and long before we embrace it. We are sure, if we judge by the standard described above, we shall not go much astray.

ASHTAVAKRA SAMHITA

BY SWAMI NITYASWARUPANANDA

INTRODUCTION

The *Ashtāvakra Samhitā*, or *Ashtāvakra Gitā* as it is sometimes called, is a short treatise on Advaita Vedānta, ascribed to the great sage Ashtāvakra. It consists in all of 302 verses distributed into 21 chapters.

Very little definite is known about Ashtavakra. His work does not any way enlighten us or give any clue to his identity. It is presented as a dialogue between him and Janaka. But is this Janaka the same as is met with in the *Rāmāyana* of Vālmiki and the *Brihadāranyaka Upanishad*? Nor is it certain that our author is the same Ashtavakra as that of the *Mahābhārata*. But most possibly they are identical; for they both exhibit the same profound knowledge of Brahman.

A very interesting story is given about Ashtavakra in chapters 132-134 of the Vana Parva of the *Mahabharata*. Ashtavakra was born of Kahor and Sujâtâ. While Ashtavakra was still in his mother's womb, Kahor was once reciting the Vedas sitting beside his wife. To their great surprise, the child in the womb suddenly cried out: "Father, even lying in my mother's womb I have already learnt all the Vedas through your grace. But I regret that you often make mistakes in your recitation." Kahor took this as a grave insult and cursed him saying that he would be born with eight parts of his body deformed. Accordingly in course of time the child was born with a twisted form and was named Ashtavakra (Eight-curved). In the meanwhile Kahor went to the court of Janaka to beg money from the king. The king had at that time in his court a great scholar called Vandi, son of King Varuna. He was profoundly versed in the Vedas. Kahor was called to a

debate by him, was defeated and thrown into the sea where he had to be engaged as a priest in a sacrifice performed by Varuna.

When Ashtavakra grew to be a lad of twelve and heard of the sad plight of his father, he repaired to the court of Janaka in company with his maternal uncle Svetaketu. Being a mere boy he was not at first allowed entrance into the court, but when he gave proof of his extraordinary learning in the *Shāstras*, he was cordially welcomed. He at once sought out his father's opponent, Vandi, and entered into a debate with him. A wonderful controversy ensued, and the boy of twelve defeated the foremost veteran scholar of the court of Janaka. He rescued his father from the grip of Varuna. Kahor was highly satisfied with his son and asked him to bathe in the river Samangâ, and lo, he came out of the waters with all his limbs made straight. But his name continued the same for ever.

Though the treatise under discussion is a small one, yet in it Ashtavakra presents us with the fairest flower of all philosophy and religion. In it he has given us Truth in its highest and purest form, couched in the simplest, but also the most forceful, language possible. He does not enter into any technicality or controversy, nor does he try to refute the tenets of other schools of philosophy and religion. His theme is Advaita. Advaita is ordinarily considered abstruse and too high for the common mind. But his direct presentation has made it easily comprehensible and appealing to even the ordinary understanding.

Ashtavakra preaches Advaita in its extreme form in his book. Wherever he speaks of the experience of Self-realisation his language becomes rhap-

sodical. Thus: "Oh, wonderful am I! Adoration to myself who have no decay and who survive the destruction of all from Brahmâ to the blade of grass." "Oh, wonderful am I! Adoration to myself. None is more capable than I who am bearing the universe for eternity without touching it with the body." He is so much filled with the glory of the Atman that he begins to adore himself. He again and again enjoins upon us to realise the glory of the Self, for, as he says, "duality is the root of all misery and there is no other remedy for it except the knowledge that the visible universe is unreal and that I am Intelligence and Pure Bliss." How to attain to this realisation? Ashtavakra gives a very clear and unambiguous answer. "If you aspire after liberation, my child, shun the objects of the senses as poison." "If you rest in the Self which is Intelligence itself, having detached yourself from the body, you will at once be happy, peaceful and free from bondage." "One who considers oneself free is free indeed as surely as one who looks upon oneself as bound remains bound. As one thinks oneself to be, so does one become—is a saying which is perfectly true." How beautiful and significant is this last utterance! Indeed we can at once realise ourselves as Brahman if we only think ourselves as such. Sri Ramakrishna also used to lay great emphasis on this teaching. He used to say, "He who thinks himself a sinner, a sinner he becomes. He who thinks himself bound, bound he becomes. But he who thinks himself free, free he becomes."

These fundamental truths Ashtavakra describes in various forms and details in his book. He is never tired of describing the glories of the Atman. He calls upon every man to feel the power and majesty that are latent in his own self. It is perhaps therefore that in referring to the Eternal Truth and Reality he always uses the word Atman and very rarely the word Brahman.

We consider the choice of Ashtavakra Samhita with its strong emphasis on Advaita, for presentation to the readers of *Prabuddha Bharata*, as extremely felicitous. For the present age requires nothing more so much as the teaching of Advaita Vedanta. India of all countries needs it most. The depths of degradation into which India has fallen and the innumerable ills to which she is subjected, have made her children lose faith in themselves. If they are to regain their ancient glory, they must acquire faith in themselves by filling themselves with the spirit of Advaita. If they want to effectively remedy the evils that are eating into their very vitals, they can do no better than take Advaita Vedanta as their religion and bring their inner energy to bear upon them. It is Advaita alone that can infuse strength and vitality into us and make us hold our own boldly before the world. The beauty of Advaita is that it can be practised in any condition of life. A religion to be of universal use to mankind must be able to help man wherever he may be, whether in freedom or servitude, in the depths of degradation or on the heights of glory. Advaita alone is such a religion, and hence it occupies the foremost position among the religions of the world.

Advaita teaches that man is Divine. It declares that the soul is pure, omniscient. And if it preaches anything, it is strength, infinite strength and absolute fearlessness. It teaches man to have faith in himself and drive away the superstition that he is weak and incapable. A man that does not believe in a personal God is usually regarded as an atheist, but unbelief in the power of our own self is what Advaita Vedanta calls atheism. If we only believe that we are omnipotent, that all the powers in the universe are already within us, all our weaknesses will at once vanish. By hypnotising ourselves into the belief that we are powerless and ignorant, we are doing mischief not only to ourselves, but also to others by sending weakening

thoughts into the world. A man is great in the proportion he has faith in himself. If India wants to rise again, she has once more to raise the mighty banner of Advaita, for by no other means can she have that immeasurable strength which is so much needed by her children to-day.

This is pre-eminently the age of science. And Advaita of all creeds conforms most to its spirit and is in entire harmony with the results obtained by scientific investigations. Science is nothing but the finding of unity. That religion can be called most perfect and said to be established on the scientific basis, which preaches the One and the only One "from whom this universe with its manifold phenomena has emanated and by knowing whom everything else is known." Science progresses by generalisation. The highest generalisation of Truth and Reality is certainly that which is known as Atman or Brahman. Therefore Advaita alone can be the religion in which this scientific age can find satisfaction.

The whole world stands in need of the grand ideal of universal toleration, and the first step towards that much needed charity is to look kindly upon the religious convictions of others. Nay, we must go further and be of positive help and service to them. Can any religious view except Advaita which regards all religions as different expressions of the same Eternal Reality, beget this unbounded love and charity?

Then again, this world is in the powerful grip of materialism in the present age. Personal religions are finding it hard to fight this grim enemy. History tells us that in the past ages also, Advaita saved India from materialism on at least two occasions, in the form of Buddha's teaching of Nirvâna and Sankara's Transcendental Philosophy.

A similar crisis faces the world now. And Advaitism alone can save it.

We shall publish the translation and annotation of the Samhita with text in Sanskrit character serially every month. We request our readers to pore over every verse and commit it to memory if possible. Swami Vivekananda himself often used to quote from this book which played a rather important part in his early life. In the first days of his acquaintance with Sri Ramakrishna the Swami was in intimate touch with the Brahmo Samaj and was under the influence of its ideas and teachings. At that time he would not believe in Advaita at all. But at the very first sight Sri Ramakrishna had seen into his inmost being and found that of all his disciples the Swami was predominantly monistic in temperament, though he himself was unconscious of it at that time. The Swami would naturally resist any monistic teaching from his master. But Sri Ramakrishna overcame this difficulty in a clever way. He had in his room a copy of Ashtavakra Samhita. He would often ask the Swami to read it out to him. After reading a verse or two the Swami would refuse to proceed further. "For," he would say, "it is a sin to say that man is God himself." But the Master would induce him to read on by saying that he was not insisting on his accepting this teaching but only asking him to read it out to him. This was one of the ways in which the Swami was taught Advaita and this book came to have a great influence on his life.

Swami Vivekananda laid great emphasis on Advaita and often declared that it would become the future religion of mankind. He called upon the world to come under its banner and enjoy its inexhaustible blessings. We can do no better than repeat the same call with all the emphasis at our command.

NOTES AND COMMENTS

In this Number

On the threshold of the new year, we offer our readers and sympathisers our cordial greetings. This is a new year for *Prabuddha Bharata* in a double sense. Not only does it begin another year of its career, but it has also undergone profound changes in its form, as much as to constitute almost a new incarnation for it. The amount of reading matter contained in the present issue exceeds by about two-thirds that of any of the last year's issues. The idea of change was conceived rather too late to afford us sufficient time to bring out all the desired features in the January issue. It has not therefore reached the desired standard which it is expected to do in three or four months.

But the reading matter, we hope, has not been much below the mark. . . . The *Two Unpublished Letters* of SWAMI VIVEKANANDA may be said to have sounded the key-note of the whole number. He indicates clearly the nature of true spirituality, scorning all mysterious cults, and draws out the fundamental distinction between Europe and Asia: "Europe has always been the source of social, and Asia, of spiritual power." . . . We have elaborated this theme more or less in our own article, *Lest We Forget*. Comparisons are odious, they say. But they help us in realising our value and individuality; and it is time we insist on the recognition of our true and exalted position in the assembly of nations. . . . *Notes of Conversations with Swami Turiyananda* will easily make its way into the inmost heart of our readers. The notes are precious and let our readers meditate on them. . . . A VISITOR sent us an account of his impressions of the *Sri Ramakrishna Mission Students' Home, Mylapore,*

Madras, which we are glad to include in the present number. We may vouch for their correctness. Readers will agree that the Home is a successful educational institution. It has drawn enthusiastic praises from Indians and Westerners, high Government officials and nationalists, alike. The accompanying illustrations are unfortunately not quite up to our expectations. Better photos could not be procured in time. Let us all wish the Home greater and greater prosperity and usefulness. But, then, should not all who can, help it materially? *Europe and the Problem of Asia* by DR. JAGADISAN M. KUMARAPPA, M.A., Ph.D. easily takes the highest place in this number. We beg to introduce the writer to the best and most cordial attention of our readers. He was formerly known as J. J. Cornelius and is a writer of considerable reputation. He was a professor of philosophy at Lucknow University and is a holder of degrees from four American universities. His contributions to some of the best magazines of Europe and America have been highly appreciated. We reproduced one of his articles, *An Oriental Looks at the Christian Missions*, from *Harper's Magazine* in 1927. He also wrote a spirited reply to *Mother India* in *Current History*, a well-known monthly of New York. Our readers may expect to meet him in the pages of *Prabuddha Bharata* also in future. Dr. Kumarappa is saturated with the spiritual idealism of the East; but knowing the international situation as he does, he feels that if Asia is not allowed to pursue her peaceful ways, she may be compelled to take to alien methods, and then woe betide the world. . . . M., a direct disciple of Sri Ramakrishna, has published his diary in Bengali. *Sri Ramakrishna at the Star Theatre* is a chapter translated from it. Many of us are in

the position of Girish Chandra Ghose. The Master's instructions to him, therefore, apply to us aptly. Let us remember that Mr. Ghose became later on one of the greatest saints of Bengal. . . . ANANDA contributes in this issue the first of his series of articles on *Practice of Religion*. In *In the Outer Court* he keeps us in the outer court of religion indeed. But he provokes thought. Let us hope he will very soon lead us on to the threshold. In the meantime he asks us to request our readers earnestly to send their opinions and criticisms to him through us, and also questions on practical religion. He hopes to take them up in course of his next articles. We request our readers to earnestly join in this profitable discussion. . . . SWAMI NITYASWARUPANANDA has given us only his *Introduction to Ashtāvakra Samhitā* in this issue. The text with translation and notes will follow in the next issues. Let us hope his earnest call to hark to the message of Advaita Vedanta will evoke enthusiastic response in the readers' hearts. His plea is indeed strong and arguments assuredly convincing. . . . In *Notes and Comments*, we have succeeded in expressing ourselves on only one burning topic of the day. We do not meddle with politics, nor do we believe much in its efficacy. It is culture and of culture, the spiritual basis, that interests us truly. The question of Independence has its cultural aspect. In our opinion, it is this aspect which should be considered first; for in culture abides the life-principle of a people.

Cultural Independence

By the time this reaches our readers, the Indian National Congress will have ended its annual session in Calcutta and come to a decision as to which India should strive for, the status of a Dominion within the British Empire or complete Independence.

This question of the future status of India has far-reaching cultural implica-

tions,—the political aspect is only secondary. One interpretation of those implications was given by the late Mr. C. R. Das in his famous Faridpur address in these words :

“No Nation can live in isolation. Dominion Status, while it affords complete protection to each constituent composing the great Commonwealth of Nations, called the British Empire, secures to each the right to realize itself, develop itself and fulfil itself. . . . Therefore it expresses all the elements of Swaraj. To me the idea is specially attractive, because of its deep spiritual significance. I believe in world-peace, in the ultimate federation of the world. The great Commonwealth of Nations called the British Empire—a federation of diverse races, each with its distinct life, distinct civilization, its distinct mental outlook—if properly led, is bound to make a lasting contribution to the great problem that awaits the statesmen, the problem of knitting the world into the greatest federation the mind can conceive, the federation of the human race. . . . Independence to my mind is a narrower ideal than Swaraj.”

Mr. Das's statement perhaps represents best the opinions of those Indians who sincerely believe in the utility of the British connection. We discern two elements in it: one is a worldly consideration,—the advantages of the protection of British arms,—a consideration which seems highly selfish; and the other is the spiritual benefit that may eventually accrue to humanity from the organization called the British Empire.

This spiritual interpretation of the British Empire is apparently fine and cogent. A little examination, however, reveals its inner hollowness. Obviously the validity of the British Empire does not lie in itself; it lies in the prospect of its leading to world-federation, either by being a model to the other nations of the world or by becoming the nucleus of the world-federation itself. By itself, it may, if not properly directed, prove a menace to world-peace. But if it seeks pre-eminently and sincerely the peace and good of

the world, it may certainly prove a great boon to humanity.

Suppose it is sincere in its desire for world-peace and world-good. We do not think the British Empire as a mere model will do any appreciable good. As a nucleus for the world Empire, it is full of hope. But can we hope that other nations will join the British Empire? The very first consideration would be the question of allegiance to the British crown. Can we expect the U. S. A. or European countries to join the British Empire and own allegiance to the British King? If the British Empire is to grow to a federation of world-nations, *absolute* equality must be assured to the federated nations.

Let us suppose that the above considerations prevail. The next question would be : What is the motive of this federation? Every union, especially that of nations, must have some binding purpose behind it. Unless we can create some sufficiently powerful incentive and ideal, no federation of nations can be possible. It is true that world-forces, especially, the economic ones, are bringing nations closer and closer; but they are also inspiring the keenest rivalries among them. The motive of union must be noble and spiritual. There cannot be any true and lasting unity among those otherwise minded. Will the Western nations conceive such a spiritual policy? We confess that our present knowledge of them does not make us hope that they will. Without this spiritual motive of union, there is therefore no possibility of there being a world-federation. Should not the Western nations change a great deal before the desire for world-peace or world-good can become their guiding policy? Is there even a distant prospect that they will change in that direction? How then, can we hope that the British Empire will one day grow to a federation of the human race?

Still let us suppose that the Western nations have learnt the lesson of their

Master, Jesus Christ, and have become honest and peace-loving. Is there a chance the British Empire will become a world-federation? Honest people do not require pacts. Their intrinsic goodness is a sufficient surety of their good behaviour. If nations grow good, they will not require any formal federation.

The fact is, the idealism that dreams of the British Empire as the nucleus of a World Empire, is inspired by worldly wisdom. True wisdom does not put so much faith on external organization. It seeks the genuine article in the *mind* of nations, not in their form.

India's policy is pre-eminently spiritual. So far as we can see, we do not discern any common spiritual factor between India and Great Britain. The British are materialistic; we are not and we do not want to be. We believe above all in spiritual integrity; the British as a race are scarcely responsive to spiritual realities. Where is the common interest? And without a common interest, what is the use of any federation?

It is theoretically possible that that interest may grow in future,—the British may one day incline to spirituality. But are they making any sincere attempt to reach that consummation? Do they believe in the supremacy of the spiritual vision? Unless they change their individual and national outlook fundamentally, India can never sympathise with the prevailing trend of thought and outlook of the British people.

Thus, in so far as the cultural aspect is concerned, we have to conclude that whether India is to be benefited by her connection with the British or not, depends essentially on Great Britain herself. It depends on her adopting the spiritual view-point of life. It is for her to say if she would have India as her spiritual sister. India has gladly accepted all that are noble and good in the Western culture. Let the West accept all that

are good and great in India. Let Great Britain learn spiritual lessons from India. On this mutual acceptance the permanence of the British connection rests. India's path is clear. Whoever is spiritual is her friend and ally, and whoever is otherwise is not so.

Though we consider that without a community of interests and spiritual idealism, no federation is of any avail, yet we are ready to admit that even a formal federation has some value, however insignificant: India may remain

within the British Empire with the hope that she will one day grow strong enough to influence the policy of the whole Empire. But it is essential that the Empire should show a desire to benefit by India's spiritual wisdom and that India should be certain of absolute equality in all respects and freedom of thought and action.

This is so far as the cultural aspect is concerned. As regards the political aspect, the politicians know best what to determine.

NEWS AND REPORTS

R. K. Mission Activities

The following is extracted from a short report of the work and progress of the R. K. Mission from January to September, 1928. The report was placed before the members of the Mission, assembled in an extraordinary general meeting, held at the Belur Math on the 28th October, 1928, and has been sent to us by the Secretary for publication:

The most pressing and urgent work in our hands to-day is the famine relief work which we started in Bankura and Balurghat in May and September respectively. Till now we have distributed 2264 Mds. of rice to 6475 recipients belonging to 265 villages. The sum of Rs. 22,833/- has been received for the work, while we have spent Rs. 23,991/-. The deficit has been advanced from the Provident Relief Fund of the Mission at present and there is a promise of Rs. 800/-, from one Guzrati gentleman. Twenty-two workers were sent to the field, nine of them have come back, of whom six have been attacked with fever. We shall have to continue the work up to the second week of November. In this connection I am glad to announce that an appeal that was sent to the members of the Mission for co-operation in this relief work has been warmly responded to.

From the Poor Fund of the Belur Math the sum of Rs. 897/6/- has been spent to help 47 monthly recipients, and 25 needy persons have been temporarily helped. The demand being very great on this fund, we should try to strengthen it.

On account of the gradual increase in the number of patients, the present Dispensary building at the Belur Math needs an extension very badly. You will be glad to know that a kind friend has donated Rs. 2,000/- to form a nucleus for the building fund, and it has been proposed to construct a new building on the plot of land just opposite the present Dispensary.

The progress of the Industrial School at the Belur Math had been so long hindered for want of funds. I am glad to inform you that the Government has promised a monthly aid of Rs. 100/- and granted Rs. 350/- for equipment. Arrangements are being made to equip the school with a suitable staff of teachers.

The Home of Service at Benares has acquired a plot of land for the extension of the ward for women with a grant of Rs. 25,000/- from the Government on condition that we shall raise an equal sum from the public.

The Sevashrama in Allahabad has completed the new indoor ward. The new ward in Brindaban is also completed. The foundation stone of a ward for women in the Rangoon Sevashrama has been laid by His Excellency the Governor of Burma.

His Excellency Sir Robert A. Stanley, K.C.M.G., the Governor of Ceylon, was pleased to open a newly constructed building of our Mission Hindu School at Trincomalie on the 5th July. You will be glad to know that schools have been established in Ceylon through the efforts of Swamis

Vipulananda and Avinashananda, who are trying to meet the educational needs of the Island. An attempt is being made to have the Mission registered in Ceylon by an ordinance passed by the legislature of the Government of Ceylon.

With contributions from Swami Madhavananda, the head of the Vedanta Society in San Francisco, U. S. A., a new fund has been started here for the spread of primary education in backward villages. Four schools have already been started and the fund will allow us to open one more, which will be done soon. The above schools are located at Mankhanda of 24-Pergs., Banmukha of Bankura, Beldah of Midnapur and Charipur of Sylhet, and supervised by our Ashramas at Sarisha, Koalpara, Contai and Habiganj respectively. Of these the school at Mankhanda is meant for girls and the same will be the case with the one we mean to open at Brahmankirta of Dacca. Besides these, we have 22 more free primary schools (including night schools) directly managed by our Ashramas.

Swami Madhavananda has promised another regular contribution towards organising lantern lectures for the spread of mass education. The first instalment of his contribution has already been received and though efforts are being made to finish all preliminary arrangements and begin the work under the supervision of Swami Nirvedananda by January next, it may take three or four months more to actually start the work.

You will all be glad to learn that S. Rajani Mohan Chatterjee, Solicitor of Calcutta, has made a free gift of nearly 20 Bighas of land at Gouripur, near Dum Dum Cstn., with a contribution of the sum of Rs. 3,200/ for its development, to open a vocational section of our Students' Home in Calcutta. We have now altogether 7 Students' Homes started by our different centres in India and Ceylon.

Our branch at Baranagore has taken up the construction of two building blocks on the land given to it by Messrs. D. N. Roy, G. N. Roy and their brothers. The completion of the structures that will be necessary to have the Ashrama removed to its own site, will require about Rs. 10,000/ more.

A building has been constructed for the workers of our Vidyapith at Deoghar by the kind help of Messrs. Bholanath Dutt & Sons,

the well-known paper merchants of Calcutta; and another building for the use of the boys by the kind contribution of the worthy sons of late Butto Kristo Pal of Calcutta has now been completed.

Preaching activities of the Mission in India and abroad have greatly increased from the beginning of the current year.

During the last several months Swami Nirmaiananda, who is in charge of the Rama-krishna Ashrama at Bangalore and under whose fostering care a number of Ashramas have grown in Malabar, Cochin, Travancore and Coorg, toured through Northern and Southern India to the great benefit of the places visited. His tour included also Rangoon, Mandalay and Akyab. Everywhere he created a great interest through his conversations and discourses.

After a period of incessant activities in Delhi, Swami Sharvananda spent the last summer in Mysore State. At Bangalore the Swami delivered several lectures. He gave one also at Nandi Hills. As many as eighteen discourses were given by the Swami in the city of Mysore, and invited by Mr. Shustry, Professor of Persian and Arabic in the Maharajah's College, he delivered an address in Hindi at the Shia Mosque.

Swami Vireswarananda, President, Advaita Ashrama, Mayavati, toured through several places of the South in the last winter and visited Ichhapuram, Berhampore, Paralakimedi, Chicacole, Vizianagaram, Rajahmundry, Bezwada, Ellore, Anantapur, and Cuddapah, and went as far as Mangalore. In many places he delivered lectures on the ideals of vedanta and held discourses and conversations.

Swami Yatiswarananda, the President of our Madras Math, went to Ceylon and gave lectures and held discourses in several places.

The Sannyasins and Brahmacharins of Belur Math and our Centres in Calcutta have been conducting many scriptural classes, and have delivered several lectures in different parts of Calcutta and its suburbs. They were also sent out to many parts of Bengal to spread the ideas and ideals of the Mission. Being invited by the Centenary Celebration Committee of the Brahma Samaj, Swami Nikhilananda represented the Mission and read a paper on the 19th August, on the religious progress within the last hundred years in Bengal with special reference to the

Ramakrishna Movement. Our centre at Baliati organised a village workers' conference to discuss the educational, sanitary and religious problems of the neighbouring villages, and two Swamis were deputed from the Belur Math to help them in their deliberations.

The following magazines are regularly conducted from our several centres as a part of our preaching work.

The *Udbodhan*—in Bengali, *Prabuddha Bharata* in English and *Samanway* in Hindi, from Calcutta; *The Vedanta Kesari* in English, *Sri Ramakrishna Vijayam* in Tamil, and *Prabuddha Kerlam* in Malayalam from the South; *The Morning Star* from Patna, and *The Message of the East* from U. S. A., both in English.

In America Swami Madhavananda and Swami Dayananda are conducting the Vedanta Society in San Francisco. Swami Bodhananda, assisted by Swami Gnaneshwarananda, is working in New York. Swami Paramananda is in charge of two centres, one at La Crescenta and another in Boston. Swami Prabhavananda has been the head of the centre at Portland. Swami Akhilananda has recently opened a new centre at Providence, in Rhode Island, U. S. A., and he has received substantial help for the work. There is a proposal for starting another centre at St. Louis. Swami Paramananda has recently opened a temple called "Viswa Mandir" in La Crescenta, which is to be the place of worship for people of all faiths,—Hindus, Christians, Mohammedans, Buddhists, Jains, and others. The temple contains portraits of the prophets of many religions of the world.

The Ramakrishna Mission has been registered in the Straits Settlements and under that a centre has been recently started in Singapore, with Swami Adyananda in charge.

In India we have opened new centres in Delhi, Nagpur and Ranchi.

A plot of land has been given to our Ashrama in Mysore by the Mysore Government and the construction of a building is under project.

Before I close I should like to remind you of the great responsibility that has been placed on us by the great founder of this organisation of which we are privileged to be members. May we never lack energy and enthusiasm to prove equal to that great trust.

R. K. Ashrama, Mysore

The Sri Ramakrishna Ashrama, Mysore, which was opened in 1925 has been feeling the need of a building of its own for the continuance and extension of its activities and the City Improvement Trust Board readily offered an extensive site in Vani Vilas Mohalla. A building committee with Dharmaprakasa D. Banumiah as president was formed in July last and the foundation stone of the Ashrama was laid on Monday 19th Nov., 1928 by Swami Sharvananda. Mr. Banumiah and other members of the committee received the Swami at a specially erected pandal on the extensive site. Many prominent persons of the city were present at the function. The members of the Ramakrishna Bhakta Mandali, an association of the students of the city, did excellent volunteer service in arranging the function. A nicely decorated picture of Sri Ramakrishna was installed in the pandal. According to orthodox Agamic rituals the Swami performed the elaborate puja and homa, which lasted for about two hours. Afterwards the Swami amidst the prayers of the gathering, laid the foundation stone in position at 11-30 A.M. After the close of the auspicious ceremony and the distribution of Prasada, the gathering dispersed. The building committee thanked the Swami who had found time in the midst of his very pressing engagements in Northern India to inaugurate their work at Mysore. The Swami left for Nagpur on the 19th night.

R. K. Students' Home, Bangalore

We have received a short report of the above institution for the year 1927-1928. The object of this Home is to supply poor students with food and lodging free and make arrangements for their education along with training in character-building. The work the Home is doing is so much needed that whatever has been done by it deserves public help and encouragement. But it is a pity, as the comparative statement shows, that the number of regular subscribers is rather on the decrease than on the increase. The Home accommodated during the year 15 students of whom all but one were receiving higher education in colleges. The receipts during the year amounted to Rs. 1,661-6-5 the opening balance was Rs. 3786-3-0 and the expenses during the year were Rs. 1680-3-9. The average cost per boarder was Rs. 10-11-0.

It is worth mentioning that during the year the boarders formed themselves into a debating society and held 18 meetings at which many interesting subjects were discussed.

We wish the authorities of the Home should put forth their best energies to improve the scope and position of the Home.

Vivekananda Society, Jamshedpur

A report of the work of the above Society for the year 1927 reached us some time back. In the year under review it passed through the eighth year of its activities and was affiliated with the Ramakrishna Mission as one of its branch centres. The work of the society falls under three heads : (i) Religious, (ii) Educational and (iii) Social and Philanthropic. The religious work consisted of holding Gita classes in the Society's premises and also in the L. Town, of arranging occasional religious lectures by eminent scholars and of observing birthday anniversaries of Sri Ramakrishna, Swami Vivekananda and other saints. The educational activities of the society have been very prominent. It maintained two free libraries and reading rooms, three free primary schools and a free students' home. 90 children received free education in the three primary schools. Besides these, a night school was started with 21 boys at the end of the year. The total expenditure on the schools during the year was Rs. 868-13-6. The number of boys in the students' home, of whom the majority belonged to the aboriginal and depressed classes, was 13. An experiment was made to train them under the direct guidance of the residential workers and it proved a success. The total expenditure for the students' home was Rs. 655-9-0. The social and philanthropic activities of the society consisted of nursing patients, cremating the

dead, giving occasional help to needy and stranded persons and helping the Central Flood Relief Committee of Jamshedpur in their relief operations. The total cash receipts of the society including previous year's balance amounted to Rs. 5,314-13-1 and the total expenditure came up to Rs. 4,414-3-3 leaving a balance of Rs. 900-9-10.

We congratulate the society on its noble work in various directions and wish it greater and greater success every year.

The Ramkrishna Mission Bankura and Balurghat Famine Relief

An abstract of account of the Ramkrishna Mission Relief Work in Bankura and Balurghat, is given below :

RECEIPTS

By donations—Rs. 24,874-5-0. Sale proceeds—Rs. 296-13-3. Total Rs. 25,171-2-3.

PAYMENTS

Rice for recipients—Rs. 17,880-4-6; salt—Rs. 36-12-0; cloths—Rs. 651-6-0; sacks—Rs. 91-3-9; transit charges (freight, cart, boat, cooly etc.)—Rs. 976-8-9; travelling and inspection charges—Rs. 552-15-6; equipment (trunks, lanterns, utensils, curtain, byke etc.)—Rs. 569-12-6; establishment (lighting, salary etc.)—Rs. 343-3-9; stationery—Rs. 81-7-0; postage, telegram, M. O. Comm. etc.—Rs. 131-8-6; printing charges—Rs. 23-4-0; miscellaneous—Rs. 19-14-6; pecuniary help—Rs. 219-0-0; medical relief—Rs. 34-4-6; workers' expense (food, cloths, shoes, umbrellas, medicines etc.)—Rs. 569-12-6 (for 22 workers); total—Rs. 21,786-10-6; balance—Rs. 3,384-7-9, deposited in the provident relief fund of the Mission.

(Sd.) SUDDEHANANDA,
Secretary, R. K. Mission.

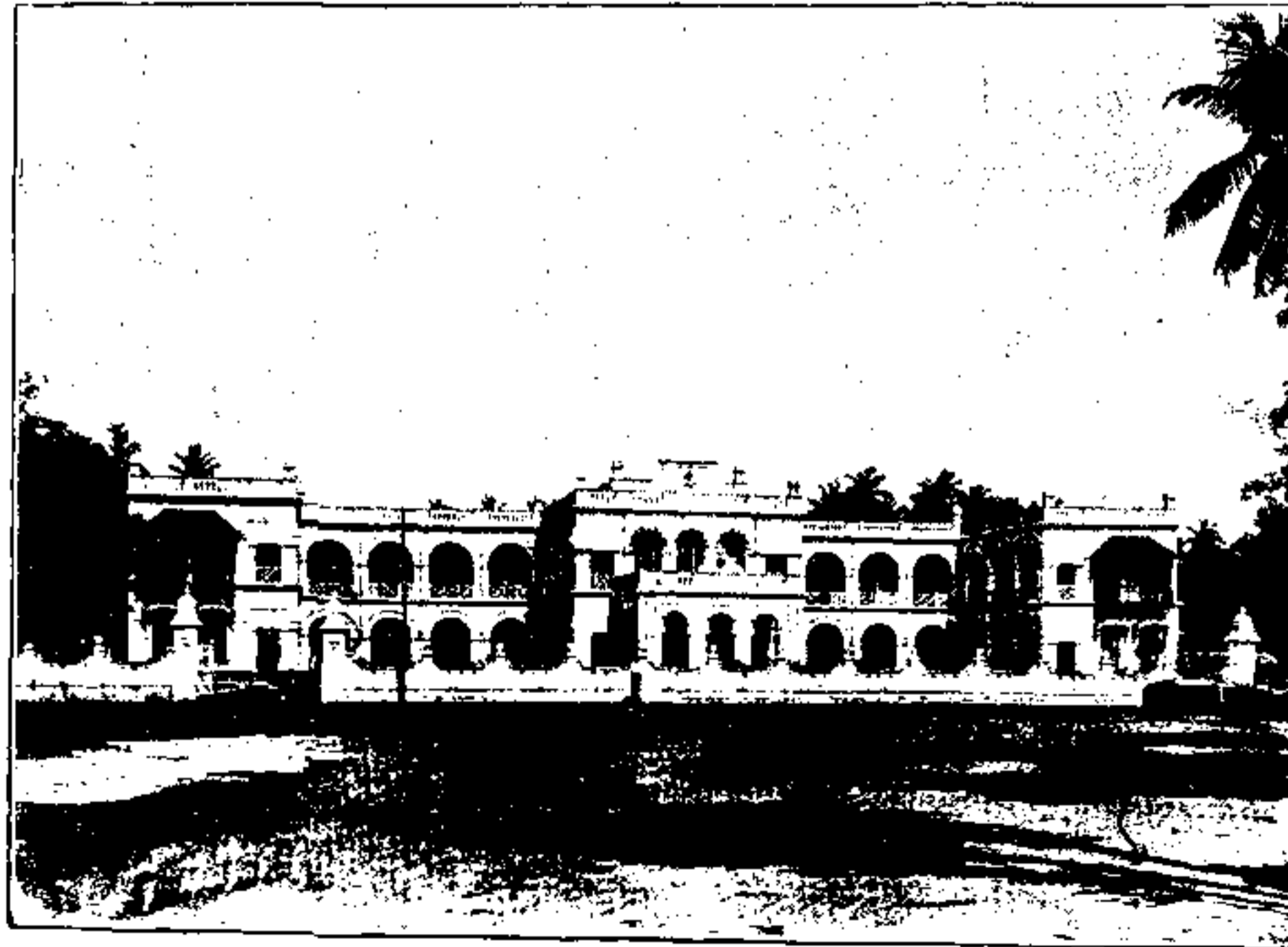
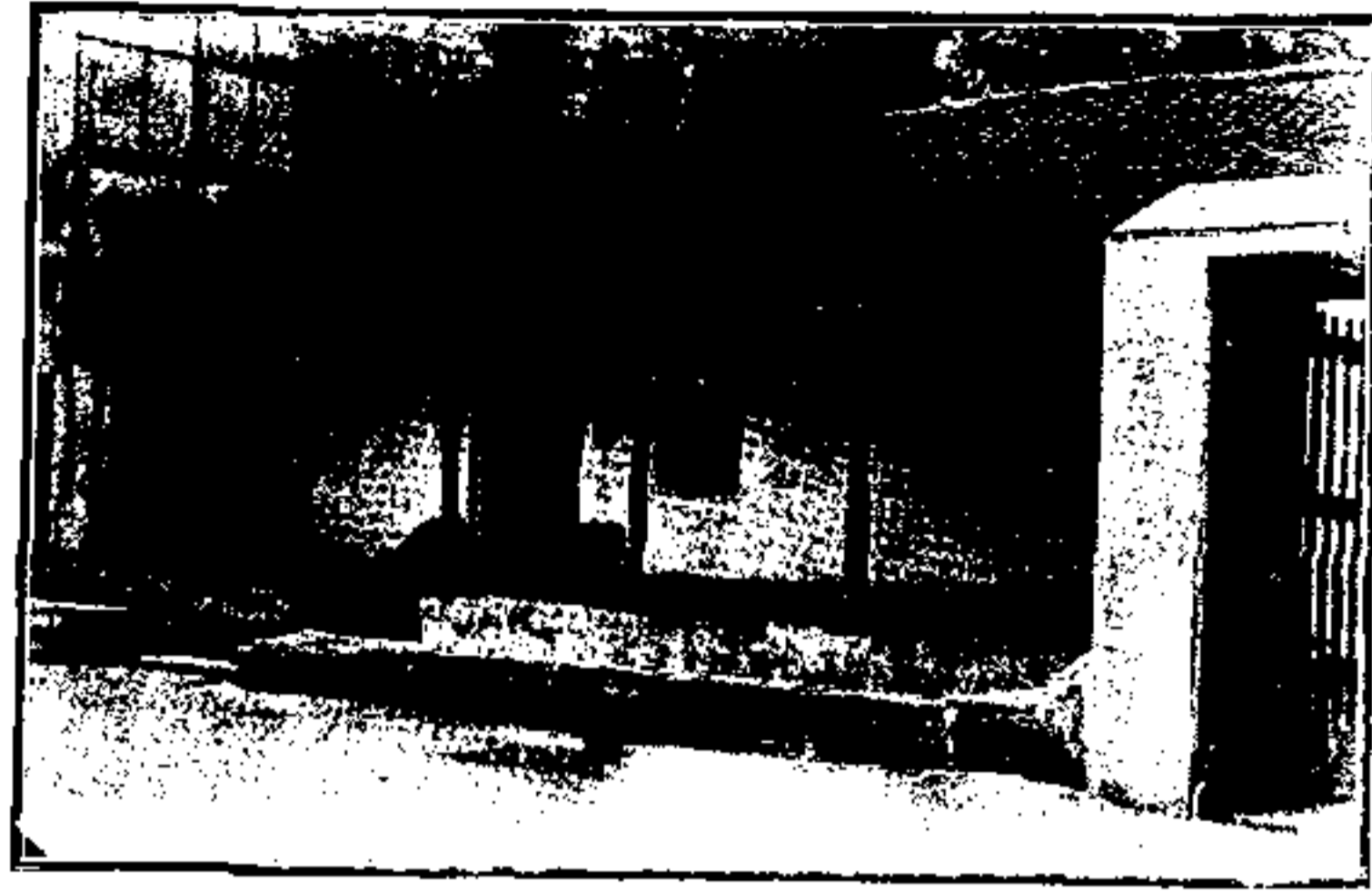
Benediction
from
The President, Ramkrishna Math and Mission



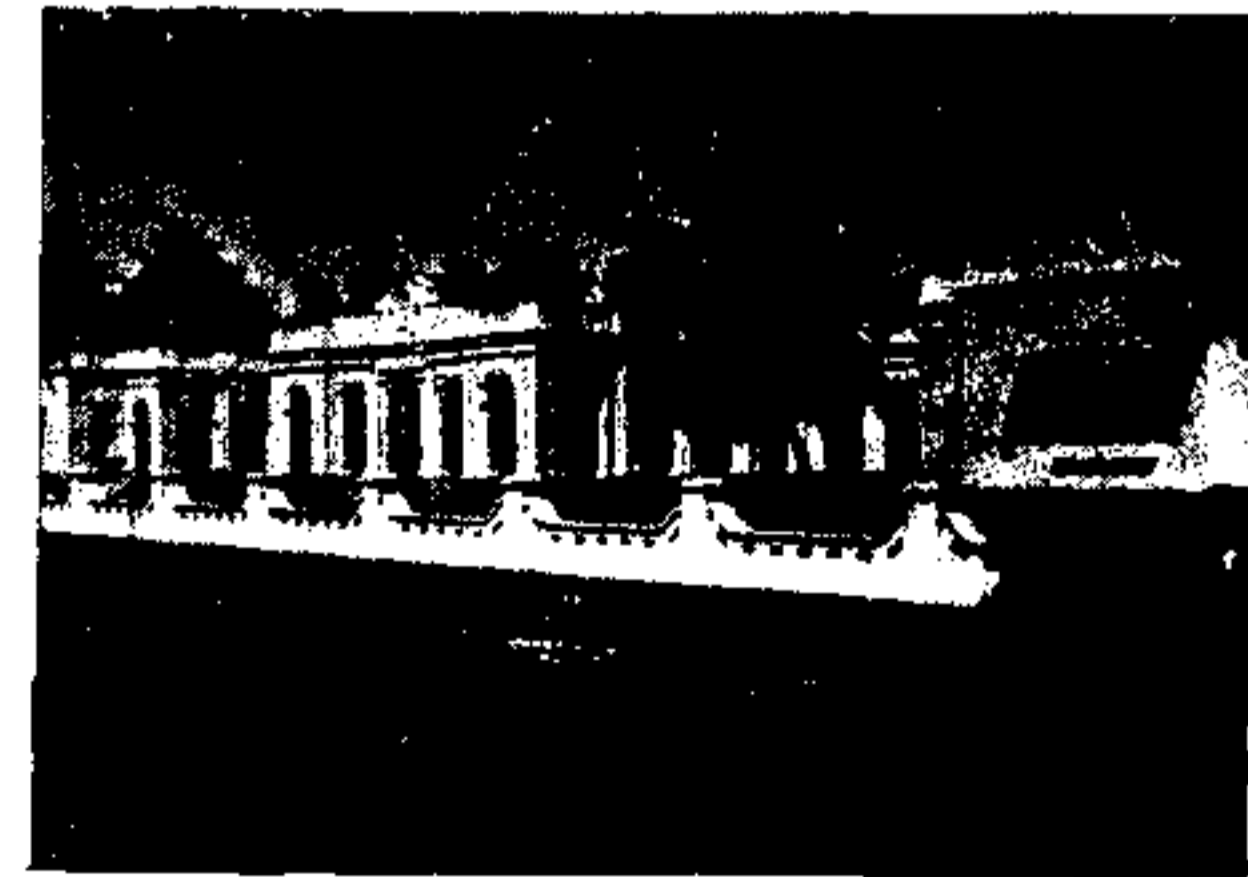
*my blessings on the Prabhudaha
Bharata in its new form may Swamiji's
message reach through it a wider
public.*

*The math Belur
Date 19th Dec /28*

Shivananda



Students' Home in 1905
The Present Students' Home



V. T. @ Technical Institute
The Residential High School



Swami Ramakrishnananda



Rao Sahab C. Ramaswami Aiyangar



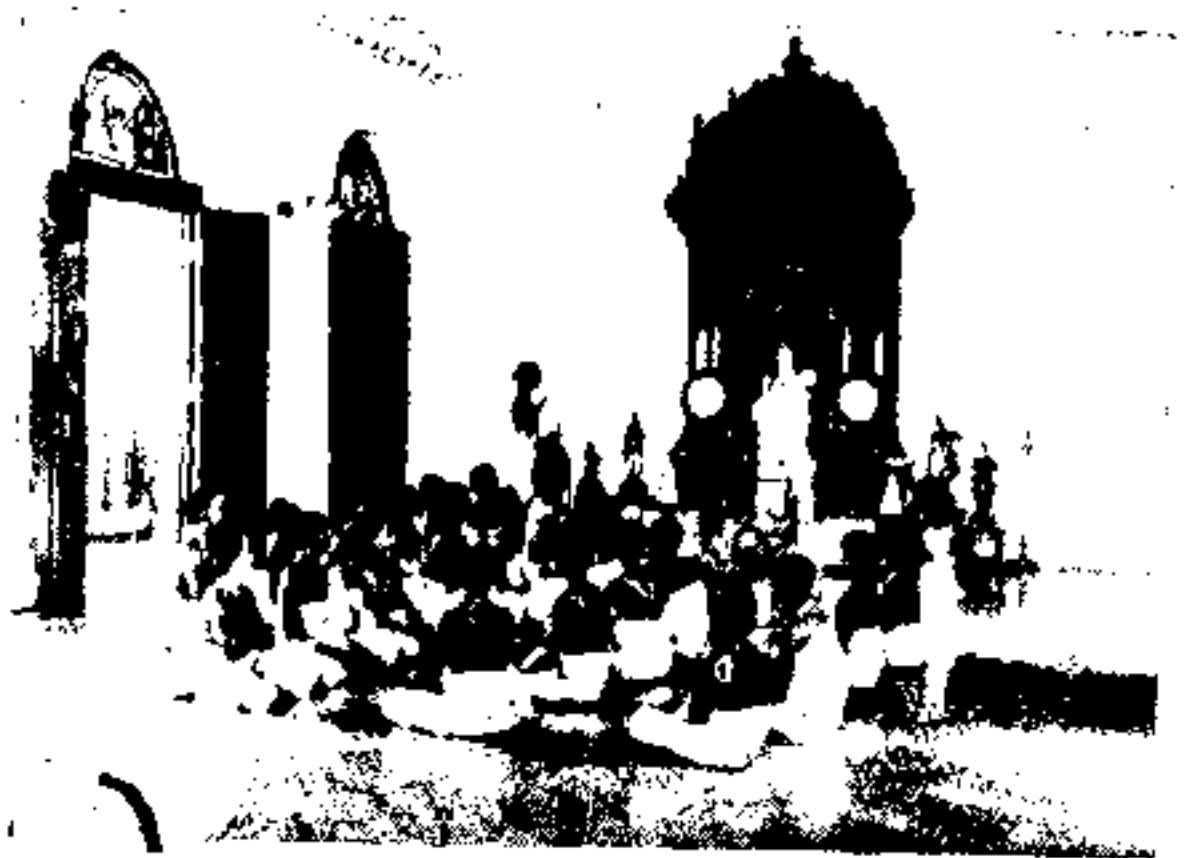
*Religion Class
The Service*

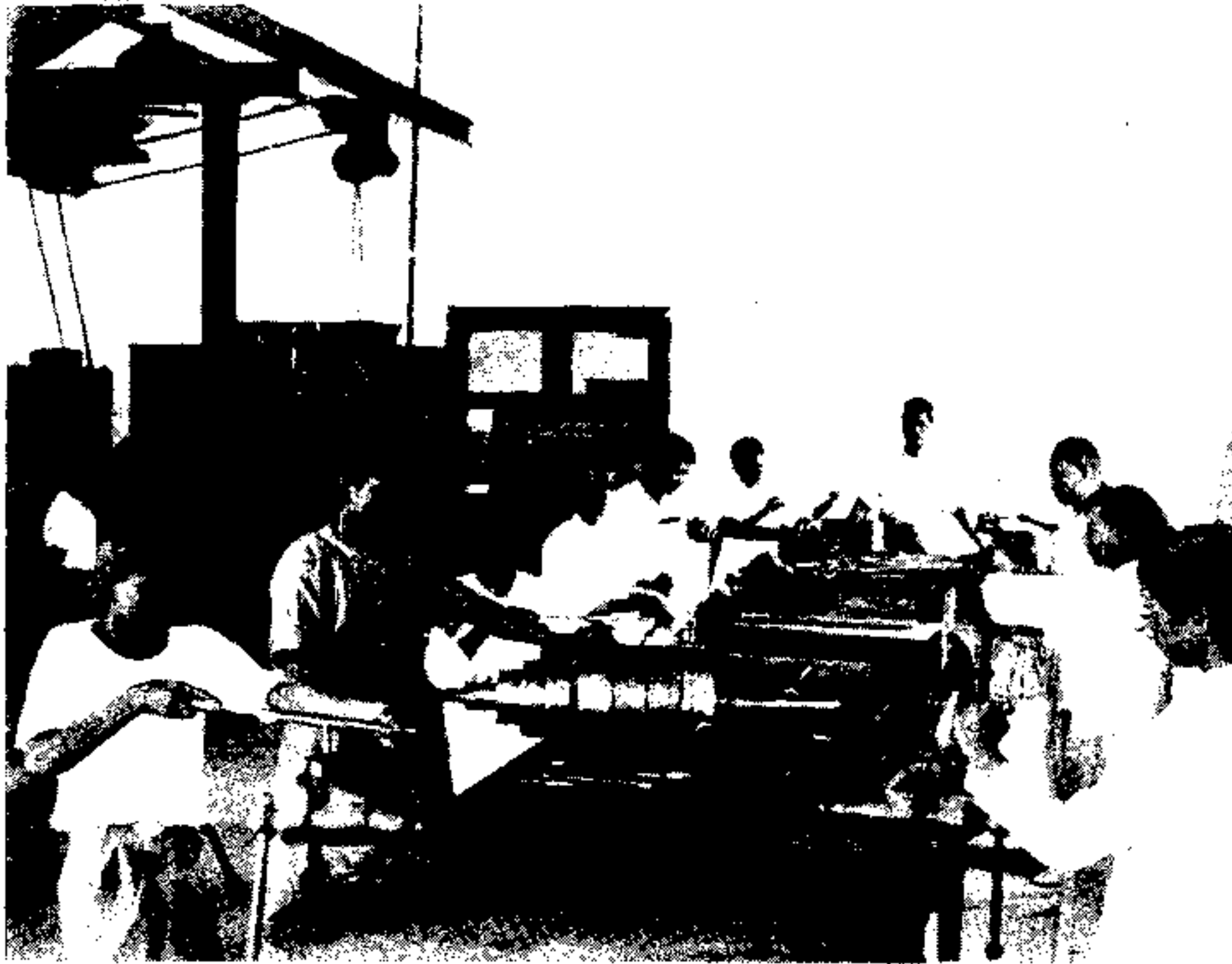


Saraswati Image



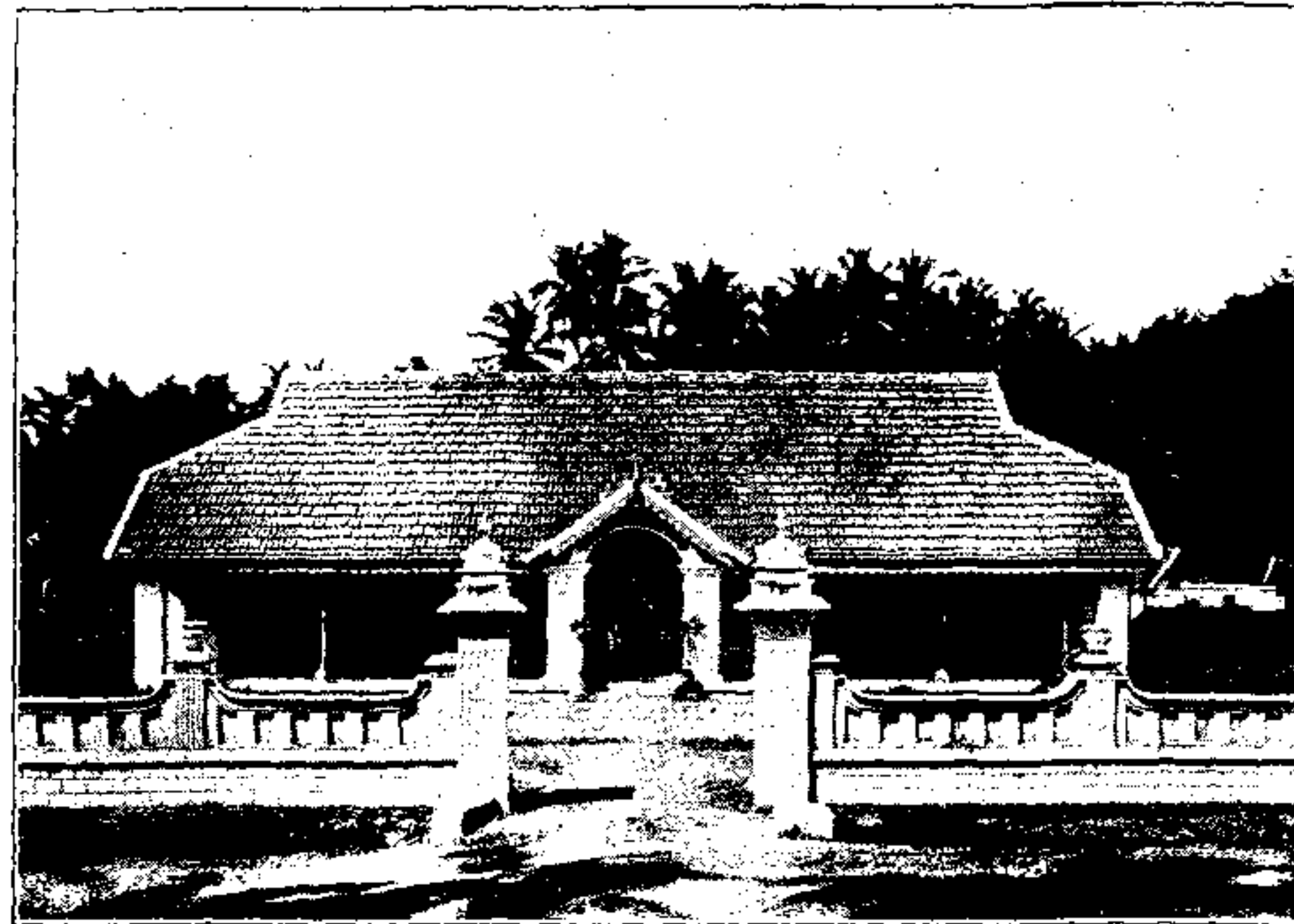
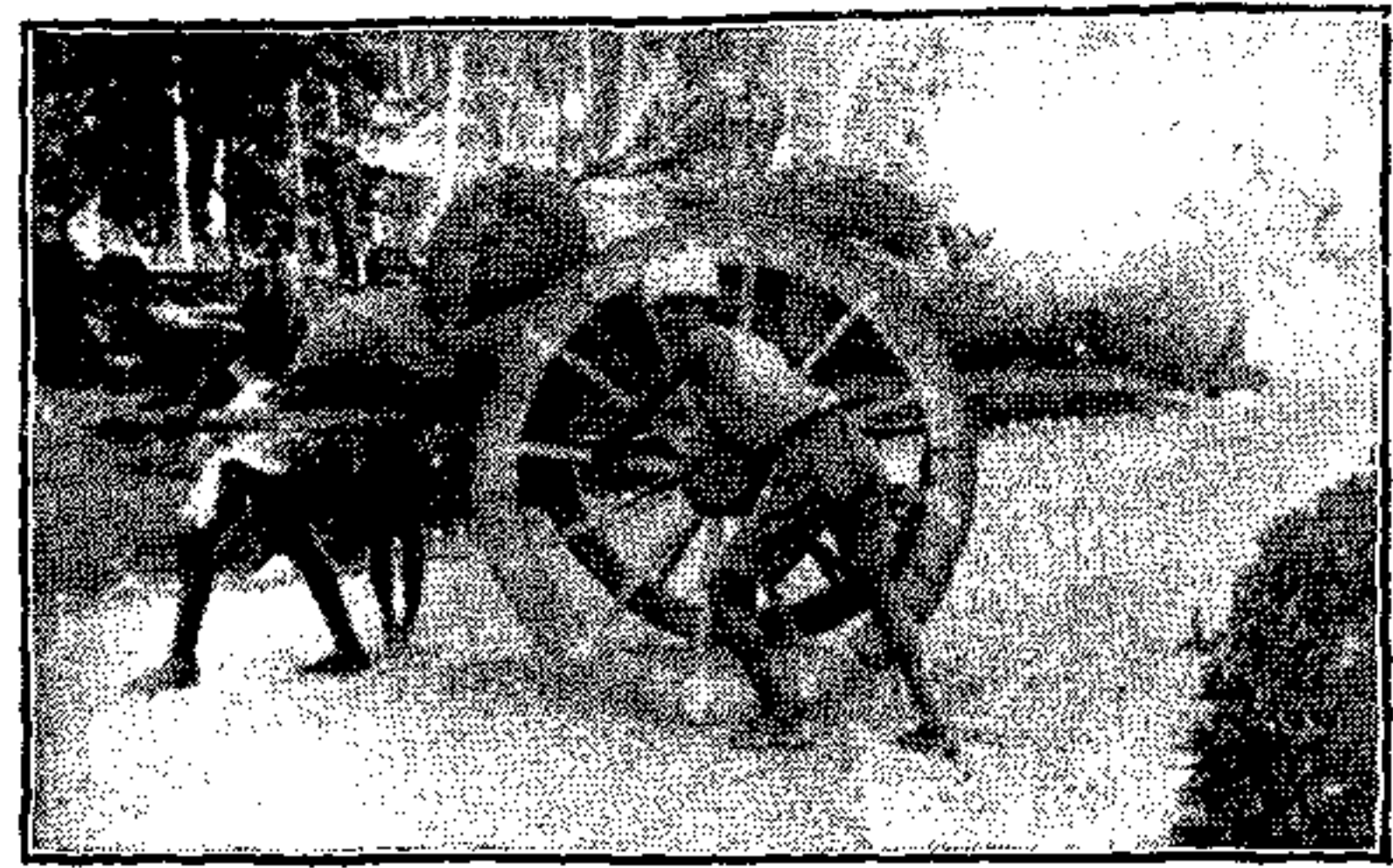
*Boys at Study
A Class Room*





Mechanical Engineering
Weaving

Carpentry
Rattan Work



Starting out for sale of Products
Bobbili Medical Ward