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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

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

A HYMN TO SRI RAMAKRISHNA

BY SWAMI ABHEDANANDA

विश्वस्य धाता पुरुष स्त्वमाद्यो-
ऽव्यक्तेन रूपेण ततं त्वयेदं ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ १ ॥

त्वं पासि विश्वं सृजसि त्वमेव,
त्वमादिदेवो विनिहंसि सर्वं ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ २ ॥

मायां समाश्रित्य करोषि लीलाम्,
भक्तान् समुद्धर्तुमनन्तमूर्त्तिः ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ ३ ॥

I
Thou art the first cause
The Lord as well ;
Pervading all Thou art,
Thy state none can tell.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

II
Thou, the primeval Lord,
Thine equal there's none ;
Creator of all Thou art,
Protector, Destroyer, still in one.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

III
Thou playest Thy sport,
Thine loving souls to free,
Under Maya's "mystic veil"
In many a form Thou holdest Thee.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

विधृत्य रूपं नरवत्तया वै,
विज्ञापितो धर्म इहातिगुह्यः ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ ४ ॥

तपोऽथ ते त्यागमदृष्टपूर्वं,
दृष्ट्वा नमस्यन्ति कथं न विज्ञाः ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ ५ ॥

त्वन्नाम श्रुत्वात्र भवन्ति भक्ताः,
वयन्तु दृष्ट्वापि न भक्तियुक्ताः ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ ६ ॥

सत्यं विभुं शान्तमनादिरूपं,
प्रसादये त्वामजमन्तशून्यं ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ ७ ॥

जानामि तत्त्वं न हि देशिकेन्द्रं,
किंवा स्वरूपं कथमेव भावं ।
हे रामकृष्ण त्वयि भक्तिहीने,
कृपाकटाक्षं कुरु देव नित्यं ॥ ८ ॥

IV

Like a man in form
Down the earth comest Thou,
To speak the secret
Words of Truth in religion how !
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

V

Thy penance, unforeseen
Sacrifice there's none to parallel,
Inspire the wise
To salute Thee,—why not, tell ?
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

VI

Verily Thy name
Maketh devotee of Thee,
We still lack
In love even though we see.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

VII

Omnipotent Thou art !
Truth, Peace, beginning Thou
hast none.
Oh Birthless and Deathless
All we pray Thy compassion.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

VIII

What art Thou ?
We know not, the "Greatest
Teacher,"
What Thy measure,
The depth of wisdom or nature.
Oh, Ramakrishna ! ever cast Thy
glance of grace
On him, who hath not devotion's
trace.

NOTES OF CONVERSATION WITH SWAMI TURIYANANDA

(FROM THE DIARY OF A DISCIPLE)

17TH NOVEMBER, 1920

Disciple: "How to give a right direction to the senses?"

Swami: "What do I know?" and kept silent for a while. Then he began to sing to himself, "My only refuge is in Thy name, Oh Mother Shyama," "Never forget the name of Sri Durga. . . . Why dost thou forget Her, Oh my mind? Just utter the name of Sri Durga. . . ."

He was rubbing oil over his body. It was just finished, and he stood up as he said, "Can you once stop all talks and vigorously repeat only the name of God? Well, you see, you cannot expect to accumulate unless there is something already in the store. The man who lives from hand to mouth, cannot store up anything. But if anyhow by hard labour he can once lay by something, his store goes on increasing rapidly. Similar is the case even in the field of religion. For a period work hard and try to store up something. Always repeat the name of God—while taking meals, while at bed, or when you are at your seat. Just close your lips and be busy only with the repetition of the name of God. The Master would cite the example of the compass. The needle of a compass always points to the North. You may turn it away, but as soon as you let go the hold, the needle again points to the North. Your mind also should be so moulded. If somebody comes and turns your mind to any other direction, as soon as he leaves you, the mind should be again repeating His name. Just see—so long I was talking with you; but as soon as I have stopped speaking, the song is going on

within, 'Why dost thou, my mind, become forgetful? Just repeat the name of Sri Durga'—exactly what the case was before the conversation began. Only to make the thing clear to you, this example from my personal life. And you must do everything very secretly, so that nobody may know it."

"People say, 'What He wishes, will come to pass.' Well, will the wish arise in Him, without any struggle on your part? Only when the wings are tired, does a bird sit on the mast of a ship for rest. Only when you have struggled your utmost, real resignation will come."

Disciple: "What method should I follow as regards repeating His name?"

Swami: "There is nothing to be bothered about methods. Just think, 'I am Thy child, Thou art my Mother.' Talk with Her in the same way as you are talking with me. She knows your heart. She is indeed within all."

Disciple: "Should prayer also be made?"

Swami: "Yes, you should be much praying too."

Disciple: "I would like to ask in my prayer for nothing else: my only prayer is that my mind may always remain fixed on Him—that I may never forget Him."

Swami: "Surely you should have that kind of prayer—most certainly you should say, 'Why should I forget Thee? I have given up everything only with the object of praying to Thee. May Thou in compassion for me see that I do not forget Thee?'" "

Disciple: "Should I take to devotional songs also?"

Swami: "Yes, you should have songs also, and of the above nature. Else you may feel monotonous. But then in the beginning special stress should be given on Japam. You should practise one thing at a time."

While I was taking leave, he said, "Greatly be up and doing. Once the mind is brought under control, there is no more fear. It is the mind which creates all troubles. You may be working with hands, but the mind should always be repeating His name. Only the lips are repeating His name, while the mind is wandering—this method will not do. Mind and lips both together should take His name. This is what is called making the mind and speech at one with each other. Mental Japam is the best."

Disciple: "If we mix with people, everything becomes upset."

Swami: "Avoid company so long as the mind is not under control. And when the habit has once been formed, there is no harm in one's associating with people."

Then he began to narrate some of his experiences during the period of his Sadhana. He said: "It was the rainy season. I had to go a distance of a mile or more for begging my food—wading through waist-deep waters over the ridges of the field. Once I fell down, and this led me to blame God. The Sadhus of the place would forbid me to go. They would say, 'We shall bring you your food.' And sometimes actually they would do that."

"We have done enough of what could possibly be done. Now, if you do something in turn, it will be a joy to us to live to see that."

"That was altogether another kind of life we lived during that time. Now also we are happy—enjoying the company of you all."

"To pray to Him also is a form of

work. You should do that with all your heart and soul. Let it be that He is robbed of peace, as it were, because of your constant and incessant prayer. When the child weeps only a little, the mother does not think of coming. But when the child cries itself hoarse and knows no stopping, then the mother comes and holds it in her loving embrace.

"Everything is at His will. 'Praise or dispraise, honour or dishonour—everything comes from Thee.'

"Regarding my illness, Srijut Ramdayal Mazumdar, Editor of the *Utsav* (a Bengali religious monthly) said, 'It is all due to Karma.' At once I replied, 'It is said in the *Chandi*, Thou art Karma, Thou art Dharma, Thou art non-Dharma.' Karma etc., all come from Her. She alone is without beginning and without end. Is there anything else without beginning? It is only to give an explanation to the people that one has to say, Karma is without beginning, etc. Health or disease, good or evil—everything comes and goes according to Her will. This is the final truth. He only can understand this, to whom She Herself reveals this truth. If you are determined not to understand, I have no power to make you convinced.

"We should not desire for anything. For some time past I have been noticing that whatever desire arises in the mind, comes to pass. Finding no effect from scraping the ulcer even for three times, I thought it would be nice if Dr. Suresh Chandra Bhattacharjee would come. Then I had a premonition that he would be coming. And actually, you know, he did come. I had similar premonitions in a few other cases also.

"That everything happens at Her will, one must realize actually in life: else a mere intellectual belief is of no avail. That is our resting place, as it

were; when we receive blows from the world, we get peace from there.

“What is meant by spiritual practices? It is nothing but an attempt to identify oneself with the one ultimate Reality, which alone exists. There is only One without a second. Perception of Unity is Knowledge, perception of variety is ignorance. Because we have separated ourselves from That, all troubles ensue. If one can surrender oneself wholly to Him, there is real peace. Peace is nowhere else. The more you go towards Him, the greater is the peace. Ultimately you will have to rest in Him. Are you in fact separate from Him? You find yourself separate, because you think so; else you are nothing but He.

“Success or failure everything rests with Him.”

One was there who had lost his wife. The Swami greatly consoled him and said, “Think of God.” He also narrated the following parable of Sri Ramakrishna: A man lost his son through an attack of Cholera. He had to sit up many nights and in the one, in which the death occurred he fell into a little sleep. His wife woke him up and said, ‘How cruel you must be. Not a drop of tears from your eyes? And sleeping soundly?’ The man was then having a dream that he was a king—he had a queen and ten sons, etc. So he said to his wife, ‘Tarry a little. Let me first think for whom I should weep—for this your one son or for my those ten sons?’

Then he told the story of the fight between Satan and God. Satan was greatly vaunting of his power. So God sent him to tempt Job. Satan went to Job and said, ‘Just worship me, and I will give you greater wealth and prosperity.’ Job replied, ‘Get thee hence, Satan.’ Enraged at this Satan destroyed his all; one by one he lost his children and finally he himself fell a victim to leprosy. Even then Satan did not cease from tempting him. At this Job said, ‘The Lord giveth and taketh away. Let His will be done.’

Then the topic turned to spiritual practices and the Swami said, “Don’t be under dependence on anybody. Very secretly you should pray, so that none may know it. As soon as people will come to know of that, they will be after you and your independence will be gone.”

With regard to continence the Swami remarked: “The Master would say that one will be born as many times as he has got sex-connection. And one cannot say for what a large number of births seeds already have been stored up behind a single birth. There is, however, one remedy. If one sincerely feels repentant and prays to God, everything that stored up in the past vanishes away. But then if one does not mend his conduct and simply offers a lip-prayer to God, he will have to pay a penalty with compound interest. Swami Vivekananda used to say that one cannot afford to play the hypocrite in religious life.”

THE FUTURE OF INDIA

By THE EDITOR

I

It has been very often dinned into our ears, that India was not in ancient times a nation, she had no national consciousness, she was only a conglomeration of various tribes, states and principalities. We are asked to believe that it is only under the educative influence of the British rule that Indians are now gradually awakening to the idea of nationality and, therefore, demanding national emancipation. If Indians are at present demanding and fighting for political rights, it is due to the spread of English education amongst them. The education that the people have received and are receiving has opened their eyes to the things happening in the West, has brought them in close connection with the thoughts and aspirations, ideas and ideals of the Western nations and as a result in the Indian mind also new political ambition—altogether foreign to itself, has arisen. What is most deplorable and injurious is that some Indians also have been led to believe that formerly there was no national unity in India, that for building up the Indian national life we shall in vain look to the past for any guidance and what is required is that we should lay ourselves at the feet of the West for inspiration.

Now, what constitutes a nation? What is the connecting link behind a people—what is that which easily unites a people and makes them rise and fall in unison? It will be found that it is one of the following :—(1) geographical position, (2) common culture, (3) common religion, (4) the same political

goal. People inhabiting a portion of land which subjects them to common joys and sorrows, or which by providing a natural boundary cuts them off from the rest of the world will soon fuse together; people having common culture or common religion have got a natural tendency to sympathize with one another and form into a unit. Sometimes people having different cultures and religions also form into a nation, when they have got a common destiny. But in the last case there is a great chance for the nation to disintegrate very easily—for the difference in their culture and religion will always tend to separate the people into different groups and if anyhow suspicion grows that one group is trying to take advantage over the others, or if any conflict and clash of interest happens between different groups, easily the nation will be divided against itself and become weak. Of all the bonds, those of culture and religion are the strongest. In India it will be found that all the above mentioned forces existed in ancient times, the cultural and religious relation being by far the most prominent.

II

The physical geography of India is most conducive to unite her people into one nation. With the great protecting wall of the Himalayas on one side and being sea-girt on the other sides, she is cut off from the rest of the world and forms a geographical unit. So it was that the Aryan civilization could easily spread from the distant North to the very corner of Cape Comorin. Even in the early days of the Aryans, when they were confined to the Aryavarta, if any

over-lord arose, there was always a tendency that his victorious army would cross the Vindhyas—the dividing line between the South and the North, and overflow the plateau of the Deccan just to reach the farthest limit of the natural boundary. And the Aryans immensely developed the consciousness of the geographical unity of the land they lived in. When they were confined to the North, their river hymns were limited to the rivers of the Punjab. In the Rig Veda there is one such prayer. And when the Aryan conquest spread over to the South, the rivers of the South were included in the prayer till at the present day the following Shloka is repeated in every Hindu household on ceremonial occasions :

गङ्गे च यमुने चैव गोदावरि सरस्वति,
नर्मदे सिन्धु कावेरि जलेऽपि च त्रिभिः कुरु ।

—*Oh ye Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Cauvery, come and abide in this water (offered by me).* Thus all the rivers of the North and the South were invoked on sacred occasions, and would not that conjure up the vision of one united India before the minds of the devotees? It had another effect also. The linking of the whole of India this way and the consciousness being refreshed on ceremonial occasions, India was gradually deified till every mountain became sacred, every place with a beautiful natural scenery or any marked physical peculiarity became holy and a place of pilgrimage—nay, the very dust of India became sacred to the Aryan mind, and India was deemed 'a sacred land.' Thus the consciousness of the geographical unity of India being woven into religious beliefs, the love of their Motherland was deepened into the minds of all and the verse arose : जननी जन्मभूमिश्च स्वर्गादपि गरीयसी—*Mother and Motherland*

are better than even heaven. The Bengali song,

येदिन सुनील जलधि इतरे उठिले जननी भारतवर्ष,
उठिल विधि से कि कलरव उठिल जननी इष ।

—*When Thou Mother Ind emerged from the blue deep, what a great tumult of joy and ejaculation arose in the whole world!*—which reverberates nowadays the plains of Bengal evoking patriotism in the heart of her children is but the distant echo in time of what the Vedic bards sang in ages past :

गिरियन्ती पर्वता हिमवन्तीऽरुणं ते पृथिविन्ती नमस्तु

—*Salutation to the land where there are the high mountains and beautiful forests.* (Atharva Veda, XII. II.)

It has been said that India is a land of different sects and tribes professing different creeds and speaking different languages. According to one authority there are more than 500 spoken dialects in the country. But behind this astounding phenomenon there is no difficulty to trace a cultural unity. For many of the dialects are but offshoots from the one main stock, namely, Sanskrit, and the origin of many creeds can be traced to the one supreme scripture—the Vedas. Even when a new creed or a new race has entered into India, that has fallen under the influence of the ancient Hindu culture. The catholicity of Hinduism and the all-absorbing power of Hindu civilization have led to the assimilation of anything foreign to India. Buddhism which was a rebel child of Hinduism at last became almost identified with it. At first Buddhistic literature would be written in Pali, but the Buddhist savants in later days had to take to Sanskrit in recording religious thoughts. Thus from the farthest North in the Himalayas to the southernmost corner in Cape Comorin the influence of Sanskrit culture and the Vedic religion deeply pervaded.

The greatest of all the unifying in-

fluences has been that of religion. The Rishis of the Vedas conjure up new visions and new hopes in the minds of people throughout India. Rama, Krishna and others are worshipped as incarnations by the Punjabis in the North and the Tamilians in the South; Chaitanya of Bengal is a sacred name, also in the province of Guzrat. Sankaracharya of Malabar receives reverence from one and all transcending all provincial patriotism. He founded four monasteries to connect the four quarters of India. In fact, almost all religious preachers would cross provincial boundaries and preach their gospel of salvation to the distant corners of the land. Benares might be called the religious capital of ancient India. For it is holy with the sacred dust of almost all the saints and sages of India who proceeded there to preach their new doctrine. Other important places of pilgrimage may claim the same share to some extent.

Practice of going on foot on pilgrimage to holy places would bind people of distant parts in one common bond of religion, and the places of pilgrimage are scattered all over India throughout its length and breadth. Even the places of pilgrimage visited by Yudhisthira, as recorded in the Mahabharata, covered a vast portion of India. And every pious Hindu deems his life incomplete if unable to visit some important holy places. A man in Coromandal Coast considers no pains too much to visit the snow-covered shrine in the Himalayas; people from Kashmir come all the way from there to offer worship at the temples at Puri. The desecration of a Somnath Temple would be as much painful to a man in Assam as to one in Sindh. Does not this indicate how the whole country throbs in unison and its people are linked together by an underlying bond of unity?

Even in the field of politics this unity was realized from time to time. There had been attempts even in prehistoric age at overlordship of the whole land. The Rajasuya and Ashwamedha sacrifices denote the attempts of powerful kings to subjugate all other minor principalities and to establish one rule and one empire. Even the Vedic literature furnishes a long list of kings who performed Ashwamedha sacrifice or aspired after overlordship in other ways. It is well known how Yudhisthira performed the Rajasuya sacrifice and after his triumphant victory at the battle of Kurukshetra became the supreme lord of the whole of Bharatavarsha. Ramachandra, who preceded him, carried his victorious army long before beyond the borderland of India in the extreme south, and he also performed Aswamedha sacrifice. Coming to the historic age we find that Chandragupta's dominion extended from "Herat in the North-West to Madura in the South" and "diplomatic relations existed about this time between India on the one side, and China and the Central Asiatic powers on the other." Under his descendant, Asoka, this vast empire reached its zenith of splendour. Another great name in ancient India after Asoka was Kanishka. According to one tradition his territory included the whole of Northern India comprising Kashmir and Magadha and "his power extended up to the borders of the desert of Gobi in Central Asia." Coming to the Christian era we find that Samudragupta and Harshavardhan also ruled over vast empires.

Not only that. The influence of Indian civilization was felt far beyond the boundary of India. We hear of Indian colonization in the far eastern countries like Siam, Malay Peninsula, Annam and the Islands of Sumatra, Bali, etc., and the monuments of Indian

glory still exist in some of these lands in the shape of architectural works. The latest excavation indicates that there were Indian colonies even in Khotan in Central Asia. According to one authority "the whole of Northern, Eastern and South-Eastern Asia imbibed Indian culture and civilization to a considerable extent."

The remembrance of the past glory however does not mean that we should exhaust our energy in idolizing the past. That will indicate but the degeneration of a people who want to hide the shame of their unworthiness in the glory of their forefathers. But there is also a necessity to look into the past just to see if any clue can be got therefrom as to the solution of present problems. If India in modern times seems to be hopelessly disintegrated with so many clashing interests—so many communities fighting with and living in suspicion of one another, the solution as to how the contending forces can be unified will be furnished by the past history of India. If it has been possible in the past to bring the whole of India under one influence—cultural, religious and political, it will be possible even in the future.

III

The insurmountable barrier against the national unity in India, according to some, is that the fight between different communities in India is too strong and there is fight even between the different sections of Hinduism itself. The problem of Hindu-Moslem unity has defied solution attempted by even the best minds of India, and the caste-system is a lasting blot to the Indian people. To-day the Hindu-Moslem question has come out on the surface, and there is no certainty that the Christians will be at common with other people in building up one Indian nation. And there are other com-

munities who will always try to safeguard their interests. Such being the case, how will there be any national unity in India?—asks the sceptic mind.

To take one by one, the Hindu-Moslem problem has become prominent only in recent years and it has been created only by artificial means. as a matter of fact, Hindu-Moslem problem is not a religious problem. It is not even like the conflict which raged not very long ago between the Protestants and the Catholics in the West and the lingering remnant of which even now sometimes embitters the feelings of the people of these two wings of Christianity. This conflict has not stood permanently in the way of forming any united nation in the West. Christianity itself has got a few hundred churches and the relation between them is not always very happy. But in the West religious question always yields to national question. The Jews who have been hated for hundreds of years by the Christians, do not hesitate to fight shoulder to shoulder with Christians against a common foe. If that has been possible in other countries, it will be possible also in India to round the differences between various communities—if they exist at all, in the presence of any great national problem.

As regards various tribes, communities, religions, languages standing in the way of national unity in India, even Modern History furnishes ample proof that it is not an insurmountable barrier. As for instance, Canada, according to the opinion of a British labourite and member of the Parliament, is not a country but a continent, a continent as varied in climate and as vast in extent as Europe. (Could we say "as India" instead of "as Europe?"). Nay, something more. According to recent statistics Canada has 178 languages, 53 nationalities, and 79 religious faiths though it has got a population of only

8,788,488 as against India's 357,986,876. Need we despair of India?

And as we said before, Hindu-Moslem problem in India is of recent growth and it is not at all a religious problem. For the best religious minds of either community are not so much engaged in it. Sometimes it is the pests of either society who are engaged in communal riots which are not again unoften fomented by people who want to have their personal aggrandisement therefrom. The problem has received political importance because of the circumstances through which India has been passing nowadays.

Till recently the Hindus and the Moslems lived very amicably and the relation between them was most cordial in many parts of the country. In far off villages where the wave of misdirected political enthusiasm has not reached there can be found even now instances, that the Hindus give homage to Mahomedan 'Pirs' and 'Dargas' and the feeling is reciprocated by the Mahomedans by their showing reverence to Hindu saints and teachers and directly or indirectly joining their religious festivals. Early in the last century Mr. Hamilton wrote in the *East Indian Gazetteer*, with reference to a district in Bengal, that "the two religions are on the most friendly terms, and mutually apply to the deities and saints of the other, when they imagine that application to their own will be ineffectual." According to him, "For almost a century past, the Mahomedans have evinced much deference to the prejudices of their Hindu neighbours, and strong predilection towards many of their ceremonies." Sometime after him, Dr. Taylor wrote about a district of Bengal which has recently received much notoriety for its Hindu-Moslem fracas, "Religious quarrels between Hindus and Mahome-

dans are rare occurrences. These two classes live in perfect peace and concord, and a majority of the individuals belonging to them have even overcome their prejudices so far as to smoke from the same *nookah*."

Lord Meston, when Lieutenant Governor of the United Provinces—another place notorious for Hindu-Moslem riots—said, "From time immemorial Hindus and Mahomedans have lived together at Ajudhya and Fyzabad in peace and amity. As a symbol of their happy unity you see Mahomedans worshipping at Babar's Mosque and Hindus paying adoration at the shrine of Ramachandra's birth place within a few yards of each other, and within the same enclosure wall." Every thoughtful Indian ought to deeply ponder over the problem why and how things have now taken different turns.

As regards the caste system, this also cannot be considered as an insurmountable barrier. No doubt the tyranny of the caste system and the bigotry of the higher class people at places are oppressive and foolish, but we need not think that on them simply the whole of Indian problem rests. If boiled down, the problem of the caste system resolves itself to the two things—(1) absence of inter-dining and inter-marriage, (2) ineligibility for admission to certain temples. But neither of them has got any immediate connection with political question. The systems of inter-dining and inter-marriage do not of necessity combine different people into a united whole possessing cordial relation. And even amongst those groups within Hinduism which do not observe the system of inter-dining and inter-marriage, relations have not been *always* un-cordial. As mutual shake-hands always do not make friends, similarly the right to marry and dine with mutually is not always a guarantee as to the amicable

relations amongst persons of different groups. How often do we find even brothers fighting with one another most despicably? And how absurd, then, is the talk of establishing a cordiality by any artificial means! As regards the question of eligibility to enter temples, we do not know of any temple, the gate to which is a gateway to heaven or even to political emancipation. It will be a most foolish thing if any one believes that political salvation of India will be reached through the gates of any temple in the country. These are the questions of social rights, and political amity can be established in spite of them. We unequivocally and with all the emphasis at our command condemn the gross disabilities to which some of our people have been subjected, but what we do not admit is that on them and them alone does rest the political future of India. These are but the outward symptoms of another bigger and fundamental problem—namely, the absence of liberal education and culture on either side. What is most needed is the spread of education, so that the people will awaken to national consciousness and strongly feel that they should compose all their differences to ensure national unity. With the spread of the right type of education the higher class will more and more realize how foolish and inhuman has been their treatment to the backward section of the people of their own faith and the latter also by reason of education will be able to build up a culture which will compel the higher class people to shake hands with them on equal and friendly terms.

IV

The communal problem will find easy solution, we think, in the broad catholicity which is an inherent characteristic of Hinduism and the Hindu society. Of all the religions in the world it can be

said only of Hinduism that it has not been guilty of persecuting other faiths. It has carried the banner of peace outside the boundaries of India, it has extended warm hospitality to the victims of religious bigotry in other countries, but it has itself persecuted none. In religious matter it has shown remarkable tolerance and liberalism. Though in course of time society in India became rigid and fell a prey to hide-bound conventions, still religion was free.

This process, if allowed to go on, will bring about the end of all communal problems. What we expect is due to the influence of catholicity in Hinduism all faiths in India will shake off bigotry and fanaticism, all religionists will live in peace and goodwill, and people in general will be benefited by the truths found in all religions. The Hindus will profit by good things existing in Islam, as the Mahomedans will appreciate the good points in Christianity. Each religion will retain its individuality, but there will be collective influence upon the whole population. Hinduism realized in ancient days the unity in variety in religion, it will serve as an agent to co-ordinate the variety into one collective whole in national life also.

The future of India will not be a rule of the Hindus, or the Mahomedans or the Christians. If the national bark can be properly steered, it will be like the rule of a patriarch in a joint family system, in which the interests of all the members not only do not suffer, but are so carefully looked after that the question of the clash of interests does not arise at all.

If this can be realized in India, it will be a good day for the whole of the world and humanity. For at present the world civilization is under the grip of a death struggle,—mutual fights and distrusts having robbed man-

kind of all its peace and the various nations undergoing a delirium of co-operative suicide. In the conflicting and destructive forces that have been let loose in the world, we are witnessing at present the battle of another Kurukshetra, which, when ended, found the mutual destruction almost complete.

We believe that the impending crisis may be averted only by India.

Up India then and raise the olive branch of peace. Humanity demands it—the world needs it. It is your God-given task. For did you not send the message of peace and goodwill to the whole world once also in the past?

A NEW REVOLUTION IS UPON US!

BY DR. MARIA MONTESSORI, M. D. (Rome), D. LITT. (Durham)

A new world is ours, but we have not learnt to walk therein as masters. The scientists have fashioned it for us, we have helped to mould it ourselves, but we are still tragically blind to the wider, happier life it offers us. Only an educational revolution can establish us in our new kingdom.

Beneath our feet we tread the earth that science has revealed to us, earth which can be fertilized and exploited in a way undreamed of by our grandfathers, earth which yields metals of infinitely greater value to our modern world, than gold. Yet how unadaptable we are. We cling to the habits of thought of a past confined civilization.

Around us is the atmosphere—a new heaven harnessed for our pleasure. To-day any man who pleases may listen to the antipodes, to-morrow television will extend our sight to the farthest ends of the earth. But do we adapt our lives, our habits of thought to these new wonders? No, we still think in the same local terms as when the horizon bounded our eyesight, and radio was unknown.

We recognize our new kingdom when it is pointed out to us, we are very clear scientifically speaking of its newness. We agree that it holds possibilities yet undreamed of, but we have not yet

learnt to adjust our civilization to our material circumstances.

To-day the world is full of muddle-headedness and unrest. Each nation is of course concerned chiefly with its own troubles, yet each is only part of a world-wide movement of unrest and adjustment. We are in the throes of a new revolution, a revolution neither civil nor social, but one which embraces both, and stretches far beyond. We are in the throes of an *educational* revolution which is so adapting our methods of thought, so changing our old ideas of living, that soon we may enter as masters upon the new world we have made for ourselves.

No wonder that in this period of transition from an old civilization to a new one, we are full of social unrest, political unrest, and most significant of all, deep personal unrest.

We can read the signs of a new civilization in ourselves and the men and women about us. Humanity is in process of changing its ideals. Instead of seeking after purely personal ends as was the general custom only a generation ago, there is a more universal ideal abroad in the world to-day, for which men and women are willing to give up their pleasures and even their comfort.

There seems to be an enjoyment of effort for its own sake. We are eating less and exercising more. Often not because it gives us any particular personal pleasure, but because we are aiming at a definite ideal of fitness and hygiene. In transcending the old personal and local ideals for something less tangible and more universal, we are preparing—all unconsciously perhaps—to enter upon our new civilization. The educational revolution is already begun!

Politically we are beginning to think in international terms. With every year the earth becomes closer knit. Aeroplanes can take us anywhere without the necessity of first building roads. National frontiers are no obstacle in the air. And once we are able to go beyond the atmosphere to the stratosphere, where gravity is less, and discover the means to use this for communication, we shall be able to travel a hundred times faster than we dream of now. . . . imagination cannot keep pace with the possibilities that are opening before us for the transcending of national and social differences—another Jules Verne Dream is about to come true!

Although we understand these things when we think about them, yet we cannot shake off our old habits of political thought. These new discoveries which have harnessed the ether for every man and have turned the desert places into pasturage, should be the most valuable allies the League of Nations could have, if only we would learn to adjust our thoughts to their international possibilities. But we find it hard to think in the new terms. Wars in the past have been caused by the localized riches of the earth, property still means so much to us. This is a heritage of thought we must slough off as a snake discards its last season's skin, if we are to enter upon our new kingdom as the rightful owners of its riches.

We still think of equality of opportunity as a social dream of the future. True, there are great advances to come, but we have only to remember back fifty years to see that we are travelling in the right direction. It is only by clear thinking and rational adjustment that we shall add speed to our heels.

It is the duty of this generation to discover methods for the education of our children, which shall free them from the old prejudices, that they may build the new civilization with open eyes.

Schools should be scientific laboratories of child psychology if we are to get the utmost for our children out of the educational revolution. Education when it functions properly, should teach a child how to work without tiring, sustained by the interest of the matter in hand. We need schools which teach the children how to educate themselves. Deep graven on every teacher's desk should be the words, "Help me to act by myself alone."

When the children that we have trained thus, grow up, then may we expect clear thinking. They will think scientifically, and in international terms. Privileges will then be seen for what they are worth—the right of the worthy. Wars will disappear with the understanding of the localized origin of wars. These children of the educational revolution will give up the old habits of local thinking, they will give up our worn-out thought forms and take up instead the weapon of clear thought with which each may carve his own way towards a new civilization.

I look to the children of this revolution to deliver us from our muddle-headedness, from our miseries, our personal, our political, our social unrest.

The future lies with the children of to-day, but it is we who must see that they are given every opportunity to benefit by the revolution. We must

educate them to think clearly, to stand by themselves alone—we must equip

them to fashion boldly for themselves, a new civilization.

SRI RAMAKRISHNA'S DISCIPLES AND NARENDRANATH

BY SWAMI SARADANANDA

I

We have mentioned before that the Master came to know through supernatural vision that certain disciples would come to him at Dakshineswar. They all came to the Master before the end of the year 1884. For Purna came to him towards the beginning of 1885, and after the Master had blessed him he said, "The coming of those whom I had seen in a vision before is ended by the coming of Purna. After this, none of this class would come here."

Of the disciples referred to, most came between the middle of 1883 and the middle of 1884. Narendra was then busy fighting his family wants and Rakhal had gone to visit Vrindavan for some time. Even before any of these devotees came, the Master used to say to the persons near him: "To-day some one of this place is coming from this (pointing to a certain direction) side." In some cases, when those disciples came to him for the first time, he said that they were his own men and behaved with them as if they had been long known to him. For some fortunate ones, he would feel a strong desire to see them again, to feed them and talk with them alone on spiritual matters. In some cases, having observed their nature keenly, he would introduce them to disciples who possessed similar natures, so that they would spend their leisure hours in conversing with them. Sometimes again, he would visit the

guardians of some disciples, uninvited and having pleased them with his spiritual talks, remove the obstructions from the way of those disciples to visit him.

Either directly on their coming or a short time after their first visit, the Master would call them to a solitary place and having asked them to sit in meditation, touch their chest, tongue or some other part of their body in an exalted mood of divine ecstasy. By this Divine and powerful touch, the minds of the disciples would be withdrawn partly or wholly from external objects and directed inwards, their latent spiritual tendencies would be suddenly enlivened, and they would earnestly devote themselves to the attainment of the Divine vision. Thus through the influence of that touch, some saw Divine Light; some saw effulgent forms of gods and goddesses; some were plunged into deep meditation, and realized an unprecedented bliss; some felt the knots of their heart suddenly rent asunder and a profound eagerness to see God; some went into ecstasy and 'Savikalpa Samadhi'; and a very few felt themselves on the threshold of 'Nirvikalpa Samadhi.' Innumerable were the cases in which people saw the visions of effulgent gods and goddesses after coming to Sri Ramakrishna. By Sri Ramakrishna's touch, Tarak felt an intense eagerness for the sight of God with uncontrollable weeping, and he suddenly perceived that the cords of his heart had been rent asunder.

Naren junior by that touch became very soon absorbed in Samadhi as a result of meditation on the formless God. These we heard from the Master himself. But it was only Narendra who reached the threshold of Nirvikalpa Samadhi by that touch. Besides touching in the above way, the Master also initiated some of them with Mantrams. While initiating a disciple in Mantram, he would not like an ordinary Guru study the lines on the palm of his disciple or consider the stars under which he was born; nor would he engage in any preliminary worship. But having ascertained through his supernatural powers the spiritual tendencies of the disciple, he would give him a suitable Mantram. We have heard from Niranjan, Tejchandra, Vaikuntha and others that they were thus given Mantrams by Sri Ramakrishna. Sri Ramakrishna's choice of the Mantrams did not depend on what were the family deities of the disciples. He chose the Mantram for a disciple by looking into his inner spiritual tendencies. He gave according to the need and fitness of the disciples.

It is recorded in the scriptures that great saints can communicate their own spiritual powers, through mere touch or will, into others and thus direct the course of their life upwards. This power of great saints has not only changed the lives of their intimate disciples, but even of prostitutes and sinners. This power was more or less manifest in all those lives which are considered as Divine Incarnations, *e.g.*, Sri Krishna, Buddha, Jesus, Sri Chaitanya, etc. Though this is recorded in the scriptures, the world, not having directly seen this, has become thoroughly sceptical of its possibility. What to speak of believing in Divine Incarnations, even belief in the existence of God is nowadays considered a sign of

mental weakness born of superstition. To remove this scepticism from the human mind and to make people spiritually-minded again, it was absolutely necessary in the modern age that an extraordinary person like Sri Ramakrishna should be born. Having seen the manifestation of the above-mentioned power in Sri Ramakrishna we have now regained our faith in the previous Incarnations as well. We may not think Sri Ramakrishna to be a Divine Incarnation; but the presence of that wonderful power in him surely points that he belongs to the same rank as Sri Krishna, Buddha, Jesus, Sri Chaitanya, etc.

II

The group of disciples whom Sri Ramakrishna saw long ago in a super-conscious vision included boys and old people, householders and non-householders, worshippers of God with form and formless God, Shakta, Vaishnava and believers in other creeds. Though they were so different in many respects, in one respect they were one. All of them were ready to sacrifice their all for God-realization, with earnest faith in their own chosen paths and aspects of the Deity. The Master bound them all with the cords of his love and respected their individual spiritual moods and outlooks; and he would so behave with them in all matters, great and small, that they thought that though Sri Ramakrishna was a master of all spiritual paths, he was specially inclined to their special spiritual ideals. As a result of this, their devotion and love for him knew no bounds. And again, when through his holy company and training, they transcended all sectarian narrownesses, they found the perfection of religious liberalism in him, and then their wonder would be immeasurable. * * * *

Besides the devotees whom Sri Ramakrishna had seen in his vision, many men and women came about this time to Dakshineswar to have spiritual peace by seeing Sri Ramakrishna. Them also Sri Ramakrishna accepted with great affection. To some of them he gave spiritual instructions; some others he blessed and fulfilled by touching in a Divine mood. Thus with the passing of days, a great body of devotees spontaneously grew about him. Amongst them, he devoted greater care to boys and unmarried young men in order to mould their spiritual life. The reason of this speciality he pointed out many times by saying: "None can ever have the full vision of God unless he devotes his *whole* heart to it. Boys have their entire mind still in their possession,—it is not yet scattered over wife and children, wealth and possessions, name and fame. If they try from now, they can give their whole heart to God and be blessed by seeing Him. That is why I am specially eager to guide their life into the spiritual path." Whenever he found an opportunity, he would take each of them into a solitary place and instruct him on the higher mysteries of Yoga and meditation; and would advise him not to marry, but to observe unbroken Brahmacharya. He would indicate to each of them the special aspect of God that he should worship according to his fitness and spiritual outlook. He would also tell him what kind of relation—that of a servant, or son, or friend, etc.,—he should establish with God in order that his spiritual progress might be quick and easy.

From our reference to the special care that the Master gave to his boy disciples, let no one infer that he was less kind to his householder disciples. The reason why he did not ask them to practise the higher aspects of Sadhana was

that he found that most of them had no time or capacity to practise them. But he always so guided them that they might gradually get rid of their attachment for lust and gold and proceed along the path of Bhakti in order to have the vision of God in proper time. His first advice to them was that they should live in God's world and perform their duties, with an unattached heart, even as servants live in the households of rich men. He would also encourage them to practise Brahmacharya—as far as possible;—he would say: "After one or two children are born, husband and wife should live in the world like brother and sister, devoting their heart to God." He would also make them ever hold to the path of truth, behave frankly with all, give up luxury and be satisfied with simple dress and food,—ever have their eyes fixed on God, and take the name of the Lord every morning and evening, worship Him and repeat His names and sing His praise. Those among the householder devotees, who could not do even these, were asked to take the name of God every evening alone with the accompaniment of the clapping of hands, and to sing the praise of the Lord in company with friends and relatives. When he instructed many men and women together, we often heard him giving the above advice in the following way: In this Kaliyuga, the only effective way is Bhakti as preached by Narada,—people will be saved if they only sing the names of the Lord in a loud voice. Men and women in this Kaliyuga have not enough vital powers, without sufficient food they cannot live, their span of life is short, and their energy is also limited. Therefore this easy path has been prescribed for them. Again, lest the householder devotees should feel dejected on hearing of the austere Sadhana such as

Yoga and meditation, etc., he would sometimes say: "He who has become a monk must call on God. It is for this that he has renounced the duties of the world.—If he thinks and meditates on God, there is nothing uncommon in that. But with him who, while bearing the heavy responsibilities of parents, wife, and children on his shoulders, remembers God even for once, God is highly pleased. God thinks: "This man, though shouldering such a heavy burden, has been able to call on me, for howsoever a short time it may be. This is no small credit. This is a heroic devotee.' "

III

Not only among these devotees, but even among those special ones whom he had seen in his vision, the Master used to give a very high place to Narendra. We cannot describe the high estimation in which he held him among them. He would point out a few among the latter class of disciples, and say that they were 'Ishwarakotis,' and that they had come to the world to fulfil some special mission of God in the world. Comparing Narendra with those few devotees, Sri Ramakrishna once said to us: "Narendra is, as it were, a thousand-petalled lotus. Though these others may be the same species of flower, yet they have not more than ten, fifteen or utmost twenty petals." On another occasion he said: "So many persons have come here, but none like Narendra." We also found that none were so able as Narendra to grasp and express the significance of every word of the Master and of his superhuman doings. From that time onward, we often used to be amazed on learning the words of the Master from the lips of Naren and think: "We also heard these words from the Master, but never

thought they contained such profound meaning!" We shall cite one instance here:

Sometimes during the year 1884, Sri Ramakrishna was seated on the small cot in his room at Dakshineswar, surrounded by a number of devotees. Narendranath also was present in the company. Pleasant conversations on spiritual topics with occasional outbursts of merriment and jest were going on until the topics drifted to the Vaishnava religion, and Sri Ramakrishna in a few words explained to his audience the gist of Sri Gouranga's cult. "That religion," remarked the Master, "enjoins upon its followers to adhere with scrupulous attention to the three primary injunctions, namely, a relish in the sweet name of the Lord, kindness to all creatures, and unstinted service to the Vaishnavas. God and His Name are inseparable. Make no distinction between the Name and the Named, and always utter His Name with a passionate love. Again God is inseparable from His devotees. There is no distinction between Krishna and Vaishnavas. Know this and serve the pious devotees with reverence. Prostrate before them respectfully and always tend to their joy and happiness. This universe belongs to Krishna. Know this in your heart of hearts, and show kindness to all creatures—." "Kindness to all creatures—," before he could hardly finish the sentence the Master suddenly fell into a trance. The remaining portion of the sentence was drowned in the onrush of a tremendous feeling which, welling up from his full heart, bereft him of all outward consciousness. It was some time before his mind could again partly descend to the plain of the phenomenal world, when in a state of semi-consciousness Sri Ramakrishna uttered, "Kindness to all creatures." He took up the thread of the topic and

said, "Kindness to creatures! Fie upon thee! An insect, vile and insignificant, how canst thou show mercy to God's creatures! Who art thou to show mercy? No, no, it can't be mercy. Rather serve them as Shiva."

The people assembled there heard, no doubt, those inspired words of Sri Ramakrishna uttered in a state of semi-consciousness, but few could understand or enter into their deep significance. Narendranath alone realized what he meant. After Sri Ramakrishna regained the normal state of mind, Narendranath came outside and addressing others said, "What a wonderful illumination I found from those words of the Master! The principle of the Vedanta philosophy hitherto known as dry, rigid and stern, has been beautifully reconciled in a luminous *rapprochement* with gentle devotion, and made to appear in a tender relief so sweet, so soft and so suave. So long it has been given currency that people, in order to acquire the Advaita knowledge, must ostracise themselves from the world and society, retire to the forest, and root out from their hearts, with stern determination, love, devotion and other noble impulses of man. They generally strive after such an attitude and as a result abhor the world and every member of humanity as great impediments in the path of their spiritual progress. Here is a potent factor to lead the Sadhakas astray from the true path of religion. But to-day it is clear from the inspiring message of the Master that the Vedanta, the property of the forest recluse, can be brought into human society and made the central theme of the transaction of the everyday business of the world. Let a man do what he is doing. There is no harm in that. But let him realize and believe it with all his soul that it is God alone who is manifested before him in the shape of

the world as well as all beings. The people with whom he is coming in contact every moment of his life, upon whom he is pouring the entire love of his heart, whom he is adoring with respect and reverence or for whom he is feeling pity and kindness—all of them are parts of God, nay, the very manifestations of God. If he can, thus, look upon all as embodiments of Shiva, how can he think of himself with superior airs and treat others with haughtiness, malice or arrogance or even imagine them to be the objects of his pity? By thus serving the Jivas as Shiva, he himself would be purified and thus be able, in no time, to think of himself as a part of God, the Absolute Consciousness and Bliss, and realize himself as ever pure, ever wise and ever free. These words of the Master, moreover, throw a flood of light on the path of devotion. So long as the Sadhaka does not see God manifested in all creatures, he cannot be said to have even touched the fringe of Parabhakti or Supreme Devotion. Serving all as the embodiment of Shiva or Narayana, the Sadhaka realizes God in all beings. And it goes without saying that such a rare devotee is blessed with true Divine Love and in no time comes to the consummation of his Sadhana."

"Those, again," continued Narendranath, "who follow the path of work or Yoga (Raja Yoga) will get a new enlightenment from those words of the Master. For it is a fact that the embodied soul cannot even rest for a moment without work. Such being the case, everybody should resort to it by way of service to all creatures, looking upon them as the manifestations of Shiva. And that alone would illumine his path for reaching easily the goal of his journey. However, if the Lord wills it, I will preach to the world this sublime truth from door to door and

carry the balm of this sweet message to everybody—the learned and the ignorant, the rich and the poor, the Brahmana and the Pariah.”

The Superman of Dakshineswar would always plunge in Samadhi and attain the holy communion with God, and from its unfathomable depth hold before the benighted humanity gems of

precious truths to illumine its darkened path. Unfortunately we could not, at that time, appreciate the great value of those words. But it was Narendranath alone who with his prodigious intellect could really evaluate the deep significance of those inspired utterances and astound us by explaining, now and then, their true imports.

THE DIVINE INCARNATION

BY SWAMI SHARVANANDA

I

In the course of the third chapter Sri Bhagavan spoke to Arjuna incidentally, as if to show him a perfect example of motiveless action, that even though He had no duty to perform in this universe, nor anything unattained or attainable, still He was ever engaged in action. If He would give up working, the whole world would go to ruin and all beings following His example would bring forth self-destruction. Indeed, God has created this universe and is still holding it on in its path, without any motive or purpose of His own. He is incessantly active in this creation, yet He is maintaining His transcendental tranquillity within Himself! He is active, yet He is not active; He is moving, yet He is in His eternal stillness—that is the grandest of all mysteries of His being. This creative process of His has been designated in the Vedas as *Purush Medha*—that is, the *Yajna* of the Virat Purusha, in which He sacrifices Himself for self-manifestation and self-realization. If we ponder over the activities of nature, we cannot fail to notice this grand cosmic *Yajna*

that is constantly going on around us. And man being part of this creation, must contribute his quota to this cosmic *Yajna* in the same selfless spirit as the Lord of the creation is Himself doing. This is another aspect of Karma Yoga.

But before He takes up the various aspects of *Yajna*, He likes to tell us something about His own self. He has been constantly telling Arjuna to dedicate his actions to God—to Him. He used the first person when He said, “You think of Me and fight.” Further, at the beginning of the fourth chapter, He tells that it was He who taught the secrets of this wonderful Yoga to ancient sages. This evokes a question from Arjuna as to His antecedents and His real nature. Perhaps it was subconscious in Arjuna’s mind that Krishna was only a human being, born in Vasudeva’s family, although he might be endowed with almost superhuman powers and as such, at best, he could be some higher being incarnate in flesh. How then the dedication of mind to him would bring salvation in life? Or, at best, he could be a personal deity, but he could never be the impersonal immanent Paramatman or Parabrahman whose grace alone

can give man the emancipation from the fetters of life. Moreover, it is also a great enigma that presents itself to all thoughtful minds when they go to understand the persono-impersonal nature of God: Logic demands that He be a strictly impersonal immanent principle; but human feeling and human religion want Him to be a person to receive all the devotion and worship of the human heart. Therefore we notice the conflict in understanding the true nature of God—God as He Himself is and as He appears to us. So Bhagavan proceeds in this chapter to remove that kind of misconception in Arjuna's mind, and asserts with all the emphasis He can command that His Being is eternal and He is no other than the cosmic Soul; only the ignorant knows Him as Krishna, the son of Vasudeva. In this connection another great truth He speaks out here for the enlightenment of the whole humanity: It is the much disputed theory of the Divine Incarnation. He says: "Though I am birthless, of the nature of the immutable Self and Lord of the whole creation, yet I do incarnate again and again by My own Maya." By Maya Bhagavan means no doubt that mysterious power of His which produces this phenomenon of creation.

II

It is sometimes questioned, how an infinite God can incarnate, how can the principle that is transcendental take a body under the limitations of matter and appear as an individual being, and again what is the necessity of His doing so? These are the two most pertinent questions that can be raised against the incarnation theory. Some of the principal religions like Hinduism and Christianity do accept the theory of incarnation of God,

and others again there are like Zudaism, Islam, Buddhism, Jainism and Zoroastrianism, which deny the possibility of such incarnation. They hold that God being infinite in His power and wisdom can do things without undergoing any kind of limitations—without suffering any kind of bondage of the flesh. So according to these the incarnation theory is wrong; those whom the other party call Divine Incarnations are only Prophets or Divine Messengers. But the incarnationists hold that God does incarnate in flesh and blood out of His own sweet will and through His infinite power. The reason of their belief is only faith in the words of their Prophets. If you ask me the rational basis of this incarnation theory, I may tell you that logically speaking we neither can maintain the incarnation theory nor the non-incarnation theory; both are illogical. The strict logical position is the absolute non-creation theory—what is called Ajatavada by the Vedantins. It means that there has been no real creation at all, so no question of incarnation or non-incarnation can arise. But if this incarnation theory is to be substantiated by logic, it would be of this wise:

When we speak of the infinity of God, we should remember that it is not of the mathematical kind, but it is the philosophical infinity. There are two kinds or conceptions of infinity—one is the mathematical conception, another is the metaphysical. The mathematical conception denotes an entity that is very difficult to comprehend by human mind and so it is called infinite. Here is this table before us, which has definite dimensions. Suppose you go on multiplying this table to an infinite degree piling table upon table until the whole sky is filled up with it. You would call that great concourse of tables as infinite, simply because your

mind is incapable of comprehending the huge dimensions that infinite series would produce. But logically speaking that cannot be really infinite, because all the dimensions, *i.e.*, length, breadth and thickness, of this table, which constitute its limitation, will still continue to be there, although multiplied to an infinite degree. When X is multiplied by infinity, the quantity becomes infinite for all practical purposes and therefore mathematically; but X remains there all the same, it is never annihilated. X means limitation here. So that infinite mathematical series is really limited in the eye of logic. When we say, 'Matter is infinite,' 'Space is infinite,' 'Time is infinite,' we mean that all these infinities are mathematical in their value.

But there is the other kind of infinity which we call transcendental infinity—an entity that is beyond all limitations of time, space and causation. And such an entity alone can be really free from the least tinge of finitude, or limitations of any kind. Hence that entity is rightly and logically called infinite. This sort of infinity can be termed as the metaphysical infinity. It is a transcendental entity beyond all matter, therefore beyond time, space and causation. When that transcendental infinity appears through the screen of matter in a particular way, we call it the individualized expression of that infinite Being. It is something like the solar light or the sky. The light or the sky is infinite in its own being, but when we open the door of a room and look at the infinite sky or light beyond through the door, it appears in the shape of the door, although what is visible through the door is really the infinite sky, and not a fragmented piece of it, as the sky cannot *really* be broken into pieces. As in this case the limitation of the aperture puts, as it were and

not really, a kind of limitation upon the sky, so when God does appear through the aperture of matter, through material bodies, He only assumes those forms and is not really conditioned by them. And exactly that is what Bhagavan says of Himself :

अवजानन्ति मां मूढा मानुषीं तनुमाश्रिता ।

परं भावमवानन्तो मम भूतमदृश्यरम् ॥

“Only fools consider Me to be an embodied person without knowing My inner reality which is transcendental and Lord of all creatures.”

The possibility of incarnation then becomes clear. This incarnation, like His creation, as we shall see later on, has real substantive connection with His real being. It is only an appearance, a phenomenon that He puts on Himself. Though He assumes this limitation of form, yet His transcendence never suffers the least, and this truth is well borne out by the fact that those great personages whom humanity worships as Divine Incarnations, exhibit in them a perfect model of human life and bring a mass of spiritual energy that revolutionizes the human society. They come like huge tidal waves and make epochs in the history of mankind. Nay, these Prophets and Incarnations become the perennial sources of inspiration for good for men and thus elevate them to a higher state of life.

When such persons who fascinate the soul of man so much with their knowledge, power and purity say that they are incarnations, either we must reject them wholly as liars and impostors or accept them in their own words as incarnations of God. There is no other alternative left for us. When Rama, Krishna or Christ comes and tells us with all their wonderful manifestation of power, piety and wisdom that they are God incarnated,

can we really think that they are impostors? If they be so, how could they exhibit such power on human society? Thousands of years have passed away through the corridor of time since their advent, yet we see that these great souls still hold the mind of man under sway and sublimate his life for the attainment of the Kingdom of Heaven. Hence man naturally accepts them as truly Divine. So Bhagavan Krishna also says: "I am the same Eternal Principle which is the basis of all life and creation, and again I create Myself by subjugating My own Maya."

III

Then He gives the reason why He incarnates. He says, "Whenever there is the decadence of virtue and the rise of impiety, I take birth. From age to age I incarnate to emancipate the virtuous, to punish the wicked and to uphold Dharma—the path of spiritual salvation." Here is the wonderful formula that He gives out to the world, regarding the necessity of God-incarnation. God has some duties, as it were—such as creation, preservation and destruction of the universe. He creates it from its primordial condition, He maintains it, and at the end of the Kalpa, when time comes for final dissolution, He draws it back to Himself. So, creation, preservation and destruction are His three-fold duties. Then again, He has two other kinds of work, namely, the protection of the virtuous and the punishment of the wicked. The virtuous have to be protected for the maintenance of the society. It is from the virtuous that man can learn the true value of life and know of the goal towards which he must wend his way up. And the wicked must be punished, so that they

must understand that there is a law of justice in this universe and that too is ultimately for the redemption of their souls.

Now, it may be questioned here, cannot God do those very things remaining in His transcendental state, why should He incarnate? The answer that the Incarnationists give is that God is no doubt perfect and infinite, and as such there is no need for Him either for incarnation or creation. God being perfect, strictly speaking He needs nothing, as Bhagavan Himself has said, "I have nothing to do and there is nothing that I have not done. I being immanent, all are in Me and all belong to Me." Under such circumstances He has no need, no purposiveness whatsoever. Yet He does these things. Then you come to the very fundamental question: why should He create the universe? If He is perfect, He must not have any necessity for creation either.

The answer is given by Vyasa in his Vedanta Sutra:—

लोकवत्तु लीलाकैवल्यम् ।

He creates out of His sheer inner joy. Just as a child dances not for any necessity but out of his mere inner joy which is expressed by the dance, just as a musician, when his heart is filled with the joy of music, bursts forth into music, similarly the Divine Musician, the Divine Artist, out of the very fulness of His inner bliss, bursts out His joy in the form of the creation. The great Nataraja is dancing His celestial ecstatic dance and from his foot-fall springs forth the creation. This creation again is His song, and is His poem! All these figures are used in our ancient scriptures. So His coming down in physical form and playing with His devotees is also a part of that great Leela—not for any purpose

but simply to lead and shape the evolution of life. In one form He is the leader and in another form He is the led—that is the wonderful mystery of His creation. Is He not Himself the Jiva, Jagat and everything that is?

And perhaps that is why in the Puranas a theory is maintained that at every stage of evolution of life God incarnates to direct the process of evolution. When the earth was filled with water and there was no living creature except fish living in that aquatic region, God incarnated as fish to guide the evolution at that primary stage of life. Then, again, when there emerged a little of solid earth beneath the water, there came the next stage of evolution, and perhaps it was fit for God to incarnate as tortoise. At the third stage of evolution, when the earth became still more manifest in the form of marshy soil, He incarnated as Varaha. At the fourth stage, when dry land emerged and mammals began to grow, there arose the necessity of God's incarnating in the form of Narasingha (human lion). Next, when man emerged on the face of the earth in the process of evolution, God appeared as Vamana (dwarf man). Then, as the evolutionary process proceeded and man became more and more evolved, we find greater and greater manifestation in the form of Rama, Krishna, and others. There is a very great philosophical significance behind these allegories of the Puranas. It means that there is no life without God in immanent form, nor can there happen any evolution in it without the guiding hand of the Divine Being from behind as it were.

Sri Bhagavan further tells Arjuna that He incarnated Himself many times before and Arjuna also had many past lives. But Bhagavan remembers them all, being conscious of the past, present and future. His being

the cosmic mind, past, present and future all are blended into one eternal present. With God there is no past, no future, but only one eternal present.

IV

There is another important point to be noted here. When Bhagavan speaks of Himself, sometimes He speaks of Himself as a person, sometimes He speaks of Himself as an immanent principle, and sometimes He speaks of Himself as the Absolute. In fact, in the Vedas, God has been described in these three aspects :

God the absolute or transcendental,
God the immanent; and
God the personal.

All these three are true, and they are the three aspects of one and the same principle. So Bhagavan says,

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
समं वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

“In whatever way man worships Me, I fulfil his desire accordingly. It is My path that all people verily follow in devotion.” He knows the intention of every being and so He appears to every one as one desires Him to appear. This is a wonderful gospel of harmony which again is peculiar to the Gita.

There is another truth that Bhagavan speaks of Himself in this chapter, which is also very vital to have a correct comprehension of the deity. First he says, “I am the one creator of all divisions and pluralities in life.” Thereby He distinctly means that He is the active agent—both the efficient and material cause—of this universe. But in the very next breath he denies it by saying, “But know Me essentially as an immutable and actionless being.” Here Sri Krishna speaks again in an enigmatic language.

What He really means is that He has both transcendental and relative aspects. In the relative aspect, *vyavaharik rupa*, He is certainly the First Cause and the

First Principle. But in His absolute aspect, *paramarthik rupa*, He is ever immutable and inactive, and is perfectly unconcerned with the affairs of the creation. In a transcendental being which is beyond time and space, there can be no action. All actions, motions, and changes are conceived only in time and space. Therefore, truly speaking, the transcendental intelligence (the *Paramatman*) is immutable and actionless. Yet He appears as the *Karta*, the doer of all actions; that is the beauty! He is really an *Akarta*, non-agent, in the absolute sense, but from the standpoint of the relative existence He is the *Karta* as nothing else can be an agent save an intelligent entity. For instance, when rice is cooked in hot water which is being boiled by the fire

in the hearth, we all know that it is being cooked by the heat of the water, the fire of the hearth does not directly cook the rice. Yet, it is the fire that is heating the water. So in one sense the fire does not cook the rice, but in another sense it is the fire that really cooks, by boiling the water. Similarly this creation that has proceeded from the primordial non-intelligent Energy derives its power of working from God—from that transcendental Intelligence. Even mind, which is material according to the Hindu psychologists, derives its light of intelligence from the *Atman*, and thus in a reflected light it assumes the role of an active agent. So in one sense the Supreme Intelligence, God, is the *Karta* and in another sense He is an *Akarta*.

RESPONSIBILITY OF INDIAN STUDENTS ABROAD

BY DR. TARAKNATH DAS, PH.D.

In 1905 I left India as a student to get an idea of what made Japan so great and powerful that she could defeat Russia, the Power which was feared by Great Britain. I was a student in Japan for some time and then went to the United States. I studied in five different universities of the United States. In 1914 I was a student in the University of Berlin. I have travelled in the Far East and the Near East and have carefully observed tendencies of cultural life in continental universities, including those of Italy. For more than 25 years I have taken active part in Indian student movements abroad; and as an observer I wish to make a few remarks which may be of some value to you.

I

There was a time in the history of India when Indian teachers were sent out to foreign lands to spread the best fruits of Indian culture; and thousands of foreign scholars from the East and West came to India to acquire knowledge. Indian savants of those days did not limit their activities to the field of Philosophy and Religion, (as it is generally supposed), but they made distinct contributions in the field of pure and applied science. I feel that every Indian student has a responsibility of mastering the history of the glorious past of his own country and he should spread the story of India's national heritage to the people of the world to the best

of his ability. In this connection, I may say that those Indian students, who are in foreign universities to study Indology, have a very grave responsibility of learning the Western methods of research and at the same time they are duty-bound to correct some of the pre-conceived and unfounded notions regarding Indian History and Civilization, cherished by some of the most celebrated Western orientalists. This can be accomplished only by producing valuable works on Indian History and Culture by Indian scholars which will throw new light on the subject.

During the last two decades several excellent works have been published by Indian scholars—*Positive Sciences of the Ancient Hindus* by Dr. Brajendranath Seal, the work of Prof. Benoy Kumar Sarkar on the same subject, *History of Hindu Chemistry* by Sir P. C. Ray, *History of Indian Shipping* by Prof. Radha Kumud Mukherjee, works on *Indian Political Theories and Administration* by Professors Majumdar, Iyengar, Sastri, Ghosal, Jayswal, Law and others. History of Indian Civilization should be interpreted by Indian scholars and in an authoritative way to remove ignorance on the subject among the people of other nations as well as India. Here I may note with great satisfaction that the work of editing the Mahabharat, undertaken by Dr. V. S. Suktankar of the Bhandarkar Oriental Institute at Poona, may serve as an example and inspiration to students of Indology. Dr. Suktankar studied in Indian, British and German universities. He visited the United States of America and came in contact with American orientalists. On his return to India he has started this great work which is a matter of credit to Young India. The work of Professor Sir Radhakrishnan and Prof. Das Gupta in interpreting Indian Philosophy has

removed some of the prevailing misconceptions.

I feel the necessity of carrying on research on Indian History and Civilization by Indian scholars, but I am not one of those who are most interested in glorifying Indian past and neglecting the need of the present. The evolution of new India must have historic continuity. The history of Indian thought and culture should be interpreted not as isolated incidents but as a current with its origin in the past and flowing through the present towards the goal of a better future.

French scholars do not go to England to study the History of French Civilization, nor do the Italians have to go to foreign lands to study the history of their glorious past. German, Swiss, Scandinavian, British and American universities have full and adequate facilities for studying the history of civilizations of various lands as well as that of their own. It is in India only the situation is such that Indian scholars feel the need of going to foreign lands to study the history of civilization of their own country. This is a matter of standing shame and a blot on Indian educational system. This should be changed; and the responsibility for it lies upon the shoulders of those Indian scholars who have studied in European universities. They should devote their best energies to bring about such a revolution in this field that Western scholars, interested in studying Indian History and Civilization, will have to go to India, to study under the guidance and direction of Indian savants. This will not be brought about through mere pious wishes on your part. India will have to produce profounder scholars in Philology, Archæology, Art, Architecture, Music, Comparative Religion and Philosophy as well as World History

than we have now in the West. The work of the late Prof. Banerjee of Benares Hindu University in the field of Indian Archæology and that of Prof. Dr. Suniti Chatterjee of Calcutta University in Philology, indicate that possibility. Let us hope that Indian scholars, by their creative works, will be able to bring about the desired change in Indian universities and at the same time serve as a source of inspiration to the future generation.

II

In the glorious days of India, her sons and daughters went out as teachers and not as mere colonizers or conquerors. They were the standard-bearers of Indian civilization. Traces of their marvellous work are to be found in all parts of the world—all over Asia, Southern Europe, Africa as well as the American continents. With the degradation of the Indian people, there came a period of cultural isolation and stagnation. Some may hold that the degradation of the Indian people was the result of cultural isolation and stagnation. Whatever may be the case, with cultural isolation and foreign domination, for a time being, migration of Indians to foreign lands came to an end. Here it may be emphasized that the time has come for a comprehensive study of History of Indian Colonization before the advent of Muslim rule in India in various parts of the world. This will be of great inspiration to those who are believers in Great India of the future.

Furthermore, recent history of Indian migrations in various parts of the world should not be overlooked. Indians, under the British rule, did not leave their country as teachers, traders, pioneers and standard-bearers of a great civilization; but in most cases

they went abroad as "mere coolies," "indentured laborers or semi-slaves," for their Western masters. For this reason, the people of the West in general began to think of the people of India as "a nation of coolies or slaves." However from the latter part of the nineteenth century, representative Indian scholars began to visit the Western world and they by their work and achievements have succeeded to bring about a change in the attitude of the West. Here one may mention of the late Keshab Chandra Sen, Swami Vivekananda, Pratap Chandra Majumdar, Dharmapala, Swami Ram, Bose, Tagore, Lajpat Rai, Raman, Radhakrishnan, Sarkar and others.

More than a century ago, the late Raja Ram Mohan Rai, the greatest of modern Indians, realized the importance of interpreting India to the world. Since then much has been accomplished, but much more yet remains to be accomplished by Young India.

Indians are held in disrespect in British colonies and Great Britain more than any other part of the civilized world. This is due to the fact that the people in general in British colonies have come in contact only with Indian indentured labourers and some traders. When the Rt. Hon. Sastri went to South Africa, as the Agent General of the Government of India, from certain section of South African public he received the title of "the leader of the Coolies." In Great Britain, Indians are not treated with great consideration, because hundreds of thousands of British people have seen India as members of the British Army of Occupation and others as "heaven-borns" of the Indian Civil Service. In France, Germany, Scandinavian countries and other parts of Europe Indians receive better treatment, because the people have not come in contact with the degraded condition of the

Indian people. Furthermore it is a fact that the British attitude towards Indians is that of the conquerors towards the conquered or that of the superior race towards the inferior. Indians cannot expect to change this condition, unless they, by their own efforts, raise themselves to the status of equality.

The day has come for Indian expansion on a world scale. This work should be undertaken by the very best type of Indians who will not only be able to hold their own in competition with others but must be superior to the average persons of any and all the civilized peoples. This can be achieved by the work and activities of Indian students abroad, who should be in every important culture-centre of the world, to perform the double function of assimilating all that is best in various countries and interpreting what is best in India.

III.

There are thousands of Indian students in Great Britain and other countries. Are they the best representatives of Indian Culture? If they are not, they should never have come out of India. It is my considered opinion that Indian students should do all that is in their power to discourage ordinary students from coming to foreign lands. It is a very serious problem; because many rich Indians desire a career for their sons and they feel that their sons should be sent to England so that later on they may obtain good positions in India. This is due to the fact that a British Degree has a greater commercial value in India. This method, however, is lowering the standard of Indian universities and humiliating the Indian people. It has spread the impression that the Indian people rather like to send their children to Great Britain to get a superior brand of education, than to raise

the standard of educational institutions of their own land. This has also led to the increase of the number of less serious and degree-hunting Indian students in British and continental universities. I am strongly of the opinion that India should send only the very best type of post-graduate students to foreign countries and at the same time concentrate in raising the standard and removing defects of Indian universities.

Here I may say that Indian educators, especially university professors, have a great responsibility about the raising of the standard of Indian universities. It is a fact that many of the Indian professors draw higher salaries than French, Italian, German or Japanese professors. Whereas German and French professors devote their best energies to research, in India the majority of professors are quite satisfied with their jobs and do not fulfil the obligation of a real scholar by doing necessary research work in their respective fields. This must be changed. Indians must demand higher standard of service from Indian professors.

IV.

Complete overhauling of Indian educational system is India's greatest need. Those who have studied in progressive foreign countries have the full realization of this. But it is a fact that rather than overhauling Indian educational system, many of these Indians are content with sending their children to foreign universities to study Medicine, Engineering, Science and Law. They show a form of selfishness by their inactivity and neglecting the work of improving the educational system of India. There is not even one first-class Engineering University in the whole of India. There is no adequate facilities for scientific and industrial education in the secondary schools of India. Thousands

of Indians, who have been in foreign lands should have been able to accomplish something through their private initiative; but very little has been done in this field. Indian masses are allowed to grow up in ignorance and without any opportunity even for simple education.

Whenever one tries to impress upon Indian educators, students and public men, who have foreign education and good position, as to their responsibility in spreading proper kind of education in India, he is told that the degradation of Indian people is due to foreign rule. There is much truth in the assertion. Yet it is a fact that by self-help and systematic effort much can be done to improve the condition of Indian people in all fields, especially in the field of education. There are many noble examples of the result of self-help in India, in the domain of educational progress. The Science College of Calcutta University, which has produced so many brilliant young scientists and which afforded Prof. Raman the opportunity of becoming the foremost Indian scientist and one of the greatest scientists in the world, is the product of self-help. The National College of Engineering and Technology of Bengal at Jadavpur, is the result of self-help. The Bose Institute, the Visva-Bharati and many other institutions are the examples of self-help. In spite of all that has been said of the example of self-help, it must be acknowledged by all who wish to recognize the truth, that the Indian people, especially those of the more fortunate and educated class, should have done more to raise the so-called "depressed classes."

V.

The standard of Indian efficiency is far lower than that of the progressive Western countries. It is far lower than

that of Japan. There is considerable agitation in India for the attainment of freedom; but very little attention has been paid by Indian leaders to the fact that the first and one requisite for the real greatness of a nation is its efficiency. For 350,000,000 people of India, there is one Tagore, one Raman, one Bose, one Shah. While in Germany with her 65,000,000 population there are at least twenty times more efficient men and women than what India has. How the defeated Germany is making a victory out of her defeat is evident to all who are familiar with the figures of international commerce. German export trade has surpassed that of the United States. It is an amazing fact that during the recent years more German scientists have received Nobel Prizes than those of all other nations.

One thing often strikes me, that every year hundreds of Indians come to England to study Law; but these men generally do not study International Relations and International Law, nor do they after their return to India do anything that the Indian people—the educated class at least—may have knowledge of International Relations. Indian leadership in politics is impotent, because these leaders do not have the full grasp of world events and they fail to realize that Indian Freedom will never be attained without making India a factor in World Politics.

It is evident that many of the Indian leaders who have studied in Europe and America, have not even assimilated the first principles of building a nation. They do not even give expression to the fact that national interests should have precedence over communal matters. They show that they do not possess any broader vision regarding political life than what was cherished by the people who believed in theocracy and the Crusades.

There is much to be accomplished, by the Indian people, so that India will be able to attain her nationhood and make her proper contribution to the cause of human progress. Every Indian man and woman has a definite responsibility in this matter. Indian students in foreign lands have a very great respon-

sibility for undertaking such work as will raise the people of India to a higher level. It is my hope and prayer that they all, at least some of them, will contribute their share in serving the cause of uplifting their own people and serving humanity.

TWO PROPHETS: ONE PROPHECY

BY ERIC HAMMOND

A medal finely wrought in silver by an eminent artist of France, carries two portraits delineated with sympathetic care and capability. On one side are shown the features of Sri Ramakrishna, "February 20, 1833—August 11, 1886"—on the other side, Swami Vivekananda, "January 18, 1862—July 4, 1902." Here then in miniature, appear before us the graven countenances of two of India's most remarkable personages of modern times and indeed of any period. Two persons get one personality, although the inspiration and the aspiration informing and sustaining each was merged in twain appearances.

"My Master," a vibrant and vivid appreciation, written in 1901 by Swami-ji, is dedicated in these words, "Salutation to Blessed Ramakrishna." Later, in the book itself, we mark this very pregnant pronouncement:—"If there has ever been a word of truth, a word of spirituality, that I have spoken anywhere in the world, I owe it to my Master." In that statement we are furnished with positive proof that one and the same spirit permeated the preceptor and the pupil.

The mission and the message with which each was embodied in order to deliver, were, like the spirit, identical,

When uttering the purport of his Master's teaching, the disciple, the renowned exponent of it, said, "This was his Gospel; do not care for doctrines or sects or churches or temples; they count but little compared with the essence of existence in each man, which is spirituality; and the more this is developed in a man the more powerful is he for good. Earn that first, acquire that, and criticise no one; for all doctrines and creeds have some good in them. Show by your lives that religion does not mean words nor names nor sects, but that it means spiritual realisation. Only those can understand who have felt. Only those who have attained to spirituality can communicate it to others, can be teachers of mankind. They alone are the powers of light." Placing himself in bondage for a while to each law, Islamic, Christian, and other, he found the freedom of that greater law which is the centre and core of all creeds, whether revealed in Sanskrit or Hebrew, or embroidered by experts in modern theology. He recognized, whether in the New Testament, the Koran, or the Talmud, the essential Divinity, the inseparable unity. "God," he affirmed, "His works and his devotees are all one and the same."

He spoke fearlessly and frequently of the union between the individual soul and the Universal Soul. "I look," he was wont to say, "upon all human beings as the incarnation of the Deity, I see God involved into all things, manifested in everything, in man and nature. In a potter's shop there are vessels of different shapes, but all are made out of one clay. So God is One, but worshipped in different forms, in different ages and climes, under different names and aspects." "The first part of my Master's life," says Vivekananda, "was spent in acquiring spirituality, and the remaining years in distributing it." All worthy of preservation and of putting into personal practice, many of Sri Ramakrishna's precepts were noted as they fell from his lips even when his tongue suffered cruelly because of the disease which released him from the body; such as—

"The soul enchained is man, and freed from chains is the Lord."

"If you say you are a sinner, you will remain a sinner till the end of the

chapter. One who says he is bound to the world, is bound to the world indeed; but that man is free who says, 'I am free from the bondage of the world.' Is not the Lord our Father?"

"Be diluted in the Lord, as crude medicine is diluted in spirit."

"Do you believe in God, Sir?" queried the disciple of his Master. "Yes!" was the reply. "Can you prove it, Sir?" "Yes," again. Then came the crucial question, "How?" followed by the memorable and unflinching statement, "Because I see Him just as I see you here, only in a much intenser sense." Therein, of a surety, lay the Gospel of Sri Ramakrishna; the Gospel which was acclaimed by Swami Vivekananda, uttered by two tongues, vibrating through two voices, the music of this evangel made itself heard from India's holy places to its remotest fastnesses; to Britain and the isles of the seas; to the far-off but receptive regions of America. Its secret revealed itself through these twain, permeating the philosophies and theologies of the modern world.

THE FIVE-YEAR PLAN OF SOVIET RUSSIA*

BY A STUDENT OF HISTORY

THE FUNDAMENTAL POLICY

Russia was, and still is, a predominantly agricultural country with backward industries and transportation. In 1927 the present Socialistic Government

* Except where some other source is expressly referred to, the information and statistics contained in this article are taken from *The Five-Year Plan of the Soviet Union* by G. T. Grinko (Martin Lawrence Limited, London—The Writer.)

of Russia set before itself the task of modernizing and socializing the entire economic life of Russia within the shortest possible period. Hence a detailed plan was drawn up for the period, 1928-29 to 1932-33, mentioning in detail the economic goals, on different economic fronts, to be aimed at and achieved during that five-year period, as also during each of the years comprising that period. The present Five-

Year Plan would be succeeded by two other Five-Year Plans, it being expected that at the end of the fifteen-year period Russian economic life would be raised to the same technical level as that of the most advanced capitalist countries, though on a socialistic basis.

The significance of the Five-Year Plan cannot be better expressed than in the words¹ of Mr. Stuart Chase, an American economist, whom we quote here :

“Sixteen men in Moscow to-day are attempting one of the most audacious economic experiments in history. As the presidium of the State Planning Commission, responsible to the Council of People’s Commissars and popularly known as the Gosplan, they are laying down the industrial future of 146,000,000 people and of one-sixth the land area of the world for fifteen-years. They are making a careful and immensely detailed plan for a year in advance, a careful but less detailed plan for the next five-years, and are blocking out the general economic development for the next fifteen-years.

“It is an experiment so immense, so novel and so courageous that no student of economics can afford to neglect it. Whether it transcends ‘the limits of human administrative capacity and fails, or whether it meets this challenge and succeeds, it has much to teach us. It is something new in the world.’”¹

Why does Russia want to modernize her industries and agriculture? She wants to modernize her industries first, because it is by that alone that the class of the proletariat for whom the new Russian economy principally exists, can expand; secondly, because without industrialization she would have to depend upon capitalist countries for the development of every aspect of her

economic life, that is, her industries, agriculture, transportation, etc. She wants to modernize her agriculture, because thereby she can raise the productivity of the soil and thus bridge the gulf between the standard of living of the peasants and the industrial workers. There is another reason for developing her agriculture at a fast pace—Russia does not possess all the money necessary for speedy industrialization; she requires agricultural products to be exported in order to get machineries and other industrial equipments in return.

Russia is the first country in the world to adopt the socialistic form of economy on a nation-wide scale. Whether her fears are justified or not, she does not appear to consider herself safe in the present capitalistic world. Hence, she wants to be economically independent of the other foreign countries, as far as possible. This does not necessarily mean the extinction of all foreign trade or the cutting off of all connection with foreign countries, for, the present Five-Year Plan as a matter of fact contemplates that the Russian foreign trade is to expand two-and-a-half times by the end of the five-year period. Besides, Russia has been freely resorting to foreign mechanical equipment and foreign technical assistance in order to raise the technical level of her economic life. Whatever economic relations, however, Russia may have with foreign countries, it appears to be intended that these must be made subservient to the fundamental principle that ‘the balance of the trade relations between the Soviet Union and the world market shall be of a nature as to contribute to the strengthening of the economic independence and the national defence of the U. S. S. R. against the capitalist world.’²

¹ *The Five-Year Plan of the Soviet Union* by Grinko, pp. 14-15.

² *Ibid.*, p. 306.

THE DEVELOPMENT OF INDUSTRIES

Though the Five-Year Plan contemplates an all-round development and modernization of industries, agriculture and transportation, the greatest stress is laid on heavy industries and electrification. Electrification will provide the necessary power-basis for the industrialization of the country. And the independent provision of machines and mechanical or electrical power for use in any line of economic enterprise is not possible, unless the necessary metal and machinery industries are established within the country. "The machine building industry forms the pivot upon which rests the solution of the major task: the raising of the productivity of labour in all branches of agriculture and industry by means of equipping the workers with the necessary mechanical power."³ "Metallurgy and machine-building represent that link in the chain of development in the Soviet Union upon the strengthening of which the most strenuous efforts and immense resources will be concentrated under the Five-Year Plan."⁴

The amount to be spent for industrial development during the five-year period is 16 billion rubles, out of which 13.5 billion rubles will be spent for large-scale industry. Out of the latter amount, 10 billion rubles will be spent in heavy industries, *i.e.*, industries producing producer's goods and 3 billion rubles in light industries, *i.e.*, industries producing consumers' goods. The expenditure on state electrification will be 8 billion rubles, that on agriculture will be 23.2 billion rubles and that on transportation, 10 billion rubles. The total investments of all kinds would amount to 64.6 billion rubles, subsequently

raised to 86 billion rubles. In 1927-28, industry, electrification, transportation, agriculture, urban housing and 'other branches' claimed 14, 1.4, 16.6, 41, 17.2 and 9.8 percentages respectively in the total basic capital of the U.S.S.R. in that year, and they will respectively claim 22.8, 4.1, 17.2, 30.4, 12.0 and 13.5 per cent. of the total basic capital in the year 1932-33. These figures show that while agriculture and transportation are not neglected, greater stress is laid on industrialization and electrification.

It is significant that more than a billion rubles are being spent on the machine-building industry. An equivalent amount is being spent on the turning out of agriculture implements.

Some idea about the contemplated expansion in the production of electricity and of the various fundamental commodities may be formed from the following figures:—

	1927-28	1932-33
Electric-power	5.1 billion kilowatt-hours	22 billion kilowatt hours
Wood	50.5 million cubic meters	59.8 million cubic meters
Peat	7.2 million tons	16.0 million tons
Coal	85.5 „	75.8 „
Crude oil	11.7 „	21.7 „
Fuel oil	8.8 „	12.5 „
Copper	28,300 tons	150,000 tons
Zinc	3,150 „	125,000 „
Lead	2,900 „	100,000 „
Aluminium	...	20,000 „
Cement	11 million barrels	40 million barrels
Bricks	2 billion units	10 billion units
Asbestos	26,000 tons	150,000 tons
Sawed timber	142 million cubic meters	350 million cubic meters

Forty electric stations will be established at convenient spots throughout

³ *Ibid.*, p. 100.

⁴ *Ibid.*, p. 93.

Russia. Each station will be the centre of important productive activities, of big industrial combines, or of big agricultural or irrigational ventures. Coal is the main fuel on which the electric plants as well as the industries will mainly depend. Peat is being used as a fuel at centres where coal is not available.

The importance of the chemical industry is also realized. "During the five-year period an entirely new industry, the chemical, will be established in the Soviet Union. It is impossible to exaggerate the significance of chemical production for all other industries: agricultural reconstruction, the rationalization of forestry, the defense of the country and the general cultural development. Through the increasing utilization of waste substances, the application of chemical methods for the most efficient use of raw materials, the development of power consuming processes, and through the absorption of waste products of power plants, the chemical industry is organically linked with the others. It is one of the most important factors in the development of the country's economic system."⁵

About 1.4 billion rubles will be invested in the chemical industry during the five-year period. The contemplated expansion in the annual out-turn of chemicals will appear from the following figures :—

	1927-28	1932-33
Ground phosphorite	65,000 tons	2.5 million tons
Nitrogen fertilizers	5000 tons	800,000 tons
Acid phosphate fertilizers	150,000 tons	271,000 tons

The annual outputs of Thomas slag, potassium salts, and chemical fertilizers will reach 95,000, 1.5 million and 8 million tons respectively by the end of the five-year period.

⁵ *Ibid.*, p. 107.

In this connection it would be interesting to observe some other statistics relating to the industrial development of the U.S.S.R. In 1927-28 the consumption of mechanical and electrical energy per industrial worker amounted to 2,421 kilowatt hours, by 1932-33 it will rise to 4,677 kilowatt hours. As a result, the productivity of industrial workers is expected to rise 110 per cent. Besides, production costs would be reduced 35 per cent, and the cost of manufactured goods at least 25 per cent. The annual industrial production has been rising and will rise at the rate of 20 to 30 per cent. "No capitalist country, however powerful, can cite a single instance in its economic history of a similar rate of economic development, especially in the field of industry."⁶

To what extent will the working class expand? In 1927-28 there were 11.8 million proletarians constituting 14 per cent of the total population of working age. By 1932-33, the percentage is expected to rise to 17. It must be considered along with it that the total population of the U.S.S.R. has been expanding at the rate of 3.5 million annually.

It is to be noted that the various newly-constructed enterprises will contribute 35 per cent of the industrial output at the end of the five-year period. During the present five-year period the entire industrial output will come from the old establishments.

In the field of large-scale industry Russia has been establishing big factories and has been adopting the method of mass production adopted in the U.S.A. The tractor factory at Stalin-grad turning out 50,000 tractors per year and the automobile factory at Nizhni-Novgorod producing 140,000 automobiles per year, can compare

⁶ *Ibid.*, p. 69.

favourably with the biggest American factories.

All the industries being owned and controlled by the State, Russia is in a position to introduce a greater degree of rationalization in production than even the most advanced of the capitalist countries. Grinko's remarks in this connection are worth quoting—"The nationalization of land and mineral resources and the socialist character of the industrial construction open up opportunities here for rational and planned organization of consolidated industrial enterprises which are entirely out of the range of capitalist society. The consolidated electro-chemical-metallurgical plant at Dnieprostroy, the combined coal, coke, metallurgical and chemical works in the Donetz Basin, a similar, but even more, extensive consolidation of plants in the Ural region (where there are available, in addition to coal, iron, chemicals, timber and non-ferrous metals), the erection of an immense consolidated electro-chemical plant in the Central Industrial Region, which will receive its power-supply from the Bobrikov central power plant—these are only the most significant milestones on the new road of technical development which the national economy of the U.S.S.R. has entered."

THE INDUSTRIALIZATION AND COLLECTIVIZATION OF AGRICULTURE

In modern Russia 3 classes of farms exist: state farms, collective farms and individual peasant holdings.

The state farms are scattered throughout the territories of the U.S.S.R. They serve 'as centres of attraction for the individual peasant holdings and as sources from which flow agricultural knowledge and social in-

fluence.' "Some of these new large-scale farms, using mechanical power alone, provided with motor transportation facilities, equipped with all the required agricultural machinery, and directed by enthusiastic workers for the socialist reorganization of the village, offer a fascinating picture, marking the beginning of a new chapter in the economic and social history of the Soviet Union."⁸ Grinko says that the state farms which have been started till now have been eminently successful.

The collective farms are formed on the basis of the unification of a large number of individual peasant holdings. The unification is said to be due to the initiative of the peasant masses, but the State helps the collective farms with money and machineries. In some cases peasant holdings in entire districts and villages have been collectivized.

The state and collective farms constitute 'the socialized sector' of agriculture. In 1927-28, only 2 p.c. (or 2.8 million hectares) of the total acreage under cultivation was covered by the socialized sector. According to the Five-Year Plan, by 1933, 5 million hectares must be covered by the state farms and 22 million hectares by the collective farms. But by 1930, the State farms covered an area of 5 million hectares. And the collective farms reached 5 million hectares by 1928-29, and it was planned that the collective farms would cover 22 million hectares by 1930. On October 1928, there were 38,000 collective farms. The Five-Year Plan had provided for 80,000 collective farms. But the number 61,000 was reached in 1929, and the figures for 1929-30 anticipated an increase to 89,000. At the beginning it was planned that the socialized sector will include 18 p.c. of the total area under cultivation or

⁷ *Ibid.*, pp. 64-65.

⁸ *Ibid.*, p. 152.

20 million persons by 1933, but as the operation of the plan advanced it was estimated that 60 p.c. of the total area or 40 million persons would be embraced by that time. Thus, it appears that so far as the socialization of agriculture is concerned, the actual achievements are far in advance of the figures aimed at.

Nevertheless, agricultural production as a whole is not advancing with sufficient rapidity. The Five-Year Plan estimates that by 1933 the total planted area will increase by 26 p.c. and the crop yield by 85 p.c. It is doubtful whether those figures can be reached. For, whereas it was anticipated that the total area under cultivation would increase by 7 p.c. by 1929, actually it increased by 6 p.c. Further, according to the Five-Year Plan, the total crops were to rise by 5 p.c. by 1928-29. Actually the crops increased by 2 or 3 p.c.

The reasons why the figures aimed at relating to agriculture could not be reached, as stated by Grinko, are :—(1) that the *Kulaks* (the capitalist agriculturists in the villages) systematically destroyed the crops and resisted the execution of the Plan in various ways; (2) that there are as many as 26 million small peasant holdings in the U.S.S.R. which it is difficult to direct according to plan from a centre and (3) that agriculture by its very nature is subject to various uncontrollable and fluctuating natural factors.

It has been pointed out above that the socialized sector has advanced beyond what was aimed at. Hence, it will be realized that the backwardness of agricultural production is due to the fact that the private sector of agriculture has fallen behind.

After the Revolution of 1917, private ownership in land was abolished, land was nationalized and the landless pea-

sants were provided with land. As a result, the number of peasant holdings increased very much after the Revolution.

Various steps are being taken for the welfare of the individual peasant holdings run by the poor or the middle peasantry. Industrial prices are being lowered, but agricultural prices have been kept steady, so that the agriculturists may be benefited by the fall in the price of industrial products. The holdings of the poor peasants constituting 35 p.c. of the total have been exempted from taxation and the taxes on the other peasants have been strictly graduated according to capacity, the taxes on the *Kulaks*, i.e., the richer peasants, being the heaviest. Big tractor stations run by expert workers are being established throughout Russia in order to aid the peasants in the cultivation of their land, the State taking a part of the produce in exchange for the services rendered. A thousand such stations are to be established by 1933 to serve an area of 40 million hectares. Lastly, co-operative marketing has been introduced to save the peasants from capitalist middlemen and to establish a direct link between the agriculturists and the state industries. Thirty-five p.c. of the peasant holdings are already included in the co-operative organization.

Though the individual peasant holdings are thus being helped in diverse ways, it will appear from the figures relating to the advance of the socialized sector that the future of agriculture in the U.S.S.R. rests on socialized agriculture.

Agriculture in the U.S.S.R. is not only being socialized, but the productive capacity of agriculture is sought to be raised through the use of machine tractors, chemical and mineral fertilizers and the best varieties of seeds.

In 1927-28, Soviet Russia consumed only 360,000 tons of fertilizers. By 1933 her production of mineral fertilizers is expected to reach 8,000,000 tons. In 1927-28 the number of tractors used in the U.S.S.R. was 30,000. By 1933, 350,000 or 400,000 will be in use.

Further, land having ceased to belong to individuals, the farmers have no longer to pay rent for the use of land. Scattered strips of holdings are being consolidated. Arid or waste tracts are being drained, vast irrigation projects have been taken in hand, better methods of cultivation are being adopted, agricultural experts are being invited from abroad, and Russian workers are being sent abroad for training in order to help in the modernization of Russian agriculture.

Agriculture and industry in the U.S.S.R. are developing *pari passu*, each helping the progress of the other. Agriculture cannot be modernized without up-to-date machineries and tractors. Hence, the manufacture of tractors and of other agricultural machineries and implements is being pushed ahead. And the production of grain, cotton, etc., is being speeded up because it is with agricultural products that Russia wants to purchase from abroad the necessary equipments for her factories.

Not only is the production of crops sought to be advanced, numerous plants are also being erected for the utilization of the agricultural products. Numerous new industries such as sugar refining, flour-milling, etc., are being started and plants are being set up for the industrial treatment of meat and dairy products.

THE DEVELOPMENT OF TRANSPORTATION

In pre-revolutionary Russia certain districts were provided with more railways than they needed, while in

others there were less than required. As a result, railways in some districts worked below capacity, while those in others had to undergo undue strain. This defect is sought to be cured, as far as possible, during the present five-year period. The different means of transportation are being so developed that the economic requirements of the different regions may be well served.

Russia has at present two important trunk lines: the first is the Donetz-Basin-Moscow-Leningrad line and the second is that connecting Siberia with the European centres of the Soviet Union. Both these are being converted into super-trunk lines, and high-powered locomotives and freight cars are being introduced on these lines. Besides, automatic couplings and automatic brakes are being introduced. As a result, the operating costs and handling expenses are expected to fall by 20 to 30 p.c.

58,500 Kilometers of railways existed in the U.S.S.R. before 1927-28. 18,500 Kilometers were added to in 1927-28. The railways would be further lengthened by 22,000 Kilometers by 1932-33. Of these, 48 p.c. would be trunk lines connecting different economic regions and 52 p.c. will be local lines operating within certain economic regions. Of the new lines, the Turkestan-Siberian Railway, 1,500 Kilometers in length, which has been already completed, is the most important.

The tonnage capacity of the Soviet Merchant Marine will be doubled by 1932-33, and the proportion of Soviet Commerce borne on Soviet ships will be increased from 11 p.c. to 20 p.c. 850 million rubles will be spent in ship-building. Some ships will also be bought abroad. 200 million rubles will be spent in improving the sea-ports, *i.e.*, in constructing modern docks, ship-repairing plants, loading and unloading

equipments, etc. The cost of transportation by sea is expected to be reduced by 20 p.c.

Many important water-way projects will be taken in hand during the five-year period, the two most important being the connection of the upper and lower parts of the Dneiper river and that of the Volga and Don. As a result of the first, "the traffic of timber animal products, grain and manufactures from White Russia and Northern Ukraine will find direct passage from the North to the South : cargoes of coal, crude oil, metals, etc., will flow along this great water-way from the South to the North."⁹ "The Volga-Don Canal will supply an outlet for the growing commodity traffic from the Northern part of the Volga Region, the Urals, Siberia, Turkestan and Trans-Caucasia, by way of the Caspian Sea; and from the Ukraine to the open seas by means of the great Volga waterway."¹⁰

There is expected to be a 60 p.c. increase in the freight traffic passing by the rivers of the U.S.S.R. Hence, the river traffic facilities are being attempted to be increased accordingly. 600 million rubles will be spent all told on the internal waterways, 275 millions being spent on the construction of new vessels, 120 millions on the erection of necessary auxiliary structures and 180 millions on the improvement and extension of the waterways. The cost of transportation over internal waterways will be reduced by 30 p.c.

At the beginning of the five-year period there were 8 million Kilometers of roads in the U.S.S.R. Of these, 25,000 Kilometers only had hard surface. The Five-Year Plan contemplates selecting 60,000 Kilometers of already existing roads having country-

wide significance and making them fit for motor-car transportation. Besides, a million Kilometers of local highways will be improved for general vehicle and automobile traffic. It is to be noted that the number of automobiles will be increased from 10,000 to 400,000 during the Five-Year Period, and hence the attempt to make the roads fitter for automobile traffic.

The contemplated development of aviation will appear from the following figures :—

	1927-28	1932-33
	12,000	45,000
Length of air-lines	Kilometres 230,000	Kilometres 4 million
Weight of mail and parcels carried by air-planes	Kilograms	Kilograms
	30,000 sq.	235,000 sq.
Area surveyed from the air	Kilometres	Kilometres
	12,000 sq.	120,000 sq.
Area covered by air-plane fight against insects in fields and forests	Kilometres	Kilometres

All the means of transportation in the U.S.S.R. being owned and controlled by the State, the means of transportation in that country can be developed and organized in a manner which it is not possible to do in any other country. The means of transportation can be so organized as to satisfy the requirements of the various industries within the country without allowing them to engage in any competition or rivalry among themselves. "Instead of being mutually competitive they (*i.e.*, the means of transportation in the U.S.S.R.) carry out an organized and fully co-operative system of distribution."¹¹

The heavy industries of the U.S.S.R. are still backward. Hence, only the most urgent problems of transportation are being attended to during the present five-year period. Grinko ex-

⁹ Grinko's *The Five-Year Plan of the Soviet Union*, p. 211.

¹⁰ *Ibid.*, p. 213.

¹¹ *Ibid.*, p. 191.

pects that bolder schemes in that line will be made later when the heavy industries of Russia have sufficiently developed.

(To be continued)

VEDANTA IN ITS APPLICATION TO MODERN PROBLEMS

BY SWAMI MADHAVANANDA

Swami Madhavananda, Assistant Secretary of the Ramakrishna Mission, formerly President of the Hindu Temple, San Francisco, America, delivered an impressive lecture on "Vedanta in its application to modern problems" to a crowded house in the Raja Reddiar's School Hall, East Rangoon.

Rev. Lama Dorji Prajnananda, the English Bhikshu, who presided welcomed the Swamiji as a messenger of the East to the West.

The Swamiji described Vedanta as the oldest philosophy, being the philosophy of the Vedas which are the repository of the knowledge of the ancient Rishis. Though Vedanta is very old it is ever new in the application of its teachings to modern problems—the seers in the past saw the Truth that stood the test of all the ages and it is now as true as ever. Speaking on the application of Vedanta to modern problems, the Swamiji pointed out the diversities that stand in the way of the unification of the world—the diversities of caste, creed, religion, dogma and what not. The complexity of the problem is further increased by the materialistic teachings of the Western civilisation. This diversity is accentuated by materialism in spite of the heritage of the great religions of the past and this makes one greatly sceptical in spite of the vaunted success of modern civilisation.

Referring to the Great War the speaker declared that it was the greatest condemnation of modern civilisation. A search is therefore necessary to change our thought and mode of living to-day. Vedanta is not a particular religion or philosophy—it is the synthesis of all philosophies and religions—it is the harmonising factor. All religions and philosophies can be explained in terms of it. The utilitarian doctrine, for example,

cannot otherwise be satisfactorily explained. The doctrine of the greatest good to the greatest number is only understandable on the acceptance of the principle of Vedanta which finds unity in the midst of diversity. It admits of diversities but behind them it finds the oneness, a universal fundamental principle underlying, *i.e.*, technically called Brahman. Brahman is hard to be realised but Vedanta boldly declares that everybody can and in fact has the right to find it—the oneness in the Universe. In spite of so many religions human miseries are none the less real. But it is not the fault of religion. The search has been in the wrong way—each particular faith claiming its monopoly of the ultimate truth—thinking all others to be in the wrong. Hence arises dissension—the disunity which is rending humanity apart. Vedanta not only preaches the unity of the Universe but the unity of religions also. "Ekam satvipra bahudha vadanti"—Brahman is one but is described variously by various people. Like the rivers all running into the sea the religions all seek the ultimate truth. Vedanta also preaches the existence of soul which has long been denied by many religions and many wise men of the West. Human life is only a stage in the journey of the soul to the ultimate end. Life and death are only passing phases of the ultimate immutable soul. Vedanta carries the law of causation in the moral life holding it to be good here as well as in the physical world. The doctrine of Karma explains the phenomenon of life rationally, thus giving it an impetus for a higher and nobler life. The noble deeds of one life elevate the moral plane in the other life leading it on higher and higher. The idea of the identity of the individual soul and the Universal Soul gives us hope and

courage and faith in spite of all the handicaps of our mortal body—a hope which we would otherwise never have.

The application of Vedanta to the solution of the modern problems in the worship of the poor, the "Daridra Narayana," is a happy timely discovery of Swami Vivekananda. It is no new discovery—it is only an application of the old truth to the modern conditions. "Vedanta," Swamiji said, "is not to be known theoretically. It should be the very breath of your life and should be practised every moment of your life, that is the practical Vedanta." Our failure to carry out the application of Vedanta in our lives has brought us down to the depth of degradation we are now in. The unity of all religions—the perception of truth in all religions is no mere hypothesis—but it has been the result of practice and researches, Ramakrishna for himself illustrated it in his life. Each religion is only presentation of the same truth viewed from a different angle of vision and suited to the needs of a particular set of people. It is from this standpoint that all religions represent truth. And when we forget this fact, we miss the central point of religion and fight each other—we forget that all roads lead to Rome. Vedanta will claim to have done the greatest service to humanity, if it has succeeded in bringing home to the world this great truth—the fundamental unity of religions. People have different sets of inclination and modes of thought and one religion may not be suited to every individual. Ramakrishna used to lay particular emphasis on the capacity and inclination of every individual and gave him his advice accordingly. If we want real peace, it can only be obtained when the individual soul merges in the Universal Soul and this is impossible so long as there is a trace of attraction left for our earthly possessions. When renunciation is sure and complete, then and then only real happiness will come.

But one must bear in mind that there cannot be one recipe for all. The West is full of energy and bubbling too much with life and earthly possessions. To them Vivekananda preached renunciation of the physical and acquirement of the spiritual.

But to the Indians, deep down in the mire of "tamas," inaction, he preached action—to look a little more to the present world, to better the condition of the hungry millions in the service of the poor. It is entirely wrong to think that Vedanta preached only spirituality to the exclusion of the physical. What it really does is to put a little more emphasis on the life beyond death, while the exclusive emphasis of the West is on the world to-day. The West refuses to see anything beyond it. It would be a happy thing if the two continents exchange a little of their outlook with each other—the East giving a little of its spirituality to the West and the West giving its science and arts to the East. Too much emphasis on materialism spells ultimate destruction of the civilisation that nurtures it. But science and sanitation and other things beneficial to the progress of humanity might be taken from Western civilisation. For the Indians to-day a little more enjoyment of the earthly life is necessary, a little more satiety is necessary, because the top of spirituality cannot be attained by a sudden jump—so intermediate steps must be gone through. But we must take our stand on the solid foundation of the Vedanta, whatever we may do. Therefore we must turn our eyes to the world to-day. We must try to help each other—help our neighbour who is in distress. You must not be contented with your own progress—your neighbour's welfare should be as much your concern as it is his. You cannot escape the infection carried by your neighbour unless you also look to his well-being. If Vedanta does anything, it does bring all up to the level of Brahman. Its unity is the unity acquired in levelling up and not down.

The Swamiji then concluded by making a universal appeal in the name of Vedanta to provide food for the foodless, education for the ignorant, medicine for the sick, in fact satisfying the needs which included the physical needs of the needy. Even individually our efforts may be negligible, but each of us doing our bit may give an impetus to the whole world which will lead to the betterment of the world.—*The Rangoon Daily News.*

ASHTAVAKRA SAMHITA

By SWAMI NITYASWARUPANANDA

शुद्धस्फुरणरूपस्य दृश्यभावमपश्यतः ।

क विधिः क च वैराग्यं क त्यागः क शमोऽपि वा ॥ ७१ ॥

शुद्धस्फुरणरूपस्य Of the nature of Pure Effulgence दृश्यभावं the objective reality अपश्यतः not seeing (जनस्य of one) विधिः rule of conduct क where वैराग्यं dispassion क where च and त्यागः renunciation क where शमः restraint of the senses अपि also वा or क where.

71. Rule¹ of conduct, dispassion, renunciation, and restraint of the senses—what are they to one who is of the nature of Pure Intelligence and who does not perceive any objective reality?

[¹ Rule etc.—Rule of conduct, dispassion, etc., are meaningless beyond relative existence which is non-real to the man of Self-knowledge.]

स्फुरतोऽनन्तरूपेण प्रकृतिं च न पश्यतः ।

क बन्धः क च वा मोक्षः क हर्षः क विषादता ॥ ७२ ॥

अनन्तरूपेण As the Infinite स्फुरतः shining प्रकृतिं relative existence न not पश्यतः seeing च and (जनस्य of one) क where बन्धः bondage क where मोक्षः liberation च and क where हर्षः joy क where विषादता sorrow वा or.

72. Where is bondage or liberation, joy or sorrow for one who shines as the Infinite and does not perceive the relative existence?

बुद्धिपर्यन्तसंसारे मायामात्रं विवर्तते ।

निर्ममो निरहङ्कारो निष्कामः शोभते बुधः ॥ ७३ ॥

बुद्धिपर्यन्तसंसारे In the world existing until Self-knowledge मायामात्रं mere illusion विवर्तते prevails बुधः the wise one निर्ममः devoid of 'mine-ness' निरहङ्कारः devoid of 'I-ness' निष्कामः free from attachment शोभते excels.

73. In the world existing until Self-realization, only Maya prevails. The wise one lives without the feeling of 'I-ness,' 'mine-ness,' and attachment.

अक्षयं गतसन्तापमात्मानं पश्यतो मुनेः ।

क विद्या च क वा विश्वं क देहोऽहं ममेति वा ॥ ७४ ॥

अक्षयं Imperishable गतसन्तापं free from grief आत्मानं Self पश्यतः seeing मुनेः of the sage क where विद्या knowledge क where च (expletive) विश्वं universe वा or क where अहं देहः I am the body मम (देहः the body is) mine इति this वा or.

74. To the sage who perceives his own self as imperishable and sorrowless, what is knowledge, what is the universe, or what are the feelings of 'I am the body' and 'the body is mine?'

निरोधादीनि कर्माणि जहाति जडधीर्यदि ।
मनोरथान् प्रलापांश्च कर्तुमाप्नोत्यतत्क्षणात् ॥ ७५ ॥

यदि If जडधीः one of dull intellect निरोधादीनि control etc. कर्माणि practices जहाति gives up (तर्हि then) अतत्क्षणात् from that very moment मनोरथान् desires प्रलापान् fancies च and कर्तु' to do आप्नोति begins.

75. No sooner does the man of dull intellect give up the practices of mind-control etc., than he becomes a prey to desires and fancies.

[It has been repeatedly said that the man of Self-knowledge is completely devoid of dual consciousness and consequently of all efforts at control of the senses, which are but the product of ignorance. The idea contained herein is that for the ignorant person also, persisting as he does in the dual vision, practices of control are of little avail, since as soon as there is a lapse in his practices, he is dragged down to the mire of desires.

The implication is that Self-knowledge is not a thing to be attained. It already is. Practices of control, therefore, are meaningless both for the man of Self-knowledge as well as for the man of ignorance.]

मन्दः श्रुत्वापि तद्वस्तु न जहाति विमूढताम् ।
निर्विकल्पो बहिर्यत्नादन्तर्विषयलालसः ॥ ७६ ॥

मन्दः The dull one, तत् that वस्तु Reality श्रुत्वा hearing अपि even विमूढतां delusion न not जहाति gives up यत्नात् through effort बहिः externally निर्विकल्पः with mental actions suppressed (अपि though) अन्तः internally विषयलालसः craving for sense-objects (भवति is).

76. The man¹ of dull intellect, even hearing the Truth, does not give up his delusion. Though² appearing devoid of mental activity through effort, he has a craving for sense-objects lurking within.

[¹ Man etc.—Because delusion vanishes only with Self-knowledge.

² Though etc.—Because desire can be got rid of only by Self-knowledge and not by suppression.]

ज्ञानाद्गलितकर्मा यो लोकदृष्ट्यापि कर्मकृत् ।
नाप्नोत्यवसरं कर्तुं वक्तुमेव न किञ्चन ॥ ७७ ॥

यः Who ज्ञानात् owing to Knowledge गलितकर्मा whose work has dropped (सः he) लोकदृष्ट्या in the sight of the people कर्मकृत् doing work अपि even किञ्चन anything कर्तु' to do न not वक्तु' to say एव even न not अवसरं opportunity आप्नोति gets.

77. He whose¹ work has dropped with the dawn of Knowledge, does not find any opportunity to do or say anything, even if he may be doing work in the eyes of the people.

[¹ Whose etc.—True inaction is not the cessation of activity but the doer's freedom from the conceit of agency.]

क तमः क प्रकाशो वा हानं क च न किञ्चन ।
निर्विकारस्य धीरस्य निरातङ्गस्य सर्वदा ॥ ७८ ॥

सर्वदा Ever निर्विकारस्य immutable निरातङ्गस्य fearless धीरस्य of the wise one क्व where तमः darkness क्व where प्रकाशः light वा or क्व where हानं relinquishment किञ्चन anything न not च and (भवति is).

78. For the wise one who is ever immutable and fearless, there¹ is no darkness, no light, no relinquishment, nothing whatsoever.

[¹ *There etc.*—Darkness and light, etc., are possible only in the domain of duality but not where there is but One, the Self.]

क्व धैर्यं क्व विवेकित्वं क्व निरातङ्गतापि वा ।

अनिर्वाच्यस्वभावस्य निःस्वभावस्य योगिनः ॥ ७६ ॥

अनिर्वाच्यस्वभावस्य Of indescribable nature निःस्वभावस्य impersonal योगिनः of the Yogi क्व where धैर्यं patience क्व where विवेकित्वं discrimination क्व where निरातङ्गता fearlessness अपि, even वा or.

79. What is steadiness, what is discrimination, or what is fearlessness to the Yogi who is impersonal and of indescribable nature?

न स्वर्गो नैव नरको जीवन्मुक्तिर्न चैव हि ।

बहुनात्र किमुक्तेन योगद्रष्टया न किञ्चन ॥ ८० ॥

स्वर्गः Heaven न not नरकः hell एव also न not जीवन्मुक्तिः liberation while alive एव even न not च and हि surely चत here किं what need बहुना much उक्तेन by saying योगद्रष्टया in Yogic vision किञ्चन anything न not (विद्यते exists).

80. There is no heaven, no hell, not even liberation-in-life. In short, nothing exists in Yogic consciousness.

NOTES AND COMMENTS

IN THIS NUMBER

A *Hymn to Sri Ramakrishna* will be welcomed by some of our readers, we hope, like the one published in the January number. . . . We are extremely thankful to Dr. Taraknath Das for securing for the *Prabuddha Bharata* some writings, from Dr. Maria Montessori, which we mean to publish serially. Madame Montessori is, as our readers may be aware, a world-famous educationist. She recently

visited Spain and England, and observes keenly the signs of the times throughout Europe. At her College in Rome are gathered students of every nationality, among them many from the far corners of the British Empire. Here too she has watched the advent of the new civilization, in which she so fervently believes. . . . The present article of Swami Saradananda is translated from his Bengali book, 'RAMAKRISHNA LILA-PRASANGA.' . . . Swami Sharvananda is an Assistant Secretary of the

Ramakrishna Mission. He has brought out English translation of several Upanishads. *The Divine Incarnation* is taken from the discourses he gave on the Gita some time back at Simla. We propose to publish some further report from these discourses in future. . . . *Responsibility of Indian Students Abroad* was a paper read by Dr. Das before the Conference of Indian Students Abroad, held last December in London. . . . Eric Hammond is an English disciple of Swami Vivekananda. . . . *The Five-Year Plan of Soviet Russia* has attracted the attention of the whole world. The present article is greatly based on a book on the subject by Gregory Theodore Grinko. Mr. Grinko is one of the most prominent of the Soviet statesmen and took a leading part in the preparation of the 'Plan.'

MINIMUM EDUCATION

Because there is a great trade depression and business is in a bad way, many parents in Great Britain are said to be in a great difficulty about the educational expenses of their children, and they are also wondering if it is worthwhile to keep their boys in schools though they are only in the middle teens.

Some are of opinion that the capital invested for the education of the boys will surely bring great return afterwards. For thereby the boys will gain confidence, adaptability, a broad outlook, and a trained mind is sure to win in competition against the untrained mind. Besides, "Making a living is not life. Beyond economics are the treasure fields of literature, of the arts and sciences, which are not quoted on the Stock Exchange. Because a father happens to be a stranger to them is not a sufficient reason to exclude his son or daughter from their inexhaustible delights."

In India, not to speak of secondary education, how many thousands of boys have to forego the benefit of even primary education because of poverty? And those also who are educated, have to rot and find their life stranded at the present time because of unemployment. They find that the value of education is, to all intents and purposes, nil in the money market. As such there has been a growing feeling against education. People are ready to give up the attraction of education, if thereby they can find out means for solving the bread-problem of life. No doubt one must live first, before one can go in for culture. But this is also true that there are many who have amassed a hoard of money, but find their life as miserable as that of Midas, for want of culture. To strike the golden mean, it is always wise to start life with an asset of liberal education : to try to have a general culture first and to look to money next. But how small is the number of those who can afford this in our country ! Besides, education in India has become so expensive in comparison with the poverty of the people, and the grinding machinery of the educational system so much undermines the health of the boys and deadens the freshness of their minds, that there is a justification for the people developing a distaste for the University education. But is there no way out?

GLIMPSES OF MODERN RUSSIA

The Soviet Russia under the Five-Year Plan is steadily showing signs of its many-sided development. The reports of recent visits by various people are unanimous, so far as its economic and general well-being is concerned. Prof. Julian Huxley gives in the *News Chronicle* his personal experiences as a result of his recent visit to Russia. He says that as supposed by many in Eng-

land, modern Russia is neither a land inhabited by devils, nor is it a paradise on earth. The main peculiarity that he found there was that the masses were healthy, well-fed and engaged in normal occupations. The physique of both sexes was observed by him to be exceptionally good. He saw no signs of starvation and emaciation. The care and education of the young received the utmost attention of the Russian authorities. Young people were given all possible opportunities to develop their faculties. The collective farms visited by him were well-managed and efficient. The labourers and their families seemed healthy and content. A school was attached to the collective farm for the education of boys from the neighbouring villages. There were comparatively few beggars in Moscow and practically no unemployed. In the games and athletics both sexes competed, though separately.

“‘The Five-Year Plan,’” says Mr. Huxley, “is of course only the beginning. Other plans for later periods are already being worked out. The state of affairs to-day is still embryonic, yet while the standard of living in most respects is much below that of other countries, it appears to be rising. There is possibly a good deal of minor discontent and in remote districts, hardships and injustices. On the other hand, the ‘Plan’ seems to be justifying itself by results.”

One thing that struck the great scientist was that modern Russia lacked freedom of thought to an enormous degree. Surely, it is a point to be considered. Because when people will cry for liberty of thought, it is difficult to say how Soviet Russia will meet the necessities of the time. It goes without saying that unless a new system passes through the test of ages, its effectiveness is unwarrantable. Nevertheless,

the present success that Soviet Russia has achieved is amazingly hopeful and thought-provoking.

EINSTEIN ON THE MORAL DECLINE OF THE WHITE RACE

It is indeed a terrible task for the promoters of World Peace to save nations from the menace of war. The world has reached a stage when there is the worst confusion of human values—the nobler instincts of man are subordinated to the baser ones and in organized ways! Prof. Einstein wrote a thoughtful article some time ago in the *New York Times Magazine*. At the very outset he states his political conviction that the State exists for man, not man for the State. Mental and material disarmament is strongly advocated by him so that the world may get rid of the clash of arms.

The great scientist reminds the nations of the solemn declarations of the Kellogg Pact and appeals to them to develop the international outlook and fight against the evils of national chauvinism. To foster the growth of World Peace, he advises the nations to prevent universal military service. “In my opinion,” says he, “the introduction of universal military service is the principal cause of the moral decline of the white race—a decline which raises serious doubts as to the continuance of our culture, indeed of our existence.”

The so-called nationalism has sanctioned universal military service and the State demands it of its citizens as a sanctified duty irrespective of any moral purpose behind it. So, it is opined by Prof. Einstein that “we must seek internationally to provide a legal way in which the individual can refuse to perform military service.” It is for the State to consider the moral sanction of its civic duties. If it fails to do that, why should the individual run the risk

of moral decline? But "to refuse on moral grounds," says he, "to perform military service may expose one to severe persecution; is this persecution any less shameful for society than the persecution to which the religious martyrs were subjected in earlier centuries?" Militarism has been too much with man. The time is ripe for the world to change its trend of State affairs!

MUSIC TO UNITE THE EAST AND THE WEST

That Indian music has a great future ahead is admitted by many Western savants. One of them is Mr. Leopold Stokowski, conductor of the Philadelphia Symphony Orchestra. Once he heard a Gramophone record of Vina playing. This made a profound impression on him. To quote his own words: "The music was amongst the most beautiful I have ever heard. Its almost divine beauty was hypnotic, yet it was exceedingly simple, and its mood was high." He has made a nice contrast between the Eastern and Western music. "Take, for example, rhythm," says he, "which is the one-dimensional aspect of music. I find there are rhythms in India so highly developed that they make Western musical rhythm sound childish in comparison. Then, in the two-dimensional aspect of music, that is, melodic line, there are intervals and curves of such subtlety and beauty as to make the intervals of Western music sound gross and clumsy. Harmony is the three-dimensional aspect of music, and in this European music is very highly developed, while India has not yet begun to have harmony in music. But there is a fourth-dimensional element in music, something higher than expression; the divine quality that vibrates in the soul and

heart and creates in us the extraordinary moods of the highest music. In this India is far in advance of Europe. All the arts are based on vibration, and music is the special expression of vibration and sound. As a musician, I have studied vibration all my life, yet I find that I, in common with all Western musicians, have much to learn in this matter from India." These remarks are undoubtedly made by Mr. Stokowski, himself a great musician, with the feeling of genuine appreciation for Indian music and a true love for music in general. He does not stop here. He believes sincerely that East and West will ultimately come together in music, each making up for the lack in the other. And this coming together will make new relations between other various arts of both, so that in the long run the barriers of East and West will melt away.

NATIONALISM VERSUS RELIGION

The world to-day is more under the spell of Nationalism than that of Religion. It seems that devotion to the nation is far nobler and higher than the same either to Religion or God. In Europe and America, Nationalism is steadily growing to usurp the throne of Religion. The rest of the world, too, has more or less caught the contagion in some form or other. The problems of Nationalism are reigning supreme over all other concerns of life. It is the nature of man to offer his highest love and devotion to some object, no matter if it be to God, man, money, country or anything else. What then is the import of the new psychology of man? Is it because modern men love their own countries above all? Or is it because they have lost faith in their religions? Mr. E. Shillito wrote an interesting article in the *Hibbert Journal* sometime

ago, on the wide-spread worship of Nationalism. He analyses the psychology in the following way: "Nationalism, then, is the resort of those who are disillusioned in their religious faith. Driven out of the Temple, they take refuge in the forum and in the Senate. In the silence, which follows the departure of the gods, they listen for some other voice to which they can offer their obedience. When the old gods go, the new god appears." The writer refers to the present outlook of India and its Nationalism. He states that "for many, this Nationalism is linked to religion; but for others it is a substitute for the old objects of devotion."

It will really be a bad day for India and its culture, if Nationalism supplants Religion in the land. But the appearance of divine personalities in ages of prevailing unrighteousness in India is too well-known. We believe, it will be the hardest task to build a materialistic Nationalism on the soil of India. There are very strong reasons for this conviction. The religious history of India will bear testimony to it.

CAN THE WORLD OUTGROW RELIGION?

It is upheld from many quarters that Religion is driven from the academics into the wilds and it is being starved to death. It is challenged by the modern world to vindicate its right to live in the world. Dr. Gour observes in an interesting article in the *Hindustan Review*: "The State which has so long nurtured and profited by its alliance with religion has already effected a divorce. Even in a country so priest-ridden as Spain the last vestige of ecclesiastical supremacy has disappeared. In India Brahmanism masquerading as Hinduism is already in its last gasp. In China and Japan the old

undefiled Buddhism upon the lines of which Confucius taught is gaining the ground. In America the traveller might read upon landing a hoarding 'wanted a Religion.' * * * * The foundation of all religions has been violently shaken. In a country as large as Russia the very word religion has become an anathema." It is true that the modern scientific world has waged a war on dogmas, creeds and superstitions in religion. But to divorce religion from human life in every form is an impossibility in the very nature of things. Besides, true religion is the very breath of human life. And what is true religion? It is to know the real nature of man and his purpose in life. As such, religion can never die in the human society. Religions which give man nothing but a set of hide-bound theories and dogmas without having the power to infuse in him a spirit of self-inquiry can hardly gain a footing in the world for a long time. The world has terribly suffered under jarring creeds and dogmas, and so it is tired of institutional religions. But true religion is far above them and will live in the world evermore!

CHRISTIANITY IN ENGLAND

The Rev. J. H. Holmes of *Unity*, Chicago, during his last visit to England attended services at many Churches and was wonder-struck to see the low number of audience. In one evening prayer at Oxford there were two clergymen at the altar and four persons, including himself in the pews; the largest congregation he saw in any Church numbered thirty-seven.

Of late there has been much controversy about the future scope of the Christian missionaries for their proselytizing work in India. Does not the above fact pitifully indicate that the services of the evangelists are better

needed at *home*, than in India, in order 'to convert the Christians to the Christian faith?'

The great American visitor asks if the Churches would last long without the support of the State. For our part we believe religion should not get any aid from the State if it wants to keep up its pristine purity. Religion begins to degenerate when it seeks to bask under the favour and patronage of the rich people. Religion should depend on nothing except the Divine help, and human help will come as surely as the day follows the sun. And the success-

ful preaching of religion does not depend so much upon huge buildings, costly paraphernalia, power of elocution, in short, on 'bowing the knee to Baal' as on the character of the preachers. Did Jesus need any help from the State or support from the wealthy to fulfil his mission? To the extent one can build one's religious life, one will have influence over people. There is absolutely no other way to attract people to religion.

We have taken Christianity only as a typical case. This is true of all religions.

REVIEWS AND NOTICES

HUMANIST RELIGION. By Curtis W. Reese. *Published by the Macmillan Company, New York. 95 pp. Price, \$1.*

Dr. Reese belongs to the Unitarian Association of America and came to India in 1928 as one of its delegates to attend the One Hundredth Anniversary of the Brahma Samaj. He is known for his liberal views and broadmindedness. In the present volume he tries to show by a close analysis of facts how materialism, mechanism, naturalism, animism, vitalism, theism, etc., have been found wanting as philosophy of life for modern men, and he holds that the trend of events indicates that humanism will be the future religion of the world and that the West is moving from sectarian Christianity to Humanist Religion. The essence of Humanism, according to the writer is (1) the centering of attention upon human interests, (2) the use, the control, and the altering of reality for human ends, and (3) the holding of doctrines as hypothetical and ideals as tentative. Indeed with the development of scientific outlook, man wants a rationalistic basis of religion and goes to judge religion by its utility and the above programme will appeal to many. But the highest religion always means transcendental experience, which cannot be all explained through reason. Yet it does not discard the use of reason, but transcends its

limitations. There will be always some people—their number may be small—to whom the mystery of the universe will seem overpowering and who will be longing for a solution of that as intensely as a drowning man tries to save his life. Such people will not judge religion by its utility in relation to material life, but value it as meeting the higher demands of the soul. Nevertheless ordinary people, while in search of religion, must have sufficient safeguards that they do not fall a prey to dogmatic creeds, and should not be blamed if they try to put religious ideas to test.

The author shows a very clear thinking in the book and wields a style which is lucid and perspicuous.

INDIA'S MISSION IN THE WORLD. By Anilbaran Roy. *The Hindu Mission, Kalki-ghat, Calcutta 70+10 pp. Price As. 12.*

The author has very ably shown how religion is the basis of all activities in India. The book is a bold challenge to those who hold the view that religion has been the cause of India's misfortune. The contents of the book are: Religion and Life; Religion as a guide of Society; Religion in India; Religion and Politics; A Defence of Indian Culture; India's Decline and Resurgence; India's Mission in the World. We wish the book a wide circulation.

BUNNY, HOUND AND CLOWN. By Dhan Gopal Mukerji. E. P. Dutton & Co., Inc. 286-302 Fourth Ave., New York. 124 pp. Price \$2.50.

Mr. Dhan Gopal Mukerji is known as a talented writer. His interpretation of Indian ideas and ideals to the West is unique. The West finds it difficult to accept the ideas of the East. When the noble truths of the East are presented to the West in their pristine purity, the West will call them as mere superstitions. But when the truths are clothed and presented in the Western way, then they are accepted. Mr. Mukerji has got the capacity to do this in a creditable way. When one goes through his *My Brother's Face*, *Caste and Outcaste*, *Visit India with Me*, and *The Face of Silence*, one sees the beauty, art and charm of the writer. It is by reading *The Face of Silence* that M. Romain Rolland got the impetus to write the *Life of Ramakrishna and Vivekananda*.

Mr. Mukerji is also known throughout America as a writer of juvenile literature. He has written many books for the children of that country. In 1927 he was awarded the Newbury Medal by the American Institute of Graphic Arts for his book *Gay Neck*. In 1928 also he got a price for his book *Ghond the Hunter* from the same source. The book under review contains eleven Indian stories which will be of great interest to Western children. In each story two kinds of moral are stressed. "The first is a useful every-day business moral, and the second is the transcendental morality through which men find God." The author believes that when the Western children can appreciate the cultural ideas and ideals of the East, then only there is the possibility of international peace. Here are his words: "I hold that until a nation appreciates the common culture of another nation it will not be able to understand the value of international peace. We need peace between nations, because peace alone can augment the forces of true culture. If we know early in life how good our neighbour's culture can be, we shall think twice before we decide to destroy it by warfare. Of the many agencies working for international amity, appreciation of the cultures of other races is a very potent one. And this appreciation should be made into an art and a habit of the young of every land." This is the reason why he attempted this book. And we feel no doubt that his work will do a lot of good. The book is very beautifully illustrated and excellently got up.

PURNA SUTRAS. By Swami Jnanananda. Published by Bhupatiraju Ramaraju, Goraganamudy, Bhimavaram, Dt.-West Godavary, India. Pocket Size 4" x 3½", 200 pp. Price, Rs. 2/8, foreign \$4/-.

The treatise consists of 560 aphorisms, being the plain expressions of a mystic soul. It gives in a brief and masterly way valuable instructions on Self-realization. Excellent get-up. Beautifully bound in morocco leather with gilded edges.

INDUSTRY UNDER SOCIALISM. By Annie Besant. Theosophical Publishing House, Adyar, Madras. 32 pp. Price, As. 3.

The pamphlet discusses nicely various problems of industry on socialist lines.

THE DAWN OF ANOTHER RENAISSANCE. By Bhagavan Das. Theosophical Publishing House, Adyar, Madras. 25 pp. Price, As. 3.

The brochure dwells upon how another Renaissance may dawn, when Individualism and Socialism are reconciled. It is a profitable reading.

LETTERS THAT HAVE HELPED ME. Published by Theosophy Company (India) Ltd., Bombay. 140 pp. Price Re. 1.

This is a collection of interesting letters compiled by some Theosophists.

THE KEY TO THEOSOPHY. By H. P. BLAVATSKY. Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay. 257 pp. Price Re. 1.

It is a clear exposition, in the form of questions and answers, of the ethics, science and philosophy on which Theosophy is founded. This is reprinted verbatim from the original edition first published in 1889.

H. P. BLAVATSKY. By W. Q. Judge. Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay. 41 pp. Price, 1 Anna.

The pamphlet gives in brief the life and career of Madame Blavatsky.

THE SECRET DOCTRINE INSTRUCTIONS. Published by Theosophy Company (India) Ltd., 51, Esplanade Road, Bombay. 16 pp. Price 1 Anna.

The pamphlet contains some esoteric doctrines of Theosophy.

ON THE SECRET DOCTRINE. Published by Theosophy Company (India) Ltd., 51,

Esplanade Road, Bombay. 15 pp. Price 1 Anna.

It is a short introduction to the study of H. P. Blavatsky's *The Secret Doctrine*.

SAMKHYA. By Prof. J. N. Mukerji, M.A. Published by S. N. Mukerji, M.A., 5/1, Nepal Ch. Bhattacharya Street, Kalighat, Calcutta. 102 pp. Price, Rs. 2/8; foreign \$5.

This is a critical and thorough-going study of Isvarakrishna's *Sámkhya-Káriká*. It professes to question the validity of the current notions about the origin and nature of the *Sámkhya* philosophy. In the very preface, the author gives us the conclusion of his researches: "The ruling *Sámkhya* is a distorted, deformed and defaced edition of the genuine *Sámkhya* which has been sought to be driven underground, like so many things of India's far-reaching past, to suit the exigencies of rolling centuries and ages." The treatise endeavours to represent the original *Sámkhya* philosophy by removing all later accretions. It consists of twelve chapters, each of which throws a new light on the established notions of the *Sámkhya* philosophy. The author has taken immense pains in critically examining the minutest details of the *Sámkhya* technicalities. He has shown how the traditional interpretation of the *Sámkhya* philosophy has departed in many respects from the meaning of the *Kárikás*.

It will be undoubtedly a profitable study for those who are in any way interested in Indian Philosophy.

CHRISTIAN DHYANA OR PRAYER OF LOVING REGARD. By Verrier Elwin. Published by Society for Promoting Christian Knowledge, London, xviii+74 pp. Price not given.

A few years back, the Christian Missionaries of India hardly thought that there was anything worth while in the religion of the Hindus. To denounce Hinduism was a part of their missionary work, as it were. But that is now changed. They have come to recognize the excellences in Hinduism and made it a special subject of study. But even then they have not been able to bear that unbiassed attitude which is necessary for proper understanding and appreciation of Hinduism. Their chief incentive to comparative study is to prove the superiority of their own religious ideals and practices, nay, to present Christianity as the fulfilment of

Hinduism, so that Christianity can find a smooth and easy access into the hearts of the Hindus. The present work appears to be an outcome of such an attempt.

The book is a study of Christian Mysticism, as expounded by an unknown Christian teacher of the fourteenth century in his most famous work, *The Cloud of Unknowing*, in relation to Hinduism. The mystical life of India has developed many diverse spiritual practices. Of these our author has particularly referred to Raja-Yoga and Bhakti-Marga. Raja-Yoga is primarily a negative method, while in Christianity both negative and positive processes are combined, nay, the positive aspect is more prevalent than the negative. Then again, the sublimation of will is an essential feature of Christian Mysticism, while in Yoga system will has no place in the life of realization. But it should be noted that these arguments cannot establish the absolute superiority of Christian method to Raja Yoga, as the author supposes. The two methods have two different philosophical backgrounds. We cannot appraise the methods rightly without judging the respective values of the metaphysical truths which have given rise to them.

Christianity being a religion of faith and devotion has a closer resemblance to Bhakti Dharma than to any other form of Hinduism. It would have been better, had the author limited his scope of comparison to this aspect of Hindu Religion. A closer study of Bhakti Dharma would have revealed to the author that what he claims to be the special features of Christianity are developed therein in a much higher sense. The Bhaktas love and serve God not only in the sanctuary of their hearts but in all created beings. To them these are not simply God's creatures but His images.

To the Christian mystic the Divine Being is shrouded in mystery, darkness of transcendent glory, which is the "cloud of unknowing." This he endeavours to penetrate through love. But to the Bhakta who thinks more of God's sweetness, love and beauty than His splendour and majesty, the Divine Person appears as his kith and kin, with whom he enters into closer and closer relationship till he realizes Him as the sole object of love.

The idea of sin is evidently a dominant factor of Christian mystical consciousness. But in Bhakti Religion it has a necessity only in the preliminary stage for the cultiva-

tion of humility and abstinence from wrong. According to the Bhaktas sin is due to our forgetfulness of the divine relationship. To remember Him constantly as the supreme object of love and devotion is the only effective way to get rid of sin. We cannot wash dirt with dirt.

The author appears to be an ardent student of mystical psychology. We thank him heartily for the attentive study he has made of the religious books of the Hindus, though in translations. To these he constantly refers, and makes frequent use of Hindu religious terms. A short gloss and an index have been appended to the book.

BENGALI

BHARATIYA NARI. Compiled from the works of Swami Vivekananda. *Published by the Udbodhan Office, 1 Mookerjee Lane, Baghbar, Calcutta. 118 pp. Price, As. 12.*

This is a valuable treatise on Indian womanhood. The ideals of womanhood have been set forth here with the solution of problems that face the emancipation of our women. The message of Swami Vivekananda on the future of Indian women is at once prophetic and highly constructive. The treatise is a unique contribution to the Bengali literature. Modern women of India will find in it ample inspiration and sound judgment, so far as their present problems are concerned. It is nicely printed and has an excellent get-up.

VEDANTA-DARSANA. By Surendra Nath Bhattacharya, M.A., Senior Professor of Sanskrit, B. N. College, Patna. *Published by Sj. Visvesvara Bundyo-*

padhyaya, Jnanasadhan Math, Madaripur. 715 pp. Cloth Bound. Price Rs. 4.

This is a Bengali translation of Bádaráyana's Brahmasutras. In the Introduction, the author has dwelt upon the different systems of interpreting the Vedanta Philosophy. Although there are some other treatises like this in the Bengali literature, the credit of the present volume lies in its easy and popular style. The author has made the book easily intelligible to average readers. He has tried to make the subject as clear as possible by avoiding the technical language.

The Sutras have been explained in the light of Sankara's interpretation. The book has been carefully edited with an exhaustive general index and an index of the Sutras together with a special index of the important topics. The volume is unique in many respects and has removed a long-felt want on the part of ordinary readers. We congratulate Prof. Bhattacharya on his admirable success.

MANAS SAROVAR O KAILAS. By Sushilchandra Bhattacharya. *The Basumati Office, 166 Bowbazar St., Calcutta. 16+202 pp. Price, Rs. 1/8.*

Of all the Hindu places of pilgrimage the journey to Kailas is the most difficult one. The enterprising writer performed that task and gives his experience in the present volume in a style which is at once fascinating and attractive. The book is likely to inspire many with hope and courage to undertake the journey and contains much useful information, which will be of great help to the future trans-Himalayan pilgrims. It contains many beautiful illustrations—some tri-coloured and some half-tone.

NEWS & REPORTS

THE RAMAKRISHNA MISSION

GENERAL REPORT

The sixth General Report for 1928—1930 has been issued by the Governing Body from Belur Math, Howrah. Though the Ramakrishna Mission and the Ramakrishna Math with their respective centres are distinct

institutions, there has been a close association between the two bodies as the Governing Body of the Mission is identical with the Trustees of the Math, and the principal workers of the Mission are members of the Ramakrishna Math and both have their headquarters at the Belur Math. The name of the Ramakrishna Mission has, however, come to be loosely used by people in con-

nection with all Math activities also. Under the headquarters at Belur there were, at the end of the year 1930, 83 centres distributed as follows: 27 in Bengal, 2 in Assam, 5 in Behar and Orissa, 10 in the United Provinces, 1 in Delhi, 2 in the Bombay Presidency, 1 in Central Province, 18 in the Madras Presidency, 4 in Ceylon, 2 in Burma, 1 in Straits Settlements and 10 in the United States of America. Five centres have been added in 1931.

It is necessary to point out that the mere use of the name of Sri Ramakrishna or Swami Vivekananda with any institution does not necessarily imply that it is managed or controlled by either the Trustees of the Belur Math or the Governing Body of the Ramakrishna Mission, or that the Central Organization at Belur is responsible for or has any relation with their activities. In this connection, the generous public are particularly warned that no contribution should be made to any person who approaches them in the name of the Ramakrishna Mission without possessing a Letter of Authority duly signed by the President and bearing the embossed seal of the Ramakrishna Mission. Very often the contributors are deceived in various ways by fraudulent people and the money thus collected never reaches the Mission.

The activities of the Math and the Mission have been described in this Report in five sections. Section I deals with the Math and Mission headquarters, Section II with the group of Mission centres only, classified into (A) Institutions of General Service and (B) Institutions mainly Educational, Section III with combined Math and Mission centres, Section IV with Math centres alone, and Section V with centres outside India. The descriptions given herein are short, as most of the centres publish separate Reports of their activities.

In furtherance of the objects of the Math and the Mission, trained members of the Order are sent out to countries outside India for the preaching of Vedanta in order to bring about a closer relation and better understanding between India and foreign countries.

It is gratifying to note that the various activities of the Mission have shown an all-round progress during the period under review, and that the generous public have been evincing a greater interest in the movement, which is recognized as a potent factor in nation-building in India.

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

The Report on the working of the institution for 1931 places before the public its various activities. The strength of the Home was 184 at the end of 1930. During the year under review, there were 58 new admissions and 49 withdrawals, leaving the strength at the end of the year at 138, classified as: Lower Secondary 40; High School 64; Industrial School 19; School of Arts 1; College 14.

One student went up for the final M.B. & B.S., and took the third rank in the Presidency list, obtaining the first Honours certificate in Physics & Midwifery and qualifying for the Maitland Memorial Prize, Savalai Seturam Gold Medal and Dr. Nair Gold Medal for the first rank in Surgery. Four students qualified themselves for the B.A. Degree and of them one stood first in the Presidency in Mathematics. Three appeared for the Intermediate Examination and having secured a pass, they are continuing their studies in the B.A. class. In the S.S.L.C. Examination, 8 were declared eligible out of 12 and of them 6 joined the Junior Intermediate class. In the Industrial School, six students, who formed the first batch after the opening of the section, completed their apprenticeship successfully and qualified themselves in Mechanical Engineering. From the second batch, three boarders and two day scholars completed their school course, and the latter have obtained footing in the P.W.D. of the Government. Among the three boarders, one is undergoing apprenticeship in the Beehive Foundry and the other two continue in the Home, undergoing an intensive practical training in the Home workshop. Of the students in the other classes, four passed the Government Technical examination in Machine Drawing (Higher Grade) and two in Machine construction (Higher Grade). Nine students held Government scholarships in the High School and one in the Industrial School. Four received college scholarships and eighteen were allowed fee concessions in the Residential High School.

The inmates of the Home are always kept in a moral and religious atmosphere through regular scriptural classes, prayer-meetings, etc. There are ample provisions for the physical training of the boys. Regular classes in Music are held. The social and

recreative activities of the inmates are many and varied. The boys run three debating societies and conduct five manuscript magazines—two in Tamil and two in English and one on Arts. There is one *Our Home Magazine* which is printed and published as a quarterly by their association. During the year, there were 6,300 books in the General Library and 5,700 in the High School, Industrial School and sectional libraries, totalling 12,000 volumes. There were 2,500 issues, or an average of about 17 per head for the year. There are a large number of periodicals and newspapers in the Reading Room. The Home runs two schools—one, the Residential High School and the other, the Industrial School. The strength of the former was 104 as against 96 last year—and that of the latter was 24 in December, 1931. Both the schools are nicely managed with satisfactory results.

From year to year the Home is making greater and greater progress and shows signs of a unique career in the future.

R. K. MATH CHARITABLE DISPENSARY, MYLAPORE, MADRAS

The Dispensary has grown from a small beginning into one of the noted centres of medical relief in the city of Madras. It has fulfilled a long-felt need of the poor classes of the locality. It is interesting to learn that the Dispensary attracts people from far and near. The poor people come even from a distance of 6 or 7 miles away.

During the year 1930 the number of patients treated was 54,567 as against 30,982 in the previous year. This rapid increase in the number of patients strongly indicates that the institution is serving a great demand.

The total receipts including previous year's balance were Rs. 8,131-0-6 and the total expenditure was Rs. 2,798-2-8.

The present needs of the Dispensary are:—
(1) a Pucca Dispensary Building at a cost of Rs. 10,000. (2) A General Fund for the maintenance of the Dispensary and Workers. (3) Modern Appliances and Other Necessary Outfits. Some kind-hearted ladies and gentlemen have already contributed Rs. 4,530-0-9 towards the construction of a building. Those who wish to perpetuate the memory of their kith and kin may arrange for doing so by contributing the amount required for the building of one

or more rooms or the entire building. A tablet with an inscription of the name of the person whose memory is to be perpetuated shall be fixed in a suitable part of the building. We hope the generous public will come forward with their liberal support to enable the institution to cope with increasing demands of its service. Contributions should be sent to the President, Sri Ramakrishna Math, Mylapore, Madras.

FAMINE IN EAST BENGAL

RAMAKRISHNA MISSION'S RELIEF WORK

The Secretary, Ramakrishna Mission writes on the 16th Feb., 1932:—The public is already aware that a famine, caused by the heavy floods of the last year, has broken out in the Tangail Sub-Division of the Mymensingh District and that the Ramakrishna Mission has opened a relief centre at Tangail in aid of the sufferers. Three distributions of rice have so far been made, the number of villages helped rising from 22 to 38, which is an index to the growing severity of the distress. From the latest report it appears that more villages will have to be taken in. In three weeks beginning with 27th January we distributed 149 mds. 37 srs. of rice to 727 recipients. The distribution of 600 pieces of new cloth has also been arranged.

While we were engaged in this work piteous cries for help came from the Serajgunj Sub-Division of the Pabna district, where the conditions are authoritatively reported to be even worse than those in Tangail. We have accordingly sent a worker to Gopalpur in the Belkuchi Thana to start a relief centre after inspection. Details of the work will be published in due course.

It is needless to point out that to conduct relief work in both the districts a large sum of money will be required. The funds at our disposal have dwindled down. But we depend on the generosity of our countrymen to help us to tide over the difficulty. Contributions, however small, will be thankfully received and acknowledged at the following addresses:—

(1) The President, Ramakrishna Mission, Belur Math, District Howrah.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.