
Prabuddha Bharata

OR

A W A K E N E D I N D I A

Vol. XLVI

JANUARY—DECEMBER, 1941



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

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

Editorial Office

MAYAVATI, ALMORA, HIMALAYAS

Publication Office

4, WELLINGTON LANE, CALCUTTA

Subscription : Inland, Rupees Four ; Foreign, Eleven Shillings or Three Dollars.

Inland : Single Copy, Annas Seven.

INDEX
TO
PRABUDDHA BHARATA
VOL. XLVI

	PAGE
Art in Asia—by N. C. Mehta, I.C.S.	256
Aryans into India, The Advent of—by Prof. Charanjit Singh Bindra ...	122
Aurobindo, Sri, The Philosophy of—by Prof. S. K. Maitra, M.A., Ph.D.	118, 210, 261
‘Becoming’, The Problem of—, A Vedantic View—by Brahmachari Bhakti Chaitanya	362
Bergson, Henri—by R. M. Loomba	347
Citizenship in the Kingdom of God—(<i>Editorial</i>)	196
Civilization, New and Old—(<i>Editorial</i>)	437
Clothes, Philosophy of—by Dr. Hafiz Syed, M.A., Ph.D., D.Litt. ...	59
Courage and Optimism, The Need for—by Swami Turiyananda ...	484
Culture and War—by A. Venkappa Sastri, M.A.	367
Desires, How to get rid of—by Swami Turiyananda	51
Divine in the Vedas, The Poetic Approach to the—by Dr. A. C. Bose, M.A., Ph.D.	540
Dualism to Non-Dualism, From—by Swami Turiyananda	3
Ethics and Religion—by Swami Satprakashananda	203, 316
Gautama Buddha the Enlightened—by Mrs. Jean Park McCracken ...	235
Gauda, Geographical Interpretation of the Activities of—by Dr. Devendra Chandra Das Gupta, M.A., Ed.D. (Calif.)	173, 224
Great March, The—by Swami Nirvedananda	359
Gita and War—by V. R. Talasikar, M.A., LL.B.	65
God’s Grace and Spiritual Practices—by Swami Turiyananda	100
Guru Govinda Singh, The Military Mystic—by Tejomal Kalachand Mirachandani, B.A., LL.B.	514
Harmony, Problems of—(<i>Editorial</i>)	150
Indian Culture through the Ages—(<i>Editorial</i>)	533
India’s Epochs in World-Culture—by Prof. Dr. Bency Kumar Sarkar	303, 352, 393
Jesus Christ and His Message—by S. R. Das Gupta, M.A., B.L. ...	268
Jesus, The Kingdom of God and the Parables of—by Prof. Gour Govinda Gupta	131
Kali Dancing on the Breast of Shiva—by Prof. Akshaya Kumar Banerjee	407, 452
Karma-Yoga as a Moral Ideal—by Dr. Satish Chandra Chatterjee, M.A., Ph.D.	299

	PAGE
Kshatriya Spirit, The Resuscitation of the—(<i>Editorial</i>)	340
Love conquers Death—by Swami Pavitrananda	414
Music in its Social Setting—by N. C. Mehta, I.C.S.	30
Nag Mahashoy—the Paragon of Devotees—by Swami Pavitrananda	186, 179
News and Reports ... 48, 95, 144, 190, 239, 284, 333, 383, 429, 480, 528, 574	
Niranjanananda, Swami—by Swami Pavitrananda	373
Notes and Comments ... 44, 92, 142, 184, 237, 281, 329, 378, 425, 475, 525, 568	
Past, A Glance at our—by Kapileswar Das, M.A., B.Ed.	448
Past, The Living—by Eliot Clark	172
Peace, The Attainment of—by Swami Turiyananda	531
Perfection through Self-Conquest—(<i>Editorial</i>)	293
Philosophy in Modern India—by Kumar Pal, M.A.	35
Premananda, Swami—by Brahmachari Sivachaitanya	519, 561
Ramakrishna, Applied—by Prof. Dr. Benoy Kumar Sarkar	108, 160
Ramakrishna, Sri, The Message of—by Sachivottama Sir C. P. Ramaswami Aiyar, K.C.S.I., K.C.I.E., LL.D.	251
Ramakrishnananda, Swami—by Swami Vipulananda	420, 470
Ramakrishna Mission and Indo-Ceylon Culture Relations, The—by K. S. Ramaswami, M.A., L.T.	23
Ramakrishna and Marxism, two Cultural Movements—by Prof. Akshaya Kumar Banerjee, M.A.	11
Ramakrishna's, Sri, Message to the West—by Joseph Campbell	495
Ramakrishna, Sri, Gospel of ... 1, 49, 97, 145, 193, 241, 289, 337, 385, 433, 481, 529	
Recluse, The—by Christina Albers	377
Religion and Men's Need of It—by P. Nagaraja Rao, M.A.	371
Religious Revival in Medieval India—(<i>Editorial</i>)	486
Religion, The New Attitude towards—(<i>Editorial</i>)	53
Religion, The Actuals and the Survivals of—by Chunilal Mitra, M.A., B.T.	74
Reviews and Notices ... 47, 93, 143, 187, 238, 282, 331, 381, 428, 477, 527, 570	
Sadhus, In Quest of—by J. M. Ganguli	230
Santayana: On the View of Truth—by Anil Kumar Sarkar, M.A.	67
Savitar—by Dr. Y. Venkataramiah, D.Sc. (Paris)	217
Science and Civilization—by Chunilal Mitra, M.A., B.T.	459
Scientist and the Mystic, The—(<i>Editorial</i>)	245
Seed Word, The—by Swami Turiyananda	148
Shankara and Bradley—by Prof. Govinda Chandra Dev, M.A.	500
Social Justice and Religious Toleration—(<i>Editorial</i>)	388
Spiritual Revival—(<i>Editorial</i>)	101
St. Catherine of Siena, The Teachings of—by Wolfram H. Koch	77
Supreme Quest, The—by Kumar Pal, M.A.	323
Swinburne, Substance in—by Dr. James H. Cousins	506, 544
Turiyananda, Swami—by Swami Pavitrananda	39, 86
University, The Meaning of a—by Dr. D. N. Roy, M.A., Ph.D.	444
Upasana, The Psychology of—by Prabhakara Trivedi, M.A., Sastry	166
Upanishads, The Message of the—by Prof. S. N. L. Shrivastava, M.A.	463, 510

	PAGE
Urge of the Hour, The—by Nicholas Roerich	84
Values, Permanent, in a Changing World—(<i>Editorial</i>)	6
Vedanta and World Peace—by Kapileswar Das, M.A., B.Ed.	552
Vivekananda—by Rabindranath Tagore	436
Vivekananda, Swami, and Modern India—by Swami Jagadiswarananda	401
Vivekananda, Swami, and Young India—by Sir Sarvapalli Radhakrishnan	157
Weltanschauung, The Veerashaiva—by Swami Sri Kumara, B.A.	311
World-Citizenship, The Teachings of Philosophy for—by Prof. S. N. L. Shrivastava, M.A.	125
World Synthesis, New—by Eliot C. Clark	19
Yogananda, Swami—by Swami Pavitrananda	276, 325

PRABUDDHA BHARATA

VOL. XLVI

JANUARY, 1941

No. 1



“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

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

GOSPEL OF SRI RAMAKRISHNA

EVENING-TIME; THE MASTER IN PRAYER

It is dusk. A light has been put in the room. Sri Ramakrishna is absorbed in repeating the names of deities. He sings and prays.

He keeps on repeating, ‘Haribol, Haribol, Haribol,’ and again, ‘Rama Rama, Rama,’ and then prays to the Divine Mother, ‘O Mother, the ever-playful One, show me the way, Mother ! I have taken refuge in Thy feet.’

The Master notices that Girish is in a hurry and keeps silent for a while. He then asks Tejachandra to come closer to him. Tejachandra comes and sits near the Master. After a time Tejachandra says in a whisper to M., ‘I shall have to return home now.’

Sri Ramakrishna (to M.) : ‘What does he say?’

M.: ‘He says that it is time for him now to go home.’

Sri Ramakrishna : ‘Do you know why I draw them so much towards me? They are pure in heart and worldly

thoughts have not yet polluted their mind. One with a worldly mind can never comprehend higher things. Milk can safely be kept in a new vessel, but it gets spoiled if placed in a vessel that has been made use of for preparing curds.

‘A cup in which garlic has been pounded can hardly be rid of that smell, however much you may wash it.’

SRI RAMAKRISHNA IN THE STAR THEATRE; NARENDRA AND OTHER DEVOTEES WITH HIM

Sri Ramakrishna has come to the Star Theatre at Beadon Street to attend the play named *Vrishaketu* and is sitting in a box facing the south. M. and other devotees are seated near him.

Sri Ramakrishna (to M.) : ‘Has Narendra come?’

M.: ‘Yes, revered sir.’

The play has begun. Karna and Padmavati take hold of a saw at either end and kill their son *Vrishaketu*. Bathed in tears Padmavati cooks the

flesh of her son. With great delight the aged Brahmin guest asks Karna, 'Come, let us partake of the meat together.' But Karna replies, 'Excuse me, please; I cannot take the flesh of my own son.'

A repressed cry of sympathy is heard from a devotee. The Master is moved with pity and gives expression to it.

After the play is over the Master comes to the green-room of the stage. Girish, Narendra and other devotees are sitting there. Sri Ramakrishna enters the room. He stands near Narendra and says, 'I have come.'

The Master has taken his seat. The music of the concert is still heard.

Sri Ramakrishna (to a devotee): 'I feel delighted to hear this music. The melody of the Sânaî (a kind of flute) used to throw me into ecstasies at Dakshineswar. At the sight of this a Sâdhu said that it was a sign of Brahma-Jnâna.'

The concert is over and the Master speaks again.

Sri Ramakrishna (to Girish): 'Does this Theatre belong to you alone or to you all?'

Girish: 'Yes, revered sir, it belongs to us.'

Sri Ramakrishna: 'While one speaks in the first person it is better for him to use the plural number instead of the singular. There are people who say, "I myself have come." But it only betrays a base and egoistic mind.'

Narendra: 'All the world is a stage.'

Sri Ramakrishna: 'Yes, it is so; it is a stage on which both Vidyâ and Avidyâ play their part at different places.'

Narendra: 'It is the play of Vidya that holds the scene everywhere.'

Sri Ramakrishna: 'Yes, but this can be realized only when Brahma-Jnana has been attained. To a devotee both Vidya Maya and Avidya Maya exist. Let us now hear a song from you.'

Narendra sings:

'Waves of love have risen on the sea of the Absolute, the embodiment of knowledge and bliss. . . .'

When Narendra sings the line, 'In the highest realization all things are melted into one,' Sri Ramakrishna remarks, 'This is realized in Brahma-Jnana. Everything in that state appears as a manifestation of Vidya as you said.'

Narendra closes the song by singing, 'In the madness of divine joy, O my mind, raise your hands and sing the name of Hari.' Sri Ramakrishna asks him to repeat the line twice.

After the singing is over the Master talks with the devotees again.

Girish: 'Devendra Babu has not come. He seems to have been offended. He says, "We have no substance in us, so what is the use of our going?"'

Sri Ramakrishna (with wonder): 'How is it? He was not so before!'

The Master drinks water and gives a portion of it to Narendra to drink.

Yatin Dev (to Sri Ramakrishna): 'You are always anxious to feed only Narendra as if we are none and are no better than undesirable intruders here!'

The Master loves Yatin very much. He pays frequent visits to Sri Ramakrishna at Dakshineswar and sometimes stays there at night. He belongs to the zemindar family of Shovabazar.

Sri Ramakrishna (to Narendra, with a smile): 'Look here, Yatin speaks in reference to you.'

The Master laughs. He touches the chin of Yatin in great endearment and says, 'Go to Dakshineswar, and there I shall feed you.'

Sri Ramakrishna attends another play named 'The Tragedy of the Marriage.' He resumes his seat in the box. The acting of the maid-servant delights him and he laughs.

The Master listens to the play for a while and then grows unmindful of it. He talks with M. in a low voice.

Sri Ramakrishna (to M.): 'Well, is what Girish Ghose says true? What do you say?' (Girish Ghose says that Sri Ramakrishna is an Avatara.)

M.: 'Yes, revered sir, he is right, otherwise why should it appeal to all?'

Sri Ramakrishna: 'You see, a new mood has come upon me and the old condition has changed. I cannot now touch anything made of metal.'

M. listens with amazement.

Sri Ramakrishna: 'This new mood has a deep meaning behind it.'

The Master cannot touch any metal. Perhaps it is the sign of an Avatara that he practices complete renunciation of all the wealth and power that the world of Maya can confer. Does the Master hint at that?

Sri Ramakrishna (to M.): 'Well, do you notice any change in me?'

M.: 'Hardly any, revered sir.'

Sri Ramakrishna: 'Any change in my activities?'

M.: 'Your work is increasing as people are coming to know of you.'

Sri Ramakrishna: 'Just see, what I used to foretell is now coming to pass.'

The Master keeps silent for a while and then says all of a sudden, 'Well, how is it that Paltu cannot meditate well?'

THE LORD'S MESSAGE OF HOPE FOR THE SO-CALLED SINNERS

The Master now prepares to leave for Dakshineswar. Once he remarked about Girish to a devotee, 'He is like a cup that has been used for pounding garlic. However much you may wash the cup it will not give up the smell.' Girish, therefore, is in an offended mood. On the eve of the Master's departure Girish comes to him and asks, 'Will that smell of garlic go?'

Sri Ramakrishna: 'Yes, it will go.'

Girish: 'You, then, guarantee that it will go; should I take it so?'

Sri Ramakrishna: 'Smell and things like that take to their heels before such a blazing fire as that you have kindled. A cup used for keeping garlic may turn quite new if it is placed in fire.'

'A diffident man can hardly achieve anything. One who fervently believes that he is free, attains freedom, whereas one who always is inclined to think of himself in terms of bondage can never get rid of it. One who asserts with confidence that his is a liberated soul, liberated he becomes, while one who repeats day and night, "I am in bondage, I am in bondage", bound he remains.'

FROM DUALISM TO NON-DUALISM

BY SWAMI TURIYANANDA

'Disease, bereavement, affliction, confinement, and disaster—these are the fruits of the tree of man's own transgressions.' This is what the Shastras say. But if one can take refuge in God and defy these saying, 'Let the body and the pain take care of each other, but thou, O my mind, be happy,' one is saved from a lot of trouble.

For nothing is gained by wailing and beating one's breast except misery. Further it makes one forget the Supreme Goal to boot. It is only if one harbours the desire for enjoyment that one feels extremely miserable when the body is sick. Otherwise for devotional practices only a healthy mind is necessary, and not a very healthy body

so much. Spiritual practices are performed with the mind. Performance of pure works is enough to keep the mind in good spirits, whatever may be the state of the body. So one should pay special attention to purity of works. The body is daily moving towards destruction little by little; nobody will be able to stop that. But the mind is everlasting, that is to say, the bodies will come and go, but the mind will endure until full knowledge is attained and will be the cause of repeated incarnations. So the chief task is to try for the purification of the mind.

Dualism, non-dualism or whatever other isms there may be, all relate to the mind. The non-dualistic state is attained by the very realization of Selfhood, namely, the realization that 'I am the Self.' Dualism stays on so long as there are body and mind. No sooner one knows oneself to be the Self than dualism vanishes. Then there remains only one Intelligent Existence. It is to limitations only that all troubles are due. 'I am so and so, I am the son of so and so, such and such is my caste, these are my accomplishments,' etc. give rise to the dualistic consciousness. And where is there room for dualism if one can think, 'I am neither body, nor mind, nor intellect; I am the Self, pure and untouched by sin, and of the nature of Existence-Intelligence-Bliss?' But mere fine words will butter no parsnips; experience is necessary before it becomes a fact. The non-dualistic consciousness will emerge no sooner than one has the firm belief that he is the Self in the same way as he now firmly believes that he is so and so or that such and such is his name. Dualistic spiritual practices are only for inducing the non-dualistic consciousness. We are accustomed to the dualistic attitude. It has gradually to be purified more

and more by establishing a close relationship with God. Now the relation is with the world; this has to be broken off and replaced by the relationship with God. And if it is fully done, dualism will go of itself. There will remain only God, the Supreme Self; this little 'I' will vanish. This is attaining to the non-dualistic state through dualism by means of worship.

There is another way, namely, reaching the non-dualistic state by negating everything—by denying everything right now, saying, 'I am not the body, nor the mind, nor the intellect, I am the Self, Existence-Intelligence-Bliss. I am not destroyed by the destruction of the body. Happiness and misery are all characters of the mind, and do not belong to me. I am beyond the reach of speech and thought, the Indivisible Self, the One without a second.' If one can have this firm conviction, the non-dualistic consciousness is attained. But is it an easy thing? Is it realized by mere utterance? Not so. The Master used to say, 'It is no use to shut one's eyes and to repeat that there is neither the thorn nor its prick. No sooner one puts his hand than it is pricked. What will it avail to say, "I am the sky," when one cannot avoid being worried about paying taxes?' Therefore the immediate attainment of non-dualistic consciousness is not for all. For this reason, the Lord has said to Arjuna in the twelfth chapter of the Gita:—'For the goal of the Unmanifested is very hard for the embodied to reach' (Gita xii. 5). 'But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga,—to these whose mind is set on Me, verily, I become ere long, O son of Pritha, the Saviour out of the ocean of the mortal Samsâra (Gita xii. 6, 7).

He Himself sets right everything—this is the help one gets if one can truly depend on Him. Is this also easy? Is this too possible for one and all without effort? Not that. This too is dependent on the mercy of God, or on the company of some holy person. Otherwise not. What is the use of mere declarations? One has to search and find out what are deep down in one's mind. And they have always to be dedicated to God after purification. Is this easy? He indeed is fortunate, who can develop such an attitude even after lifelong labours. It is no joke. It is extremely difficult to grasp and master any attitude, be it dualistic or non-dualistic. Bhagavan Shankara has made the following distinction between dualism and non-dualism:—

'Some worship Thee saying, "I am Thine," while others affirm, "I am Thee." There is this slight distinction, but both have the same result. One can take up whatever attitude appeals to him.'

But the attitude should be pure. It will not do 'to take the name of the Lord and at the same time tuck up one's clothes.' If the attitude be non-dualistic, body, mind, intellect and everything have to be denied. No sooner shall one say, 'I am the Self,' than all perception of happiness and misery should go from him. One will at once be the 'Self without part, without action, without blame and without blemish.' And if one says, 'I am His son or servant,' one has to resign oneself wholly to Him, firmly believing that whatever He does and in whatever situation He may choose to place him are all for his good. Both are very difficult and have to be practised. But both have the same result, viz.

cessation of the round of births and the attainment of Supreme Bliss. There is no doubt about this. Let each one take up whatever attitude appeals to him. But it should be whole-hearted. Without it neither will be fruitful.

The Lord has plainly set forth the fitness of different kinds of persons for different kinds of Yogas in the course of his instruction to Uddhava in the eleventh chapter of the Bhagavata.

'I have related the three Yogas, namely, Jnana, Karma, and Bhakti, wishing the good of mankind; there is no other way. Jnana-Yoga is for those who are without attachment and who have renounced action; Karma-Yoga is for those who are attached to work and who have desires, while Bhakti-Yoga is fruitful for those who are neither without attachment nor too much attached to objects and who have faith in my words.'

If you revolve this well within yourself you will easily settle it for yourself who are fit for the various kinds of Yogas. Persons who have turned away from objects are not very numerous, so also very few are those who are fit for Jnana-Yoga. Those who are too much attached to objects cannot avoid work. So it is likely that those who follow the middle way, that is to say, are neither wholly non-attached, nor too much attached and who have faith and devotion to God, will easily attain knowledge by following the path of devotion. Pursuit of this path of devotion is more easy and yields results quickly, and its practice begins in dualism. When it matures through the grace of the Lord, the non-dualistic consciousness comes of itself.

PERMANENT VALUES IN A CHANGING WORLD

Ring out the old, ring in the new,
Ring happy bells, across the snow;
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Lord Tennyson : *In Memoriam*

We send our greetings to all our brothers and sisters in both the hemispheres. The ineffable peace that is reigning in this Himalayan retreat reminds us all the more of the din and strife of the war theatres of the West. Our heart-felt love goes to the women and children, who are suffering for no fault of theirs. Darker and more dreary days are ahead of us, but let us not lose hope. As we are writing these lines, we see in front of us a lofty Himalayan peak gloriously shining with new-fallen snow. It reminds us of the faith that sheds lustre on a pure human heart. Faith is no empty make-believe. It arises from the sincere conviction that there is a Heavenly Father, who listens

to our prayers, when we approach Him with humility and reverence. Our faith in God leads us to a belief in the innate goodness of humanity. Recently from his sick-bed Rabindranath Tagore, the world-poet, has, in the following words, reaffirmed his faith in the innate goodness of humanity. Says he, 'In the midst of this insane orgy of violence and destruction, I shall continue to hold fast to my faith in the final recovery of man's lost heritage of moral worth. Man is great. We who stand by him have the privilege of sharing defeat and disaster, but never the ignominy of betraying the great trust of humanity. I know that even in this demented

world, there are individuals scattered all over who believe with me.'

* * *

Man's moral worth is, indeed, a precious heritage. 'The nobler modes of life,' 'sweeter manners,' 'purer laws,' 'the love of truth and right,' 'the larger heart,' 'the kindlier hand,' and all other truly valuable things in life, which the great Victorian poet nobly pleads for, are of the very texture of man's moral worth. All these and many other noble qualities are denoted by the comprehensive Sanskrit term Dharma. The term has been rendered into English variously by various authors. 'The law,' 'the norm,' 'religion,' 'righteousness,' 'virtue,' and all other terms which have been actually used to render Dharma into English fail to convey the full significance of the Sanskrit term. The Indian thinkers with their wonderful capacity for finding unity in diversity have coined a term which has a very wide application. Generally speaking, Dharma denotes the standard of excellence that a particular object should attain with reference to the quality that characterizes it. Moral values elevate man above the brute creation, the Dharma of man, therefore, is the measure of the standard of excellence attainable by him in the realm of moral values. Again human Dharma in its more specialized aspect can be subdivided into many distinct 'norms' depending upon distinctions of caste, creed, occupation, sex and so on. There is a Dharma for the Brahmin, another for the Kshatriya, still another for the Vaishya and a fourth for the Shudra. There is a Dharma for the Sannyasin and another for the householder. There is the Dharma of the woman and the Dharma of the child. There is one Dharma for action and another for rest, one for war and another for peace. There is Bauddha Dharma, Jaina

Dharma and so on. The Dharma Shastras have elaborated all these and have framed codes of conduct for various groups and various occasions. Every person has to endeavour to attain excellence in his or her own line. As Swami Vivekananda has clearly shown in his Karma-Yoga, each is great in his or her own place. The Hindu religion is known as the Eternal Dharma, for rising above mere doctrines and dogmas, it leads its votaries through various steps to reach the highest and it also exhorts every one to endeavour to attain his or her fullest development.

* * *

There is a rhythm in Nature. Birth succeeds death until, of course, the individual soul gets released and goes to a place or state, where there is neither birth nor death. Infancy is succeeded by youth, then manhood comes and is followed by old age. Death is no unwelcome visitor, for it brings a period of rest, a short respite before the beginning of a new round of activities. Heart-beats, the ticking of the clock, the succession of day and night, birth and death, the in-breath and the out-breath, and winter and spring all point to the same moral that action alternates with rest. The moon also with its waxing and waning, its disappearance and reappearance tells the same tale. Both action and rest have their own Dharma, the law that governs them. We make the fullest use of both, by ourselves conforming to their inherent Dharma. Night is meant for rest and the day for action. The sluggard who sleeps away the day and spends the night in revelry is transgressing the Dharma, the eternal law of Nature. He pays the penalty by physical ill health or sourness of temper, which is certainly worse than ill health. The burglar, who hides his face during day-time and begins his nefarious activities when honest

people are slumbering in their beds is not only transgressing the eternal Dharma, but also is breaking the law framed by the State for the safe-guarding of property and is sure to be caught in the long run, although his cunning may help him to escape once or twice with impunity. Youth and old age have their own codes of conduct; certain transgressions, which are readily excused in youth, are extremely reprehensible if committed by old age. On the other hand, certain exemptions, which age may claim with good grace, will be unseemly if demanded by youth. The recognition of the difference of duties and the guiding of life in conformity with the principles of Dharma leads to a happy youth and equally happy old age.

* * *

Dharma sustains human society. It is for the upholding of the Dharma, that the Supreme Lord incarnates again and again. When He came as Sri Krishna, he delivered the Gita and has clearly explained the nature of Dharma, and has demonstrated its permanent value in an ever-changing world. Philosophical religions such as Buddhism have given a place to Dharma, higher than that ascribed to personal gods, whose whims and wiles the mythologies of all religions sufficiently expatiate. The working of the Dharma is inexorable. Human justice and man-made laws are only attempts at approximation. No artist hopes to succeed in painting the full glory of the sunset, although he sees it repeated by Nature times without number. Jurists and law givers may like critics and artists attempt to represent the Dharma, as best as they can. Their success is bound to be limited; for the Dharma eludes verbal representation even as the sunset eludes the painter's brush. This does not mean that the Dharma is difficult of comprehension; it

is written in the hearts of all beings in indelible characters, the humble individual, who has learnt to listen to the still small voice within, often comprehends the Dharma better than the professor of law, who is caught in the unending tangle of legal phraseology. The letter often killeth the spirit.

* * *

'There is nothing higher for a Kshatriya than a righteous war,' says the Gita; and the Gita as we all know, was not composed in a Himalayan monastery; it was delivered in the great battle-field of Kurukshetra, where the contending parties fought for world-domination. It is the Dharma of the Kshatriya to fight, but the war in which he engages himself ought to be a righteous war. We know very well that in all wars each combatant calls the other fellow the aggressor and himself the upholder of righteousness. Where the truth lies is another question, but the very fact that the claim is made in the name of righteousness shows that man is not altogether lost. Even if righteousness is not there, the combatant vociferously claims it showing that he fears the Dharma which in this case expresses itself as world-opinion. Do we need further argument to show that if Dharma, righteousness, is truly present, the knight who goes forth to battle to redress human wrongs would become invincible. 'My strength is as the strength of ten, because my heart is pure' are the words which the poet puts into the mouth of a true knight. What is known in the West as chivalry is known in India as Kshatriya-Dharma.

* * *

Throughout the long course of human history wars have been fought. The Gods fought the Titans. Lucifer led a revolt against the Eternal King of Heaven. Sri Ramachandra, the Man-god, routed Ravana, the mighty scion

of the race of Asuras. The war between the Pandavas and the Kauravas was an extremely fratricidal strife in which many Kshatriya families of Ancient India were wiped out. The Greeks of antiquity led an expedition against the Trojans. All the great epic poems of the world have war for their theme. *Arma virumque cano*, 'Arms and the man I sing' are the opening words of Virgil's immortal epic. Homer invokes the Muse saying,

Achilles' wrath, to Greece the direful
spring,

Of woes unnumber'd, heavenly goddess
sing.

We teach the epics to our children, we glorify the soldier, taking care, of course, to show the bright side of the picture. How can we hope to make the young less war-minded? So long as human nature is what it is, with its loves and hates, its ambitions and rivalries, conflicts are bound to be. But then there are the rules of the game. If these are strictly followed, the outcome is bound to be honourable to both the victor and the vanquished. A war fought according to well defined rules may not leave any bitterness behind. The bitterness of the vanquished is dangerous for the victor as is evidenced by contemporary events. We, the men and women living in the world to-day, are the unfortunate witnesses to a terrible conflict unprecedented in the annals of the human race, and it is more than probable that there will be wars in the future for a very long time to come. For aught we know, the pacifist's vision of perpetual peace may be nothing but a pleasing mirage. If war is unavoidable, humanity to save itself from total extinction would do well to ask the war lords to define the rules of the game. World-opinion ought to be mobilized in that direction. There are armament-makers and war-makers all over the world and

the gambling for the command of the greater resources of the world is as prevalent among the ruling classes of the world, as the gambling for lesser stakes is among the poor. There is a psychological necessity for war. War fought according to well defined rules will be certainly more exciting for the combatants than an international football match or a pugilistic contest between two boxers competing for world-championship. While providing the necessary excitement for the men actually engaged in the contest, it will save them from the unsoldierly and cowardly business of killing women and children. The ancient Kshatriyas of this country, with their noble traditions of true valour would never have tolerated tank warfare and aerial bombing which rain death indiscriminately on helpless women and children.

* * *

'Peace hath her victories no less glorious than war' is one of the favourite citations of the pacifist. The philosopher will pertinently remark that peace has its iniquities quite as marked as those of war. 'Why do they prate of the blessings of peace, we have made them a curse,' says the poet and concludes his denunciation with these words: 'Is it peace or war? better, war! loud war by land and by sea, war with a thousand battles, and shaking a hundred thrones.'

In those early days, when man had not lost his intimacy with the Deity, God plainly told the Hebrew prophets that if the people failed to keep the covenant, He would send plagues and wars and pestilences in their midst. This fact is recorded in the Old Testament. The covenant of God may be interpreted as the Dharma indelibly inscribed in the heart of humanity. Instead of appeasing a potential enemy, how much better it would have been if the leaders of the people had set about

appeasing God by strictly following the path of righteousness. We are told that in this war nations are transgressing the international law and the rules of warfare. This leads us to the conviction that it would have been ever so much better for the world, if international treaties and 'gentlemen's' agreements were written in the hearts of nations instead of being committed to scraps of paper. This world, with its two thousand million human beings and numberless varieties of flora and fauna, all pulsating with life, cannot be a mere mechanical assemblage of blind forces. This common mother, who has given birth to, and continues to sustain millions of sentient beings, cannot be a mere insentient globe spinning about in space. When we consider the world as a living organism, we are forced to the conclusion that it must possess a heart, a heart throbbing with life. The Dharma of the world is evidently inscribed in the heart of the world. We certainly refer to it, when we speak of appealing to world-opinion. Nations that cultivate a world-outlook have a better chance of getting closer to the heart of the world than those that choose to maintain an attitude of isolation. Such isolation may be cultural, political or economic; whichever it might be, the nation that holds itself aloof from the life-currents of the world has no chance of survival; it would become atrophied and wither away like a limb that refuses to work harmoniously with the rest of the body. Indians in the more glorious periods of their history actively thought of the welfare of the world. Reñascent nationalism would certainly strengthen

itself by actively setting about to establish contact with other nations.

* * *

All religions are based upon the Dharma. The practice of religion, therefore, helps the common man as well as the philosopher to understand the Dharma and also to re-establish the closer communion with the Deity which according to all historic religions the human race enjoyed at an earlier period of its history. Philosophical and theological studies may not be available to all but the lives of the prophets are available to one and all. Buddha, Christ, Ramakrishna and other great Saviours with their all-embracing love are the true models for humanity. They are the embodiment of the Dharma and they are accessible to the artisan in his workshop, to the farmer behind his plough, to simple fishermen, to women, and to children. We can rise to our full moral stature by trying to imitate them. Alexanders, Caesars, and Napoleons can never touch the core of our being; Platos and Shakespeares, and Goethes are but imperfect models, although in their own lines they have risen to heights unattainable to us. The Dharma that is indelibly written in the hearts of all human beings finds its fullest expression in the great Saviours of the world. The only way for humanity to reach the goal of its endeavours is to walk in the path chalked out by them. They alone can ring out the darkness and moral chaos of the world and make us valiant men and free, with larger hearts and kindlier hands.

MAYAVATI,

15th November, 1940.

TWO CULTURAL MOVEMENTS—RAMAKRISHNAISM AND MARXISM

BY PROF. AKSHAYA KUMAR BANERJEE, M.A.

[Prof. A. K. Bannerjee's thoughtful and thought-provoking contribution touches the very core of the most-pressing problem that confronts the human society of to-day.—Ed.]

There are at present two dynamic international cultural movements, which are progressively attracting the attention of the advanced thinkers of most of the nations of the civilized world. The one is the Ramakrishna-Vivekananda movement and the other is the Marx-Lenin movement. Ramakrishnadeva and Karl Marx flourished in the same age in the centres of two distinct civilizations, and their lives and precepts also were characteristically distinct. The movements originating from their teachings are in all outward appearance fundamentally different from each other. Sri Ramakrishna was the embodiment of the soul of India in the modern age, and Karl Marx may be said to have represented the soul of Modern Europe. The outlook of the one was naturally and perhaps necessarily distinct from that of the other. Their philosophies of life and society were outwardly antagonistic to each other. They looked upon the human race and the course of its evolution from two opposite points of view. The solutions they offered for the most puzzling problems of the modern age are based on essentially different principles. Nevertheless, both these movements owe their origin to and derive their strength from the same inner urge of the soul of the human race to get rid of the continual state of warfare, civil and military,—individual, communal and national,—economic, political, social and religious,—which appears to have somehow become the characteristic feature of humanity in

the course of its evolution and which in modern times is becoming more and more hideous and soul-destructive with the development of the intellectual and organizing powers of men and the progress of their conquest of the natural forces and exploitation of the material resources of the world.

The inner aim of both these movements is to establish peace, harmony and unity in the human society, to bring about a reconciliation between the individual and the collective interests of men,—to replace the spirit of competition by the spirit of service, the spirit of the assertion of rights by the spirit of obedience to the call of duty, the spirit of self-aggrandizement (whether individual or communal or national) by the spirit of devotion to collective welfare, for the regulation of human activities. The human soul has an inherent demand for peace, harmony and unity within the nature of every individual as well as in the relations of every individual to his environments. The growth of life depends upon the progressive realization of harmonious relationship within and without. The absence of it implies impending death. True to the general principle of development, the spirit of humanity always and everywhere longs for more and more perfect adjustment of relationship and more and more lasting peace and harmony between men and men, nay, between men and all animals and all forces of the world. Unfortunately the reigning spirit of the modern world—

(some people may call it the Satanic spirit)—has put down or led astray this spirit of humanity and brought it to the brink of a precipice. With the name of 'lasting peace' on their lips men are falling upon one another, with all the murderous propensities and capacities which they have studiously developed with the progress of their knowledge of the world and the worldly forces, and through the path of mutual destruction (whether by the slow process of exploitation or by the swift method of violent warfare) all the parties (exploiters as well as the exploited, the victorious as well as the vanquished) are rapidly advancing towards the permanent peace of death. This is the form which the modern civilization has assumed. The immortal spirit of humanity is afraid of death. It has naturally revolted against this form of so-called civilization and is seeking for ways of escape from annihilation. Movements have been started with the banner of peace and unity in different countries, and human hearts are more and more responding to their appeals.

Of all such movements the one originating from the life and teachings of Sri Ramakrishna and the other originating from the philosophy and activity of Karl Marx appear to be most dynamic and full of potentialities. Their modes of appeal are of course different, the one being truly Indian and ethico-spiritual and the other characteristically European and economic-political. Sri Ramakrishna's message to the modern world is that the societies and states have to be reconstructed on a spiritual basis,—on the basis of the essentially spiritual nature of man and its inherent demand for self-fulfilment in the spiritual realm in and through its unconstrained self-expressions in this sensible world. Karl Marx's message is that the societies and states should be

reconstructed on an economic basis,—on the basis of equal rights of men to live and to enjoy in this world as members of the same social organism. The appeal of the message of Sri Ramakrishna is specially to the spiritual and moral consciousness of those who *have*, and that of Marx to the consciousness of the economic and political rights of those who *have not*.

Sri Ramakrishna seeks to awaken in men the consciousness that the true fulfilment of *having* lies in *giving*,—that the voluntary employment of whatever one *has or acquires* in this world in the loving service of those who *have not* is the sole and sure path for the attainment of one's best and highest interests,—that what is ordinarily regarded and admired as self-sacrifice is the true form of love for and devotion to one's true self. The true interest of the individual is, when the spiritual consciousness is awakened, experienced to be identical with his serviceableness for the collective interest of the society, especially for the interests of the poor and downtrodden fellow members of the society. Perfection of the self and happiness of others ought to be the principle of life, since the former is attainable through contributions to the latter.

The philosophical basis of this message is furnished by Vedanta, which proclaims with no uncertain voice that the same Supreme Spirit—the same God—dwells as the true soul in every human body,—nay, in the body of every living creature, that all men—nay, all creatures—are essentially Divine, and that the realization of this Divinity in one's own self as well as in all is the *summum bonum* of human life. Accordingly, the voluntary offering of what one *has* in the service of others amounts to the worship of one's own true self in its manifold appearances,—the worship

of the Divine in the human,—the worship of the Infinite and Eternal in Its finite and mortal embodiments,—the progressive realization of the identity of one's own self with the universe. The deep-seated yearning of the human soul for self-realization, being freed from the veil of ignorance and the consequent narrowness of outlook, becomes a dynamic force, impelling the individual to sacrifice all objects of his sensuous desire and attachment for the welfare of the society, which is perceived as a more permanent and magnificent embodiment of his Self—a Virât Purusha,—containing within itself shortlived and individualized embodiments of the same Self. Thus the awakening of spiritual consciousness brings about a happy reconciliation between giving and gaining, between sacrifice and enjoyment, between altruism and egoism, between self-dedication to the good of all and self-fulfilment, between what are called socialism and individualism.

The appeal of this message to the *have-nots* also is no less significant. In truth, the differentiation between *haves* and *have-nots* is artificial and arbitrary. There is no rational ground for any real classification of the human society between *haves* and *have-nots*. Every man, however poor and distressed, possesses something and has a sense of ownership of and attachment to it. He would not like to part with it, except for some greater gain. On the other hand, no man, however rich and high-placed in the eyes of others, is without wants, without a sense of *have-not*, without any look of envy upon others. It is only in a comparative sense that we can speak of the *haves* and the *have-nots*. The spiritual message from India wants to awaken in the minds of every one who possesses anything, however little or however great, the moral consciousness of duty to all,—duty to

the society to which he belongs and which represents in a grander and more permanent form his own true self. It teaches the highest as well as the lowest to dedicate what they have to the worship of their true Divine Self in the form of loving service to their fellow beings and inspires them with the idea that this is the most appropriate means of their rising higher and higher in the scale of humanity and ultimately realizing their Divinity. To those who are depressed with the sense of *have-not*, who are economically poor and socially and politically downtrodden, and who as a result of the unfortunate circumstances in which they have been placed have lost all faith in and respect for themselves, the special appeal of the message is for rousing a dynamic consciousness of humanity and Divinity in themselves, for shaking off their depressed and slavish mentality and standing on their own legs with self-respect and self-confidence, for marching onward in the path of self-realization by dint of their own disciplined endeavours without entertaining any feeling of envy or malice towards their more fortunate brothers and sisters. It teaches them that they are not really so low and weak and helpless as they erroneously think themselves to be, that their destinies do not really depend upon the mercy or cruelty of those who have by dint of their own efforts become comparatively prosperous and powerful in the society, that they have neither been deprived of their fortunes by the latter nor can they hope to attain power and prosperity by any malicious attempt at depriving them of theirs. They are the masters of their own destinies. They have by their own past misdeeds brought the misfortunes upon themselves. They can get rid of these misfortunes and become as great as or even greater than those they envy, by the

proper performance of their duties at present, by the awakenment of the Divine powers which are latent in them, by the cultivation of self-confidence, self-reliance, self-discipline and self-exertion. Arise, awake, rouse Brahman within yourselves, render services to the society according to your resources, and advance onward and onward in the path of self-realization, which is another name for God-realization,—this is the Divine message to the poor.

The message teaches the rich to see God in the poor as well as in themselves, and teaches the poor also to see God in themselves as well as in the rich. Self-respect and mutual respect should reign in the human society. A spirit of mutual service, mutual love and regard, mutual co-operation for the self-fulfilment of each, should determine the courses of activities of every individual and every section of humanity. The Ramakrishna-Vivekananda movement is an organized attempt for awakening this spirit in the modern mind.

Art and literature, science and philosophy, agriculture and industry, trade and commerce, which have immensely developed in the modern age through competition and rivalry amongst individuals and groups under the urge of selfish instinct, should have their proper places in the society to be reconstructed on the spiritual basis. But the spirit of worship to God and self-discipline for self-realization through loving service to humanity should guide and control their courses of development. They should not be, as they generally are in the existing order of the society, organized means of domination and exploitation of the weak by the strong, of the less intelligent by the more intelligent, of the peasants and labourers by the aristocrats and capitalists. The wise, powerful and prosperous people, who would be born

and brought up in the spiritual atmosphere of the reconstructed society, should be saturated and enlivened by the noblest moral and religious ideas and sentiments radiating from the God-centric lives and teachings of the spiritually enlightened members of the society, and should always be conscious that the true success of their lives lies in their spiritual self-fulfilment, which can be attained only through the application of their wisdom, power and prosperity to the welfare of their less talented and less fortunate fellow beings and of the society as a whole with a devotional attitude of worship to God.

The spiritual idealism, which is in truth implanted in the depth of every human heart, should have to be made so dynamic in the spheres of human thoughts and desires and actions through art and literature, laws and customs, education and organized propaganda, that the people of the upper layers of the society should be inspired by the idea that their knowledge, their wealth, their organizing genius, their social facilities, their political advantages, are really Divine trusts to them, that they would prove unworthy of them if they consider them as their own and utilize them for their own earthly benefit and self-aggrandizement, and that the Divine purpose can be truly accomplished if they avail themselves of these opportunities for offering worship to Him in the forms of sincere services to the society,—in the forms of earnest attempts to remove ignorance and illiteracy, poverty and distress, disease and weakness, fear and hatred, depression and self-diffidence, slavery and inequity from the society.

Differences of intellectual powers and organizing talents, differences of physical strength and mental courage, differences of temperament and character, these must always be in every form of society,

and there must accordingly be differences of position and prestige, influence and authority, and also of prosperity and enjoyment, in spite of all attempts at equalizing the people by offering equal opportunities to all. But peace, harmony and unity have to be established in the human society in the midst of these differences. It is the voluntary service and sacrifice on the part of the superior grades of people, it is the willing acceptance and recognition by them as their equals and kindreds of the people who are inferior to them from the earthly point of view, that can bring about any real peace, harmony and unity in the society. The inspiration for this can come only from spiritual idealism,—from the consciousness that the spiritual interest of human life is superior to the material interest, that the ideal of God-realization is far higher and nobler than the ideals of Pleasure, Power and Prosperity in this world, and that this ideal can be best realized in and through the dedication of earthly possessions to the service of the *have-nots* with a religious attitude of mind. Such spiritual idealism would find expression in economic socialism without any class-war or violent revolution.

In the absence of this religious spirit reigning in the consciousness of the people and the constitution of the society, the society is bound to be a field of endless battle among divergent earthly interests, the spirit of competition, rivalry, envy, malice, hatred and hostility is sure to create warring divisions among men, exploitation by the people who are for the time being in an advantageous position and revolutionary conspiracy of the exploited to dislodge them from that position and take vengeance upon them cannot but vitiate the normal order of the society. Those who become earnest friends of the poor exploited masses to-day and

employ their opportunities and organizing abilities to create a revolution against the exploiters and oppressors, will, if successful, themselves form a class of exploiters and oppressors to-morrow. Thus revolution and counter-revolution will go on. It is only the religious spirit that can keep under check the spirit of exploitation, which is inherent in man's animal nature. The predominance of man's spiritual nature over his economic (i.e. animal) nature can alone bring peace to the human society.

Sri Ramakrishna, by his *Sâdhanâ* and realization, freed religion also from the current misconceptions about it. Religion, he proclaimed, does not truly consist in any particular dogma or creed, in any particular conception about God and His relation to man and the world, in any particular mode of worship or self-discipline, in any particular set of rites and customs and practices, or in any particular form of church-organization. Religion essentially means the realization of the spiritual or Divine nature of the human self,—the realization of Divinity in humanity. Different creeds etc. which pass by the name of religion and which are apparently conflicting with one another, are only diverse *paths* to Religion. Religion is one and universal, though religions,—i.e. paths to Religion,—are many. Every religious man, whatever path he may adopt, must have respect for all paths, since they lead to the same goal. The ideal immanent in every recognized religious system is the progressive spiritualization of human nature,—the progressive realization of Divinity which pertains to the true self of man.

Accordingly every form of religious discipline,—intellectual, emotional, moral and practical,—is meant for gradually awakening in man the consciousness of unity between the individ-

ual self and the social self and the universal Self, the feeling of love for all as the true expression of his love for his own higher Self, the spirit of charity and service to all as the true way of the fulfilment of his own practical life. It is from the standpoint of this universal spiritual ideal that every system of religion has to be accepted, respected and loved. A follower of any particular system of religion has to live a spiritual life in accordance with its injunctions, but has to judge his progress by the universal standard. The higher a man rises in religious life, the wider and deeper must be his sympathy and love, the more vivid must be his experience of the Divinity within himself and in all men, the more deeply must he feel the identity of his own interest with the interest of the society, the more natural and spontaneous must be his charity and service and sacrifice.

Karl Marx, though inspired by the same ideal of peace, harmony and equality and prompted by the same revolt of the human heart against the present state of disunion and discord and restless struggle in the human society, approached the problem from an altogether different point of view and with an altogether different conception of human nature. His conclusions were based on the data obtained from the empirical study of European history. He found no ground for putting faith in the innate goodness of the human soul or for regarding man as essentially a spiritual being. To him a man was an animal like other animals in his inherent demands and essential requirements. A man belonged to a superior order of animals, mainly in this that his nature was much more complex, his requirements were much more various, he was endowed with free intelligence and organizing powers, he could exercise

considerable influence upon the courses of events which contributed to his happiness and misery. Destinies of men as well as their ideals and sentiments, their moral and religious consciousnesses, their desires and ambitions, their senses of value and criteria of rightness and goodness,—all these were the products of the economic and political situations in which they were placed and which again they had the power to modify and change. Men were the products as well as the makers of history. Marx accordingly decided that in order to emancipate the society from the present state of inequality, inequity and continual civil and military warfare, the present structures of the society had to be radically changed.

Having no faith in the spiritual nature of man, Marx found no ground for believing that the people who were placed in advantageous positions by the present order of the society, who became wealthy and powerful and learned by ingenuously availing themselves of the opportunities offered by the present situation in their own favour at the expense of the millions of their fellow beings, could in any way be prevailed upon to sacrifice those advantages and to part with their wealth and power of their own accord for the sake of any spiritual ideal or for any advantage to be gained in the imaginary life after death. They might make charities, they might show active sympathy to the poor and the depressed, they might try by means of generous measures to win the admiration and devotion of the poor labourers at whose expense and through whose foolish cooperation they were flourishing. All these were good and noble contrivances for the consolidation of their power and authority and to the stabilization of their economic prosperity. But they would never be ready to exchange their

positions with those upon whom they shower their charities or to recognize them as their equals. It is only under compulsion that rich men embrace poverty and men in authority are deprived of their position. Individuals may at times be prepared to make voluntary sacrifices, but classes or communities never.

Hence such a situation has to be created that the rich and the high may be compelled to come down to the same level with the common masses, at least so far as the articles of physical necessity and ordinary comfort are concerned. There should be no distinction between rich and poor, high and low, strong and weak in the society. Such distinction can be obliterated and real equality can be brought about in the human society, if *the right to private property is not recognized by the state and the society*. This is a great revolutionary idea, because the conception of private property has all along been regarded almost as innate in the human consciousness and *a priori* true. Perhaps the most remarkable contribution of Marx to human ideology is that he initiated or inspired a movement against private property. All property truly belongs to the society. Members of the society ought to and must devote the energy and talents, with which they are endowed by nature and for the development and application of which opportunities are and should be offered by the social order, to the enhancement of the prosperity, power and prestige of the society as a whole. But they should never regard themselves as the proprietors of what they produce or acquire. They should work as limbs of the society, and the fruits of their work must go to the society for the enjoyment of all. Every man should obtain from the society what he requires for his maintenance, for his education and self-

development, for his work and service to the society. The dignity and honour of a man should lie in the value of the contributions he makes to the society, and not in what he enjoys, not in his wealth and grandeur, power and authority, high birth and prestige. Destruction of private property and establishment of social ownership of all property was conceived by the Marxian school as the most effective means of bringing about harmony, peace and unity in human society.

But how can such an object be achieved? Appeal to the moral and spiritual sense of the privileged classes would be of no avail. Moral and spiritual ideal, as history has conclusively demonstrated, can never be strong enough to destroy or even subdue their materialistic greed and ambition for power and authority. Religion, far from producing universal brotherhood and establishing peace and harmony and equality in the human society, has all along been a principal ground of inequality, hostility and vanity and unrepentant oppression of the weak by the strong. History has records of the most inhuman atrocities in the name of religion. In what appears outwardly as peaceful society the rich and shrewd privileged classes exploit the religious precepts for keeping the poor toiling ignorant masses contented with their distressful conditions. The Sermon on the Mount is quoted for eulogizing poverty, meekness, humility, privation, etc. and giving these people hope of the Kingdom of Heaven. But those who quote it practise just the opposite of these virtues and try to lull the victims of their oppression to sleep with such sweet words and soothing stories. Religion thus operates as opium to the oppressed millions and keeps them ignorant of their inherent rights and dormant powers.

Hence the Marxian movement attempts to release the human mind from what is regarded as the dehumanizing magical influence of religion and appeals to the lacerated hearts of the exploited masses to be conscious of their miserable conditions, to be conscious of the valuable contributions they make to the development of the social and national fortune by the sweat of their brow and of the cruel treatment they receive in return from those who are puffed up by their labour, to be conscious of their rights to get suitable and sufficient means of livelihood and education and self-development as members of the society and to be treated as equals and friends by those who serve the society with their intellectual capacities, to be conscious of the powers which lie latent in them and which they can make the privileged classes feel through proper combination and organization. Thus it seeks to create a revolutionary mentality in the masses, to rouse their spirits against the fortunate classes, to unify the *have-nots* on the basis of their common grievances against the *haves* and the dynamic consciousness of their common miserable lots. They have to wrest the powers and privileges from the *haves*.

Thus the necessary conclusion is that the destruction of the notion of private property, which is the fundamental curse of the present order of the society, and the socialization of the fruits of the labours of all grades of people, which is the only solution of the present problems, and the only way to the establishment of peace, harmony and brotherhood, can be expected to be accomplished, not through any religious idealism and voluntary sacrifice on the part of the privileged classes, but through the awakening and organization of the exploited masses in revolt against the former and the wresting of political

authority and power for creating a new order by them. This is the message of Revolution of Marx and his school of thought.

The message naturally appeals to the hearts of the sufferers all over the world, who are numerically far stronger than the enjoyers in the present order of the society. It is also far easier to work up the feelings of envy and malice than those of universal love and yearning for God-realization. The message has got an additional dynamic power from the success of the Revolutionary movement in Russia under the great leadership of Lenin, (though the Russian movement may have important points of difference with the Marxian message). In industrialized Europe the labourers can be more easily roused and organized against the capitalists than in the agricultural countries, where most men have some property. The big imperialistic and capitalistic wars offer in their after-effects great opportunities for the revolution of the masses. Such visible successes and possibilities of success tend to popularize the message. In India the national movement of Mahatma Gandhi is based on the same spiritual principle, as is typified in the Ramakrishna-Vivekananda movement. But it is as yet far from attaining any tangible success in the form of the acquisition of political power in the country. Hence Sri Ramakrishna's message has not yet been able to enter into or even approach the hearts of the rank and file in different countries. But the superiority of this message is being recognized by the noblest thinkers all over the world.

We cannot prophesy how the Ruler of the destiny of the human race will shape its history after the present war, which really seems to be a war for the destruction of the present order of the society. If the present war cannot serve

its purpose and create a new mentality in the surviving population, we shall have to wait for another more dreadful and devastating war in course of a generation. On the grave of the present civilization based on the conception of the intrinsic worth of money and power and animal pleasure, a new civilization based on the higher nature of man must arise. Both the thought-currents referred to above will contribute to the creation of this new order. Apparently the Marxian movement is an antithesis to the Ramakrishnaite movement. But the life of humanity demands a living synthesis of the two. Peace and unity, which the human soul demands, must be attained not only in the moral and spiritual planes, but also in the eco-

nomie and political planes of human existence. But no real peace and harmony and equality and unity can ever be brought about by class-hatred and class-war, by state control and the so-called proletariat dictatorship, by emphasis upon the baser aspects of human nature and external pressure for their subjugation. The spiritual nature of man can alone be the basis of unity, and this must be awakened in all men. Social, political and economic revolution based on moral and spiritual idealism appears to be what the present situation demands for emancipating the human society from the whirlpool of mutual hostilities and continual mental and physical wars which characterize the present order of civilization.

NEW WORLD SYNTHESIS

BY ELIOT C. CLARK

[Mr. Eliot Candee Clark, A.N.A. of New York, U.S.A. is an Artist, Lecturer and Author. His contribution exhibits his wide sympathies and thoughtful appraising of the fundamental values of life.—Ed.]

The realistic conception of the world of to-day which is based upon power and its material manifestation does not take into consideration that other less apparent and invisible power which is latent in aspiration and the spiritual inheritance of different peoples. That its manifestation may differ is but the differing mode of its expression. Fundamentally it is the eternal quest of Reality. The will to live is in the liberation of life.

At no time in the history of the world has material production been greater, and probably at no time has there been greater unrest. The solution cannot be merely by domination or economic exploitation.

Progress is so inseparably associated in the popular mind with mechanized

convenience that we do not realize that man may progress towards the abyss as well as towards the heights.

The dazzling spectacle of modern invention has been so outwardly alluring that man has lost relation with his inner self. In consequence he has been victimized by incessant desire and drowned in the labyrinth of his own delusion. The realization of life and the mode of living have lost their reciprocal relation. But man in his potential Being has remained unchanged.

It is apparent that whereas modern means of communication and industrial distribution tend to standardize and delocalize the mode of living, that the biological and historical development

of varied peoples is in a different and often disparate state of evolution. The East is suddenly confronted with an industrialized world which is not born from its integral evolution and is quite apart from its natural tradition. Its new leaders are endeavouring to assimilate and utilize this mechanized civilization and traditional culture is everywhere in retreat.

In the Western world materialistic quest of Reality has ended in its illusion. Money power has been unable to coin contentment. Inherited wealth has demonstrated its dangers and turned its gold into sensuous dross. Economic disintegration is but an indication of the inefficiency of human co-operation. The search for the hidden treasure begins anew.

It is in this quest that the ancient wisdom is being re-discovered. The outward lure of life is returning to the inner light of realization. For what can the world mean apart from experience and what the experience apart from the experiencer? 'Know thyself' echoes from the silence of the past, the echo of the eternal recurrence.

The 'mystical' East is being transformed by the 'material' West; whereas the invisible undercurrents of the East are permeating the thought of the West. Thus the traditional distinction of the East and West is losing its theoretical significance and transformation ends in meeting.

This is far other than the orientalization of Western thought or the materialization of the East. It is rather a new orientation. This can arise only from the living quest of Reality, not in the fixity of theoretical belief. Science has been the search-light of the West. Its revelation has given new meaning to ancient wisdom. Its light has cleared away the debris of barren accumulation and pierced the shadow

of theological tyranny. Having reached the theoretical point of the unknown, its inquisition is finished, and metaphysics posits again its livingness in faith rather than doubt which is death. Science remains confined to the phenomenal world of manifestation and theoretical conclusion, while spirit is released in its living realization. This knows no orientation other than its own realization.

What is the genesis of this awakening? It is the renewed awareness of the limitations of the analytical mind and the recognition of that which is the Source of mind. Mind is both a projection and a reaction and in consequence is in ceaseless change, the victim of its own manifestation. It becomes bound by the world of phenomena and is freed by the noumena or the realization of its own substrata or Self. Analysis is regenerated by synthesis. Thus instead of the rigidity of abstract conclusions and the tyranny of tradition the spirit soars again in the empyrean of the unknown, the infinite air of freedom. God is re-born not as an ecclesiastical conclusion but as a living verity, the Source of life.

The 'mystical' East which was for the West but an image of its own aspiration and longing for escape, re-appears as the eternal present; the psychical meeting of the East and West as the changeless and the changeful, the hidden treasure discovered in the debris of disintegration. Old mental boundaries have passed away; ancient impetus has spent itself in habit. Life is in transformation. The scientific quest of Truth leads again to the dark chamber of the mind whence it began, wherein faith rather than doubt, can alone enlighten it.

Is the spirit of the East compatible with that of the West? Is spirit limited by its locale, chained for ever

to the subconscious self? These abstractions are in fact but names, a generic distinction based upon mental habits, the degenerate result of a once living genesis.

In the West mysticism came to be associated with occultism and other-worldliness, the psychic gratification of unfulfilled desire, the transposition of the will to be, to the illusion of the Beyond. But in the East, mysticism is the recognition of the eternal Presence, its indwelling bliss, the everlasting Now.

For nearly two thousand years the civilization of the West has been endeavouring to assimilate the revelation of the East in the universal symbol of the Christ Spirit. Now from the ruins, as once upon a time in ancient Rome, comes the rebirth, the eternal recurrence, the timeless voice: 'It is here; It is now; It always was; It always will be.'

It is not in outward sign that the new revelation is announced but in the radiation of living realization; not in the dogma of political prohibition and wilful domination; not in suppression but in emergence. Destruction ends in transformation. The modern tyranny is but the aggrandizement of the egoistic

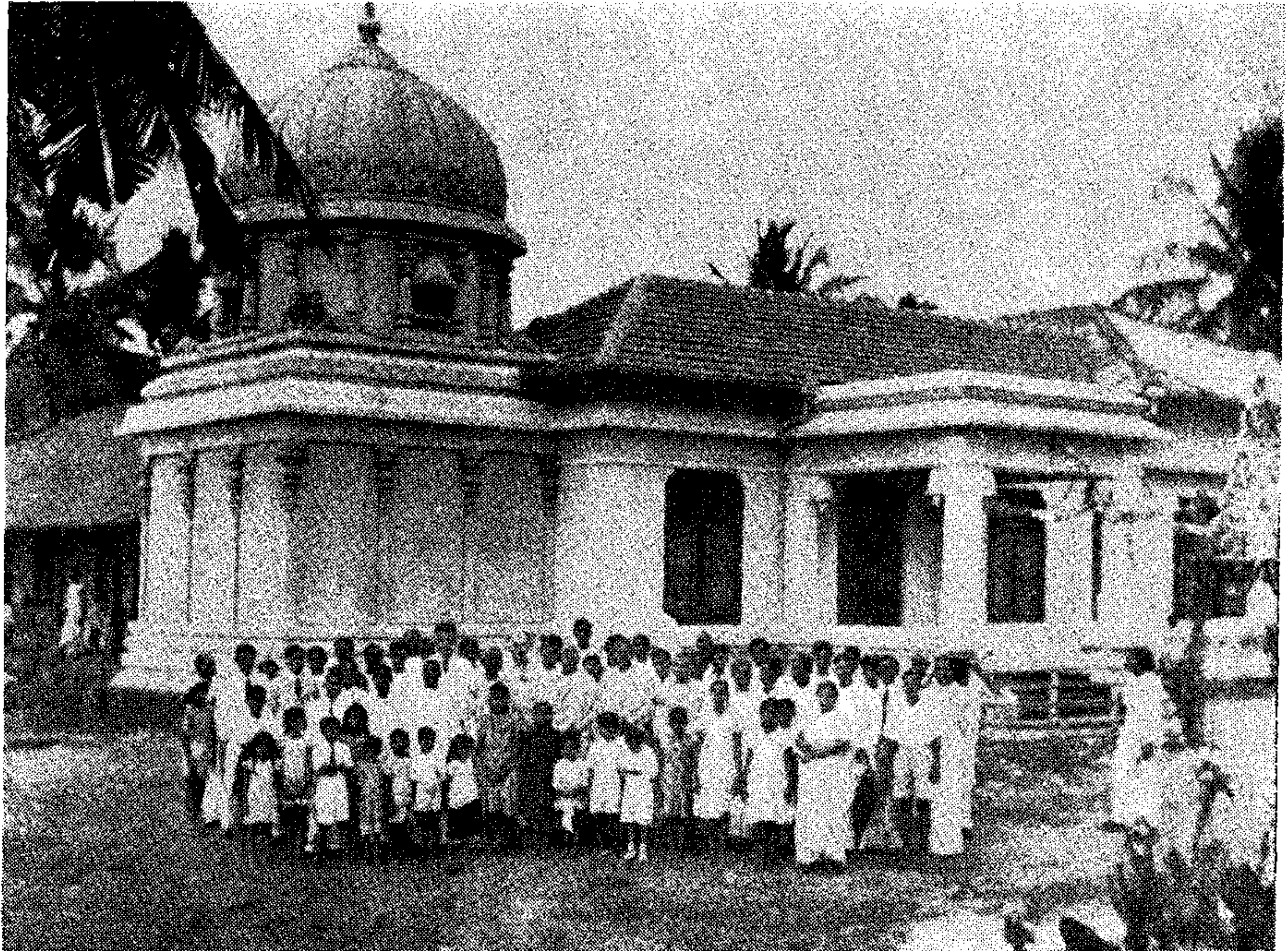
will to power, the maturation of its own past. Destruction is the end of a series and therefore the beginning of a new succession.

Like stars which shine forth when the mists pass away, so in the spiritual firmament that surrounds the world, innumerable guiding lights illumine the darkness and indicate the way. Souls separated by distance but transcending space; separated in time, the voice of the timeless uniting.

This is the spiritual message of the East and the West of to-day, the new world synthesis, not the inseparable barrier of prejudice and mental preconception; not the finality of estranged dogmas; but the nostalgia of the soul, the quest of Reality, the search for hidden treasure.

What is the meaning of emergence, but the recurrence of that which does not either go or come, for ever constant. 'The face of Truth is covered with a brilliant golden lid; that do Thou remove, O Fosterer, for the law of Truth, for sight.'

In the face of present tribulation is this but a fable? Count not the law by numbers. Without the numeral One, can numbers be?



THE RAMAKRISHNA TEMPLE, COLOMBO

THE RAMAKRISHNA MISSION AND INDO-CEYLON CULTURAL RELATIONS

BY K. S. RAMASWAMI, M.A., L.T.

[We understand that the State Council of Ceylon has recently passed a Bill to change the name of Ceylon to Sri Lanka. May the sons and daughters of Sri Lanka join hands and without distinction of caste, creed or nationality build a future more glorious than the past of their great country is the sincere prayer of all who are interested in the welfare of the Island.—Ed.]

The island of Rameswaram lying between India and Ceylon brings vividly into one's mind some of the incidents mentioned in the Ramayana. The bridge connecting Ceylon to the mainland, said to have been built by the monkey chieftains of old, has not been wholly erased by time. Nevertheless, modern scholarship attempts to deny to Ceylon the association which ancient tradition has bestowed upon it. Leaving the scholars to discuss and settle among themselves the authenticity or otherwise of Rama's Bridge, let us get on to plain history which in unmistakable terms tells us that twenty-two centuries ago, Emperor Asoka sent the first Buddhist missionary to Ceylon to the court of King Devanampiya Tissa and thereby erected a cultural bridge between India and Ceylon. Two centuries prior to that, we are told, King Vijaya, the first historic king of Ceylon, made a matrimonial alliance with the Pandya dynasty of Madura. Throughout the centuries, there has been very close intercourse between Ceylon and the mainland.

Buddhism was the official religion, and side by side with it Hinduism also grew particularly in the northern and eastern districts colonized by Tamils from South India. Pali was the sacred language and even to this day Ceylon enjoys an international reputation for Pali scholarship. Many priests and laymen and even some kings were well versed in Sanskrit as evidenced by the

fact that King Parakrama Bahu II (A.D. 1236-1271) bore the title of Kalikâla-Sâhitya-Sarvajna-Pandita. Sinhalese and Tamil were also highly developed and culturally Ceylon was one with the mainland, until the arrival of the Portuguese in the beginning of the sixteenth century. From time immemorial Ceylon was famous for its spices, ivory, pearls and precious stones. It also occupies a strategic position being on the ocean highways to the East. It was the spices of the 'spicy isle' and its strategic position that attracted the commercial nations of the West. In 1517 the Portuguese erected a fort in Colombo and established their rule over the maritime districts of the west coast for a period of about 140 years. After the Portuguese the Dutch came and held the same districts for about the same period of time. The hilly country in the centre of the Island with Kandy as the capital was free from foreign domination. In 1815 with the fall of Kandy, the whole island passed into the hands of the British. With the advent of the Portuguese, Christianity was introduced into the Island. In the latter half of the sixteenth century, St. Francis Xavier the great Jesuit missionary, visited Ceylon under the patronage of the Portuguese rulers and effected many conversions to the new faith. The Portuguese did not favour religious neutrality and at their hands, the old culture was slowly undermined and

power and official prestige went to those who accepted the new religion. This accounts for the fact that even to-day some of the leading Buddhist families have Western names. The Dutch were tolerant to Buddhism,

who established the first English school in the East in their Seminary at Jaffna in North Ceylon, introduced higher Western education and it is noteworthy to remember that when the Madras University was incorporated



R. K. MISSION TAMIL SCHOOL, KALLADI-UPPODAI, BATTICALOA

Hinduism and Islam. They bequeathed to the Island the Roman-Dutch law which continues to be the law of the land except in Jaffna which has a system of laws known as 'Tesavalanai.'

The American Christian missionaries,

the first two graduates to be entered on the degree rolls of the new university were graduates of the American Mission Seminary of Jaffna. The Tamils of Jaffna took full advantage of the educational facilities offered to them and

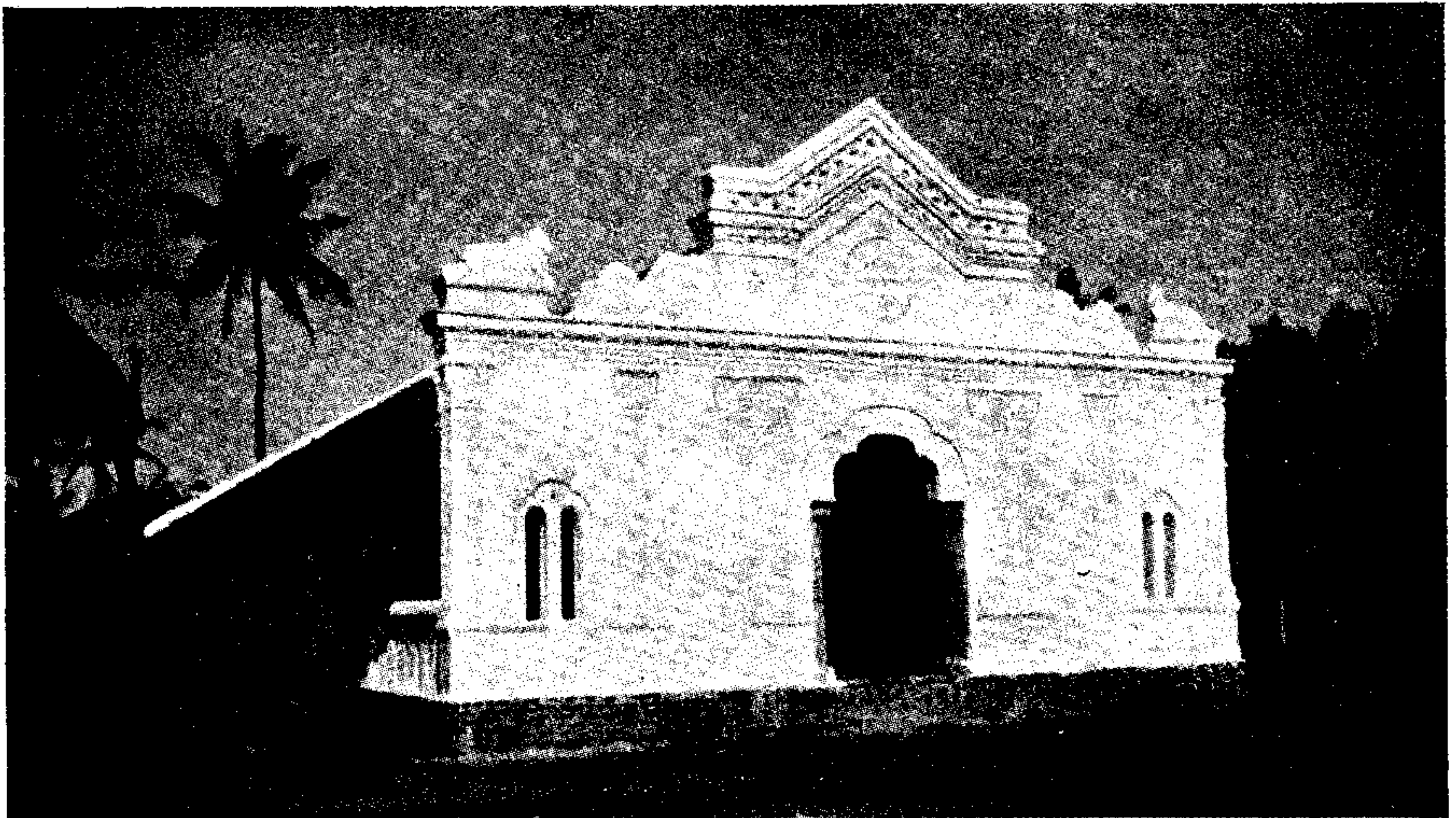


BOYS' SCHOOL, KARATIVU, BATTICALOA

many sons of Jaffna held high posts in South India in those early days. One of them Mr. S. Chellappa Pillai, retired Chief Justice of Travancore, will be remembered as one of the leaders, who welcomed Swami Vivekananda to Jaffna.

English education which opened the portals to Government service was in the early days exclusively in the hands of the Christian missionaries. Later on Buddhists and Hindus secured Government aid for their schools as well. The State also organized its own schools and the Colombo Academy under Government management was affiliated to the Calcutta University. Some of the Christian colleges in Jaffna also got themselves affiliated to the same university. The American Mission Seminary, which was a first

bridge Senior Local and the external examinations of the London University were introduced into the Island. Young men taking university degrees and entering the professions had to study Latin, Greek and French, European History and Philosophy. To take higher degrees and to enter the Civil Service, they had to go to England and a class of educated men arose who knew little or nothing of their own culture, but were well acquainted with Western culture and institutions. In spite of the fact that there was relig-



BOYS' TAMIL SCHOOL, TRINCOMALIE

grade college, came to be known as the Jaffna College. The earlier Christian missionaries, it should be said to their credit, encouraged the indigenous languages, themselves contributing to the development of Sinhalese and Tamil literatures.

After Lord Curzon's Act of defining the territorial limits of Indian universities, the Calcutta University was forced to disaffiliate the Ceylon colleges and higher education in the Island had to turn westwards for patronage and recognition. Consequently, the Cam-

ious neutrality, the cultural domination of the West made Ceylon drift away from India. The Indians, who went to Ceylon, went there mostly as labourers in the coffee and tea estates opened by European planters or as petty traders or money-lenders.

It was into a Ceylon that was fast losing its old moorings that Swami Vivekananda, the apostle of a renaissance Hinduism made his entry. Let us yield to the temptation of quoting a few passages from the *Life of Swami Vivekananda*. 'The home-coming of

the Swami Vivekananda may be regarded as a great event in the history of modern India, for a united India rose to do him honour. Looming as he did upon the national horizon as the Arch-Apostle of the Hinduism of his age, and regarded as the Prophet of a re-interpreted Hinduism, an "Aggressive Hinduism," new in statement, and new in courageous consciousness,—the Swami Vivekananda was the Man of the Hour and the Harbinger of a new era. It is no wonder, therefore, that his coming was awaited eagerly by millions of his fellow-countrymen.' After four years of strenuous preaching work in the West the Swami was returning to his homeland in January 1897, in the steamer *Prinz Regent Luitpold*. 'In the early morning of January 15, the coast of Ceylon could be seen in the distance. It was a beautiful sight in the roseate hues of the rising sun. Gradually the harbour of Colombo with its majestic Cocoa Palms and its yellow-sanded beach came to view. This was India, and the Swami was beside himself with excitement. But he was totally unaware that he was going to meet representatives of all religious sects and social bodies who had come to welcome him home.' 'No words can describe the feelings of the vast masses and their expressions of love, when they saw the steam launch bearing the sage, steaming towards the jetty. The din and clamour of shouts and hand-clapping drowned even the noise of the breaking waves. The Hon. Mr. P. Coomaraswamy stepped forward, followed by his brother, and received the Swami garlanding him with a beautiful jasmine wreath. The Swami delivered two addresses in Colombo and then left for Kandy. Travelling by coach to Matale and Dambulla he reached Anuradhapura where 'under the shade of the

sacred Bo-tree the Swami gave a short address, to a crowd of two to three thousand people, interpreters translating, as he proceeded, into Tamil and Sinhalese.' 'From Anuradhapura to Jaffna is a distance of one hundred and twenty miles, and as the roads and the horses were equally bad, the journey was troublesome, saved from tediousness only by the exceeding beauty of the surroundings.' 'Twelve miles from the town of Jaffna, the Swami was met by many of the leading Hindu citizens, and a procession of carriages accompanied him for the remainder of the distance. Every street in the town, nay, every house was decorated in his honour. The scene, in the evening, when the Swami was driven in a torch-light procession to a large pandal erected at the Hindu College, was most impressive.' 'With his address at the Hindu College at Jaffna, the Swami's journey across Ceylon came to a close. So great was the impression created even by this brief visit that urgent requests were made to him at every place to send teachers of the Order to preach the gospel of Sri Ramakrishna in the Island.'

Writing from Almora on the 30th of June 1897, to Mr. T. Sokkanathan, Swami Vivekananda introduced Swami Shivananda, the first apostle of the Ramakrishna Mission to Ceylon, in the following words: 'My dear friend—The bearer of this note, Swami Shivananda, is sent to Ceylon as promised by me during my sojourn. He is quite fit for the work entrusted to his care, of course, with your kind help. I hope you will introduce him to other Ceylon friends. Yours ever in the Lord—Vivekananda.' Swami Shivananda stayed in Colombo for over six months; Hindus, Christians and Buddhists came under his influence. Although the stay was short, the influence exerted

was very wide and lasting. In 1929, that is thirty-two years later, when a Bill for incorporating the Ramakrishna Mission (Ceylon Branch) was in the process of enactment, one of the Swamis of the Order who happened to be in the lobby was accosted by a Sinhalese Christian Councillor with the words: 'Well, Swami! I am a Gurubhâi of yours, for I sat at the feet of Swami Shivananda and studied the Bhagavad-Gita.'

The leaven began to spread and take effect and in June 1902, a few days

which the Mission stood. As a result of the visit, enthusiasm was re-awakened and Young Men's Hindu Associations were started all over the Island. Visits were repeated in 1919, 1921 and 1924. During the last-mentioned visit, which was made on the invitation of the Hindu public of Trincomalie, the President of the Madras Mission consented to post a permanent monastic worker to stay in Trincomalie and organize the Mission work in Ceylon. As the years rolled by, other monastic workers arrived, friends and sympathizers continued to render



VIVEKANANDA HALL, BATTICALOA

before the passing away of the Swami Vivekananda, some devotees organized the Colombo Vivekananda Society with a view to congregate regularly and study the message of the great Swami. The Society has continued to uphold the highest traditions of Hindu culture and is the meeting place for people of all sects interested in India and Hinduism. It was the Colombo Vivekananda Society which in the latter part of 1916 invited the President of the Ramakrishna Mission of Madras to visit Ceylon and rekindle the interest in the ideals for

their assistance and for the last sixteen years the activities of the Ceylon Branch have been marked by a steady progress. We shall chronicle the important events during the period and shall also try to make a few observations regarding the spirit in which the work is carried on.

The organized work of the Mission in Ceylon had to begin in a manner differing in certain respects from that obtaining elsewhere. The opening of schools, their successful management and the training of a generation of youths, who, while adopting the material

standards of the West, still retained their loyalty to their own ancient culture, was in the main the programme before the monastic workers in Ceylon. From December 1924 to April 1925, the monastic worker who was posted for the Ceylon work toured extensively over various parts of the Island, lecturing and arousing interest and in May 1925, arranged to stay permanently in Trincomalie accepting the management of an Elementary English School and a Tamil School started by the local Hindus some years ago. In the succeeding month, he accepted the management of the Karativu, Anaipanthi, Mandur and Araippattai schools, all mixed Tamil Schools in the Batticaloa District. These were conducted for a number of years by the local Vivekananda Society. The development of these schools and the opening of other schools were the first items of work to which the Mission worker addressed himself. In the latter part of 1925 (to be more precise, on the 23rd of October, 6th of November and 30th of November, foundation-stones were laid for the Sri Sarada Girls' School of Karativu, the Shivananda Vidyalaya English School of Kalladiuppodai, Batticaloa and the new building of the Trincomalie English School, which it was proposed to develop into a High School.

An Elementary English School and a Tamil School situated in Varnnarponnai, Jaffna, donated to the President of the Madras Mission in 1917 and managed on his behalf by a local committee were also taken over with some liabilities, on the 15th of February, 1926. On the 25th of October of the same year the monastic worker of the Mission accepted the donation of a partially completed building in Batticaloa town, known as the Vivekananda Hall. In the latter part of 1928, the new building of the Trincomalie English School was opened by Sir Herbert

Stanley, Governor of Ceylon. By this time the permanent assets of the Mission in Ceylon in the shape of land and buildings had gone up to about fifty thousand rupees and the necessity arose for giving a legal status to the Mission in Ceylon. A Bill was prepared for incorporating the Ramakrishna Mission on lines similar to other incorporated societies doing religious and educational work in the Island. The Bill was passed by the Ceylon Legislative Council, received the assent of His Excellency the Governor and became law on the 4th of July 1929; it is known as Ordinance No. 8 of 1929.

In 1928 the Director of Education raised the status of the Trincomalie English School to that of a High School, enabling it to present students for the Cambridge Senior and London Matriculation examinations. Schools of this class are known in Ceylon as Senior Secondary English Schools. There are also Senior and Junior Secondary Tamil and Sinhalese Schools which prepare students for the local Senior Certificate (Sinhalese or Tamil) examinations, which entitle the holder to be trained as a teacher in Sinhalese and Tamil Schools. After the first four years of school life, the pupil has to decide definitely and follow either the English course or the course in the mother tongue. All pupils in the English Schools (of which there are about three hundred in the Island) have to devote a period a day for the mother tongue, and pupils in the Sinhalese or Tamil Senior and Junior Secondary Schools have a period of English, attendance at which is optional. In point of building, equipment and efficiency of teaching the Sinhalese and Tamil Schools in Ceylon compare very favourably with the English Schools. Education is compulsory up to the age of fourteen for boys and twelve for girls and the State

also provides free noon-meals for pupils in Sinhalese and Tamil Schools.

Now to resūme our account of the Mission's educational activities, in May 1929, the Shivananda Vidyalaya English School was opened. The donors, the heirs of two leading citizens of the locality, donated also the Kalladiuppodai Tamil School, the Murakkattanchenai Tamil School, and land for the future development of the Shivananda Vidyalaya. The Students' Home started in Jaffna was transferred to Batticaloa to be attached to the Shivananda Vidyalaya.

In January 1931, the Colombo Ashrama was started in a rented building, regular worship of the precious relics of the Master kindly granted by the Headquarters of the Mission was arranged for, and classes and lectures were regularly held for the dissemination of the message. In 1933 one more building, known as the 'Sampanthar Memorial Hall' was added to the Trincomalie English School. In December 1933, and in January 1934, the Ceylon work received a fresh spiritual impetus by the visit of Swami Vijnanananda, a direct disciple of the Master. He visited Colombo, Batticaloa, Trincomalie and Anuradhapura, and blessed the work of the various centres.

As a direct result of his visit the Colombo Ashrama got its permanent building and the Batticaloa centre a shrine and several other buildings. On the 6th March 1935, the foundation-stone for the Colombo Ashrama building was laid and the building was opened on the 24th of February 1936. On the 26th of April 1936, the Jerbai Memorial Hall attached to the Colombo Ashrama building was opened. The Birth-Centenary of Bhagavan Sri Ramakrishna Deva was celebrated all over the Island. To quote from the report published by the Board of Management, 'At Batticaloa the im-

portant item in the programme of the Centenary Celebrations was the opening of the Anaipanthi Girls' School, the Kalmunai Tamil School, the Karativu Girls' Orphanage, the Science Laboratory and class-rooms of the Shivananda Vidyalaya and the new building of the Karativu Boys' school. Sir Waitilingam Duraiswamy (Speaker, Ceylon State Council) performed the opening ceremony of the Anaipanthi Girls' School and the Karativu Girls' Orphanage, Mr. M. Prasad, C.C.S., Government Agent, Eastern Province, opened the new buildings of the Karativu Boys' School, Mr. P. Vaithialingam, District Judge, Batticaloa, opened the Kalmunai Tamil School, and Mr. K. Vaithianathan, C. C. S., opened the Science Laboratory and the class-rooms of the Shivananda Vidyalaya.' A new Tamil School at Kokoddicholai was also added during the year.

On the 4th of January 1938, the Sri Ramakrishna Centenary Temple and Prayer Hall were opened. During the year a power-plant was installed in the Shivananda Vidyalaya to provide light for the school and hostel buildings, and one new school, the Kokkuvil Ramakrishna Shaiva Vidyashalai of Jaffna, was added. In the early part of 1939, the Nagalinga Vidyalaya in Lunngala, near Badulla in the planting district, was added and in the latter part of the year the Colombo Ashrama received a donation of sixty perches of land for a Library and Reading Room, the donor also kindly promising to erect a suitable building for the purpose. In 1940 a Night School in Point Pedro, Jaffna, was added. In May 1940, the General Secretary of the Ramakrishna Math and Mission visited all the centres in Ceylon and was accorded rousing receptions everywhere and a Civic Address at Batticaloa. This fact shows that the Mission is now recognized by all classes

of people as a permanent institution working for social and spiritual welfare.

The lands, buildings and other permanent effects held by the Mission in Ceylon is worth about one lakh and forty thousand rupees. 3,279 pupils study in the eighteen schools managed by the Mission, which together with the two orphanages receive a Government grant of over fifty thousand rupees per year. The war has brought about a temporary lull in the opening of new schools. The University of Ceylon for which the Government has been taking steps for several years is also held in abeyance. With the return of normal conditions,

the Mission is sure to be called upon to assume additional responsibilities both in its religious and educational work. We shall close this necessarily brief account of the activities of the Mission in Ceylon, with one point which we all cherish with pride in connection with all works carried on under the fostering care of Sri Ramakrishna Paramahamsadeva and that is the universal appeal of the Mission institutions. The Centenary Temple attached to the Colombo Ashrama opens its doors to all without difference of caste, creed or nationality and the same is also true of the Mission's educational institutions.

MUSIC IN ITS SOCIAL SETTING

BY N. C. MEHTA, I.C.S.

[The Cultural Renaissance of Music in India is manifesting itself in various directions. In the North as well as in the South there is a new and intelligent interest in Music. Artists have also greater opportunities for the comparing of notes. Mr. Mehta's paper will be read with interest not only by those who are pursuing Music as their special study, but also by all who are interested in contemporary culture and thought.—Ed.]

Bhatkhande is the one man who has done so much for the re-awakening of the interest of Indian music and its proper development through its organization in educational institutions. I vividly recall the few minutes I was in company of this great man. There were Ustads—great in their own respective spheres—listening with rapt attention to this ascetic-looking individual, slightly deaf of hearing. It was the question of the reproduction of some of the Shrutis which Bhatkhande was trying to make clear by vocal demonstration. It was the triumph of true and disinterested scholarship over traditional knowledge and technical proficiency, and I should imagine that nobody would now dispute the claim that the great interest in Indian music that we witness to-day throughout Northern India is largely the

result of the labours of Bhatkhande. In these provinces in particular Bhatkhande's efforts have borne a rich harvest. His talented disciple Ratanjankar, the present Principal of the Marris College of Music, has trained up batches of accomplished musicians who have been spreading far and wide the gospel of this great and noble heritage of our country. With but slender resources and despite overwhelming difficulties, this premier Music College has rendered great services, and, what is more important, has managed to collect a nucleus of able teachers who have patiently tried to impart a modicum of knowledge of our music to boys and girls, most of whom could only take it up as a part-time study. Time has not yet come when music could be recognized and introduced as a regular

course of study in our educational institutions, but that it will come can admit of no doubt. We have recently taken an important and far-reaching step by relating our education to basic handicrafts, and it is only a question of time when it will be recognized that true education must also be related to the training of the eye and the ear and that the arts of music, modelling, painting and of dance are as much an integral part and life of the educational curriculum as the imparting of knowledge in other subjects.

In the meantime music has made great strides especially as compared to other arts such as sculpture, painting and dancing, during recent years throughout the country and, in particular, in our own provinces, and this progress has been greatly stimulated by the fundamental changes introduced in our life by the advent of talkies and radio music. A new career of dazzling prizes and India-wide publicity has been opened up as a result of these fundamental changes in the sphere of popular entertainment. People certainly have had a spirit of comparing their own musical heritage with that of others, of adopting a critical attitude in respect of their intrinsic merits and also of making their voice partially heard as to their own requirements, and likes and dislikes. The amateur has incidentally come into his own—the mere entertainer as against the professional. In other words, music has ceased to be merely the pastime of the few—of the connoisseur or the rich. Music is now broadcast from elaborate State organizations and the great democracy has acquired a right to be heard in the matter of its musical programmes. In other words, our music is undergoing a radical process of re-orientation.

Not very long ago music was on its technical side merely the monopoly

of a select coterie of traditional artists who displayed their accomplishment before their rich patrons who were probably more ignorant and even less discriminating than the unsophisticated people in our villages. It was an art which was languishing for want of enlightenment and support—an art which had a past but hardly a future. So far as the music of the masses was concerned, it remained practically unchanged. The ordinary educated classes could hardly hope either to have the necessary time or the training to acquire even a modicum of proficiency of the experts, and with the loss of patronage and the absence of facilities for education for the educated classes even the standards of appreciation were rapidly declining. Things have, however, changed as a result of the causes I have referred to above. Apart from a well organized institution, such as the College of Music in Lucknow, the principal cities, such as Cawnpore and Allahabad, promptly took up the organization of musical education and have achieved some notable results. Annual conferences such as these have now developed into well organized functions for the display of professional and amateur talents in the sphere of dance and music from all parts of the country. Merely theoretical discussions and learned discourses have been rightly relegated to the background, for in music what matters primarily is the operative part of it. Recently another great institution has come into being in these provinces which bids fare to become an organization of far-reaching importance not only to these provinces but to the country at large. I refer to the Uday Shankar Centre of Indian Culture at Almora. Amidst a scene of great natural beauty has been set up a unique Centre where artists of the highest accomplishments from all parts of India—musicians and

dancers—have collected to revive the glories of this noble heritage of ours, and it is but proper that this great academy of learning has already begun to attract students from all parts of India and even from countries beyond its borders. Artists of international fame have given up the footlights of publicity and eschewed the intoxications of popular applause to work in quiet and train up bands of students who will take the torch of this great spiritualizing culture far and wide in the country and make music and dance and their appreciation an integral part of our cultural life. I was particularly glad that this great institution came into being on the basis of the fundamental factor of our culture, namely, disinterested service and sacrifice. With us arts have not been something alien to or apart from our daily life. They have been, in fact, an integral part and the very stuff of our being. If it is largely true of painting and sculpture which flourished and grew with the growth of our spiritual stature it is almost entirely true of music. It is not an accident or merely a fact of primitive civilization that our music dates from the Vedas and that the earliest musical production should be one of the four of the sacred Vedas. Nothing is more astonishing in this country of ours as the singular unity and persistence of tradition throughout these long centuries of our cultural life. The role of music in our daily ceremonials and on important festive occasions dates from an ancient past when even the present Indian languages had not yet come into existence. It is curious that the place of music became even more important with the course of time, and almost from the very beginnings of our modern languages music and literature came to be associated even more intimately than ever before. The bulk of the classical Sanskrit poetry, while

it was recited, remained essentially separate from music; and though it is said that this poetry used to be set to music on special occasions, it must have been in a remote past. It is, however, remarkable that almost from the very start the writers of our Indian languages made use of Ragas and Raginis in connection with their literary compositions, and it is astonishing that the great works like the *Soor Sagar* or the *Vinaya Patrika* of Tulasidas or the beautiful poems of Chandidas and Vidyapati, Mirabai and the great Vaishnava saints should have been composed in definite Ragas and Raginis. These poets were, therefore, singers as well, and I do not think that either India or any other country witnessed such an extraordinary combination of literary and musical capacity as in these earlier days of our Indian languages, especially Hindi. The mere statement of this fact immediately gives rise to certain reflections. It was obvious that such musical compositions could have only been possible with the writers who combined the literary artistry with exceptional knowledge of music, and were in a position to address an audience who naturally and instinctively responded to their creations. Mirabai, Vidyapati, Tulasidas and Soordas could never have written these superb songs or hymns, if you like it, except for an audience which understood and intuitively comprehended the *leit-motiv* of their compositions. In other words, music and poetry were a matter of common culture—a truly democratic culture developed by the people and for the people; and that is perhaps the reason why even to this day Mirabai, Tulasidas and Soordas continue to be sung throughout the land. I am never tired of repeating that these songs were not merely literary effusions—graceful compositions written to impress or to influence a select coterie of

people; they were the expressions of a spiritual enlightenment and inner radiance which continue to shine because they were true and disinterested prayers, or, if you like it, efforts of the human mind. Compare these great compositions with an elaborately finished literary composition like Jayadeva's Gita-Govinda of the tenth century A.D. Despite the theme of Radha and Krishna and the superlative music of the words, Jayadeva's beautiful lyrics could never compare with the songs of Mirabai, Tulasidas or Soordas; for the former lacked the sincerity and the burning passion of the great quest in which these great Vaishnava singers were engaged.

You would remember that according to our traditional prescriptions each of our Ragas and Raginis have their appropriate deities. When and how this association came into existence is unknown, and is perhaps a matter of but little importance. The very fact of association is, however, intriguing and interesting, for it only exemplifies the ever recurring emphasis on doing everything merely as an offering to the Divine. This may be an old-fashioned idea, particularly in these days of storm and strife, and yet it seems to me that the reiteration of this idea is, perhaps, more important now than ever before. Dance and music are arts which, if not inspired by the spiritual motive, are apt to deteriorate as mere sensuous activities, which would have for their objects nothing but temporary pleasure. It is only the ethical and the spiritual content which raises the cultivation of dance and music to a higher plane of living and, in fact, constitutes it as a step to spiritual awakening or realization.

In this connection I would like to quote an extract from a speech made by Lord Stampe—the famous economist, statistician and business man—in 1937 :—

'But lastly, in this particular age, I must stress the prevalent neglect of the awareness of spiritual values—the greatest awareness of all, so easily neglected, smothered, so little trusted, yet so vital an element in all purposive thought and action. It can be vouchsafed to men in a hundred different ways, but they all need some window *open* in the soul by which they can enter. We can only get certain rays by putting ourselves in the way of them. The practice of private devotion and reading, or of public worship with the best moments of the best spirits of the ages beating through to us in prayer and music and song, is one way of putting ourselves in the way of them. You have no use for them? Well, there is very good scientific evidence that something grand lies there, something that works when all else fails. Be not like your intelligent dog before a sunset or a sonnet. For the grandeur in anything for us is limited to the grandeur in *ourselves* by which we apprehend it.' It is indeed fortunate that the central conception of Indian art—dedication to the divine—continues to be in the very forefront of the activities of some of our major institutions which impart training in aesthetics. I only have to name institutions such as Shantiniketan, the Culture Centre at Almora, the Kerala Mandiram in the South. The mention of Shantiniketan immediately recalls the name of the Guru Dev—Rabindranath Tagore, who has perhaps been more responsible than any single individual in recent times for marrying beautiful language with lovely music in exquisite hymns to the Divine. His offerings of songs were truly in the old tradition, and it was but appropriate that this message of ancient India in its modern garb immediately took the world by storm. In this connection I would like to say a few words about the necessity of bringing music to the very

doors of the people. Scholarship and accomplishment will fail of their purpose if they move in a sphere of their own, remote from the activities of the multitudes and become merely the pastime of a few. I believe we are passing through a revaluation of the fundamental conceptions of life. Our activities have to be judged more from a social rather than individual standpoint; and it is for this reason that the Ustads—the masters—must find inspiration from and infuse poetry to the commonplaces of life. Our old classical system of Dhrupad produced a unique combination whereby the word 'music' and the deepest instincts of worship were combined in a singular harmony. Unfortunately, however, spiritual strength which is at the root of the real and lasting power of the people is the least concrete and is apt to be also the least noticed. The decline therefore of Dhrupad was almost co-existent with the decline in the spiritual fibre of the people. It also marked the divorce between poetry and music—the fundamental basis of our classical system of music. We are again going back and it is fortunate that in this new revival we have not ignored the popular rhythm—the 'Deshi' music, which was even recognized by the classical writers of the past. Popular melodies enshrine a living culture and constitute a vital channel of popular appeal and communication. This music of the people cannot be ignored by the high-brows except at their own peril, for it is the living stratum in which culture and its ideals must take root if they are to grow to their full stature. There is a further aspect of this folk-art which expresses itself so nobly and so vividly in unpremeditated dance and music of our simple village folk that it deals with all the changing moods of the village side—with its light and shade, with its gaiety and tragedy, with its mundane

needs and instinctive piety. It is therefore fortunate for us that with the revival of music has come deeper understanding and closer study of our folk-songs, for these songs constitute our real Sangita.

I was glad to read in yesterday's papers the remarks of Mr. Powell-Price about one of the village schools that he recently inspected. He said:

'My picture of a village school is that it should be cheap and open to the air of the heavens with protection from the rains of the heaven. And there was no reason why every village school should not be in a grove of trees with only that amount of roof necessary to give protection from the weather. If we have a promise of great things for India and if we carry on, we will be able to regenerate the villages of India.'

He further said that music and dancing did not require money, and basic education was trying to fill the life of the boys and girls in the village school with healthy ideas.

I agree that village schools may again become places of inspiration when the arts of the country—visual, mimetic, musical—are treated as an important part of the educational curriculum. It is only in this way that even the poverty of India may be exalted into something beautiful, and that places which are merely constructions of drab, brick and mortar will again be the meeting places of laughing children, happy in the rhythmic expression of their innocent joys and frolics. Homes which are only reminiscent of the decay of human energy and the helplessness of the individual to rise above his surroundings, may yet sparkle once again with a new pride and discipline which are conspicuously absent at present. In all this awakening, however, it should not be forgotten that discipline is the condition

precedent of all progress of arts—especially music; that more important than mere technical skill is the right understanding of the noble art itself. In fact, mere accomplishment may be a snare—a fatal step—to further deterioration as has happened in the not too distant past. The sensuous beauty of music or dance or of both must be impressed for the glory of God if it is to yield its proper meaning or to justify its existence. The choice of the theme or of the words is, therefore, just as important as the medium or the technique through which it is expressed. And what could be more ennobling, more enthralling than to sing or to dance for the glory of God? We, therefore, begin with a prayer and also end with a prayer—such is the path laid down for us by the ancients and a

nobler one has still to be discovered. The Lord Himself said that 'He resides neither in the heavens nor in the minds of the Yogis; He is where His devotees are, occupied in singing His pæans.' Gita has enjoined on us to work with a mind that is in poise, and this is truer of music than of anything else; for through it we transcend the common-places of life and get to a closer glimpse of the ultimate Reality than is otherwise possible. Let us, therefore, go ahead, cultivate these noble arts, always remembering that these are not for mere pleasure—pleasure of the senses which are necessarily evanescent—but for the great Quest through which we shall derive strength and inspiration, joy and vigour to restore the clamant problems and conflicts of the modern world.

PHILOSOPHY IN MODERN INDIA

BY KUMAR PAL, M.A.

Modernism is one of the plentiful fads which provide fit food for a large number of human beings engaged in various pursuits. Modern age is said to have its beginnings in the fifteenth and sixteenth centuries, which were characterized by a re-awakening technically known as the Renaissance. This was a momentous landmark in the history of humanity and had repercussions all the world over in all fields of life.

This revival of learning delivered Europe from the shackles of medieval scholasticism. The most outstanding and fundamental feature of the modern era was a new faith in man. Human genius and potentialities were set at liberty. Curiosity coupled with courage and hope led to marvellous

achievements. But if we observe closely we can find that this onward urge has resulted in different discordant developments.

On the one hand it has brought us to the panorama of modern sciences. Two new worlds were discovered and the map of the whole globe has been changed. Industrialism revolutionized the structure of society. The standards of living arose to an enormous height. Comforts and luxuries increased. The duration of average life is prolonged. Numerous heretofore unknown and untrodden aspects of life have been laid bare. Science is thus trying to usher in 'the kingdom of heaven upon the earth.'

But on the other hand this very faith in man strengthened by the con-

trol over nature secured by science, supported by the increased amount of intelligence and knowledge and equipped with the incalculable products of its application has brought mankind on the verge of destruction. It is intensifying that hatred and discord in family, farm, factory, school, college, court, office, transport, all professions whatsoever and international relations which necessarily explode from time to time in vast wars. 'It has brought about the prostitution of science to the service of the sword and the purse.'

Unfortunately, however, for India the modern era meant quite a different thing, although it faithfully reproduced the tragic part of the play. Discord is abroad to-day. Conflicts are raising their heads all around. The political atmosphere is surcharged with suspicion and all sorts of controversial wranglings. Even in the sphere of thought one school is set flouting against another. In this bewildering chaos even the part is opposed to the whole. Each person is mad after 'liberty of opinion and originality of thinking.' The new generation takes delight in flouting the dictates of authority.

Yet, on the other hand, Indians formed no party to the adventurous voyages on the wide ocean to the new worlds or to the poles. As for scientists India has hardly few to its credit. Inventions there have been none. Instead of conquests India fell an easy prey to utter subjection; instead of enterprising journeys India witnessed penitence and excommunication for the sins of crossing the sea and for touching an outsider. Instead of industrial progress we Indians revolted against the introduction of 'the huge black giants,' i.e., mills and engines. Instead of heralding the dawn of real critical philosophy, a spirit of indepen-

dent inquiry and liberation from the authoritarian Revelationism of the medieval schoolmen, the modern period brought the history of real Indian philosophy to an abrupt close with Madhusudan in the sixteenth century. Political philosophy is conspicuous by its very absence. We merely import principles from abroad. Instead of being delivered from the servile acquiescence in the past commentaries India was plunged all the more in the mire of slavery. Even the now renowned contemporary philosophers of India are mere fervent admirers, or interpreters, or comparers of the ancient philosophy of India or are the re-echoes of the great Western philosophers.

As a matter of fact, being one of the oldest cradles of civilization India's genius had reached its climax in the hoary past. But after the zenith came the decline which too began to show its symptoms in the remote antiquity and is now definitely coming to an end. New India is now only passing through the agonies of birth. For the last several millenniums Indians have been very submissive and devoid of all self-reliance. Even the greatest of our post-Buddhistic philosophers, while expounding their brand novel doctrines sought support in the old scriptures. For them it was a matter of great ingenuity and enjoyment if they found in the Vedas or Upanishads a verse here and another there, in support of their own principles. Their successors proved loyal and obedient pupils to the preceptors. If Shankara in his short life could write Bhashyas on the ten Upanishads, the Gita and the Brahma Sutras, his disciples merely added annotations (Vritti) to his commentaries but did not take up, save in a few cases, other Upanishads or Shastras for even independent commentation. In turn, their disciples too, faithfully

carried on the tradition and heaped explanations (Tikâ) and then notes (Tippani) upon the already voluminous and elaborate writings of their Gurus. The later Indian philosophers subordinated their own reason to the dictates of established authority. This was nothing short of intellectual bankruptcy.

And this tendency still persists in our leaders of philosophy. Many of them are mad after the search for some new, hitherto hidden and unknown obscure philosophical literature which may supply them the data for some thesis and thus bring them to the light of publicity. If they succeed to find out some new doctrine they go about lecturing their originality without being even fit and deserving students of the same. Others are a bit sober and reflective. They think over and over again and form certain notions. But they do not dare declare them unless they can get hold of some passages in the scriptures and commentaries to vindicate their truth, or if not, some such verses which may easily or in some far-fetched way, lend themselves to the straining of meaning in order to be cited in their support.

Still others, obsessed by some inferiority complex, as it were, have lost faith not only in themselves, but also in their great ancestors. They believe, as some Eur-Americans do, that philosophy in the true sense had its origin and growth only on the European soil. But being nationalists in pursuance of the fashion of the day these philosophers like to prove that our ancient philosophers also corroborate the principles enunciated by the great Western thinkers. They measure the truth or validity of our seers by showing that they say nothing different from what Kant, Hegel, Bradley or Bergson say.

On the other hand, the laymen have

followed suit in their line. They expected a sound guidance from the learned Pandits. But their hopes were shattered. The Pandits remained mere custodians of the ancient lore. Yet the ordinary Indian was firm in his fidelity until only a few decades ago. Without himself being able to cope with the involved, obsolete, obscure Sanskrit literature he accepted what the Pandits declared as enjoined by the sacred books. Even the most harmful social measures were sponsored by such texts. Later on quotations and references were given up. Mere citation of some Sanskrit verse sufficed to carry conviction. For a long time Indian scholarship continued to tread upon the path of reaction under these purblind leaders of the blind.

Then a flood of new light came from the West. It was met with vehement opposition in its initial stages. Gradually and imperceptibly it began to undermine the dam. The ranks of dogmatic orthodoxy gave way. The loyalty to the outworn scripturclogy was divided. Though a considerable number still adheres to the timeworn tradition, yet there has been a positive swing of the pendulum to the other side. A big section of the Indian populace has transferred its faith. Yet loyal they remain even to-day. Formerly they were swayed by the authority of the old, now they are slaves of the new. Any spontaneous and senseless statement which an ordinary man in the street of London or Oxford may have blustered forth without giving any forethought to it is accepted as an infallible decree of God and is regarded by leading Indians as worthy of citing on the platforms and in the press. The time-tested truths revealed by our ancient seers are considered fiction, myth, fable, allegory or exaggeration.

Even the concept of Indian philosophy

has suffered distortion in this swing to the other extreme. Philosophy in the West is regarded as quite impractical, bereft of all touch with our day-to-day life, and having nothing to do with the grave empirical problems which stare us in the face. It is taken as a play of imagination. Its sole purpose is to satisfy our intellectual curiosity and remove the doubts we entertain concerning the practical nonentities of Being or non-Being. Prominent Indian philosophy-mongers are now vying with one another in proving that we too have a philosophy of the Western type. They are sparing no pains to establish that Indian philosophy is divested of all practical bearing and mystical touch. For this purpose they have artificially segregated the six Hindu Darshanas along with the Buddhistic and Jain systems and are endeavouring to show that they constitute the whole of Indian philosophy.

This view is entirely misleading. Some of our philosophy professors are beginning to realize this mistake. Indian philosophy is not mere theory or intellectual verbosity. 'It is eminently intellectual, emotional and devotional and actively humanitarian.' (Dr.

Bhagavan Das : *Science of the Self* p. 28). 'To the Indian mind philosophy is essentially practical' (Radhakrishnan : *Contemporary Indian Philosophy* p. 257).

What is at present considered to be the whole is really a little more than one-third of Indian philosophy. The above-mentioned systems undertake to study only the intellectual (cognitive) aspect of man. In a complete survey of Indian philosophy we cannot leave out of our purview the equally important Dharma-Sutras and the Bhakti-Sutras besides a host of literature dealing with the actional and emotional sides of men respectively. Even in the six Darshanas we come across the emotional and practical disciplines prescribed by Patanjali and numerous injunctions of the Purva-Mimamsa which seek to direct and regulate human life. The Upanishads also contain passages about Upâsanâs and moral restraints.

In fact in India we have nothing like 'philosophy' (love of wisdom) pure and simple. Therefore we must bear in mind that in talking of 'Indian philosophy,' by which is generally meant ancient Indian philosophy, we should never confine our attention to the six or odd systems alone.

SWAMI TURIYANANDA

BY SWAMI PAVITRANANDA

[The disciples of Sri Ramakrishna are the legacy of the Master to India and the world. The last of them passed away about one year ago. The time has now come for presenting to the thinking world a study of the lives of the monastic disciples and the chief lay disciples of the Master. We are glad to note that Swami Pavitrananda, the President of the Advaita Ashrama, Mayavati, has undertaken this great task.—Ed.]

Each disciple of Sri Ramakrishna was great in his own way. Each had superb qualities which would dazzle those who would witness them. Swami Turiyananda was a blazing fire of renunciation. To be near him was to feel the warmth of his highly developed spiritual personality. From the very boyhood till the end, his life was a great fight: in the beginning it was a fight for his own spiritual evolution; during the later days to make those who came within the orbit of his influence better. He was as if ceaselessly alert and vigilant, so that everything in and around him might be the expression of the highest spirituality. Yet it meant no struggle to him. It became so very natural with him. His early life was modelled on the teachings of Shankaracharya, and those who witnessed him in later days could see in him a living example of a Jivanmukta. Swami Vivekananda once said to his American disciples, 'In me you have seen the expression of Kshatriya power, I am going to send you one who is the embodiment of Brahminical qualities, one who represents what a Brahmin or the highly spiritually evolved man is.' And he sent Swami Turiyananda.

Swami Turiyananda was born in a Brahmin family in north Calcutta on the 3rd of January 1863—i.e. the same year as Swami Vivekananda was born in central Calcutta. His family name was Harinath Chattopadhyaya. He lost his parents while very young, and was brought up by his elder brother. He

could not prosecute his studies beyond the Entrance class, as his interest lay in some other direction. He was born with good Samskaras, and he made full use of them. From his very young age he lived the life of an orthodox Brahmacharin—bathing three times a day, cooking his own meal, and reciting the whole of the Gita before the day broke. He was a deep student of the Gita, the Upanishads, and the works of Shankaracharya. His mind was bent towards the Advaita Vedanta, and he strove sincerely to live up to that ideal. The story goes, one day while bathing in the Ganges, he saw a crocodile. His first reaction was to leave the water and come to the land for safety of life. At once the thought occurred to him, 'If I am one with Brahman, why should I fear? I am not a body. And if I am Spirit, what fear have I from anything in the whole world, much less from a crocodile?' This idea so much stirred his mind that he did not leave the spot. Bystanders thought he was foolishly courting death. But they did not know that he was testing his love for Advaita philosophy. The purpose of his life was to be a Jivanmukta. He himself once said that the first time he read the verse in which it is said that life is meant for the realization of Jivanmukti, he leaped in joy. For that was the ideal he was aiming at.

The scriptures say if a man is sincere, he meets with his spiritual guide unsought for. Harinath also met with

his Master unexpectedly and without knowing it. He was then a boy of thirteen or fourteen. He heard that a Paramahansa would come to a neighbouring house. Out of curiosity he went to see the Paramahansa. This Paramahansa was no other than Sri Ramakrishna, who afterwards played a great part in moulding his life. To give the version of Swami Turiyananda himself: 'A hackney carriage with two passengers in it stopped in front of the house. A thin emaciated man got down from the carriage supported by another man. He appeared to be totally unconscious of the world. When I got a better view of him, I saw that his face was surrounded with a halo. The thought immediately flashed in my mind, 'I have read about Shukadeva in the books. Is this then a man like him?' Supported by his attendant, he walked to the room with tottering gait. Regaining a little consciousness of the world he saw a large portrait of Kali on the wall and bowed his head before it. Then he sang a song depicting the oneness of Krishna and Kali which thrilled the audience.'

He met Sri Ramakrishna again at Dakshineswar two or three years afterwards. Soon he became passionately devoted to Sri Ramakrishna, and began to see him as often as he could. Sri Ramakrishna asked Harinath to come to him avoiding holidays, when there was a large assemblage of visitors. Thus Harinath found an opportunity to talk very freely and intimately with the Master. Sri Ramakrishna was startled to know from young Hari that his favourite book was the Rama-Gita, an Advaita treatise. In the course of conversation one day Harinath told Sri Ramakrishna that he found a great inspiration while he visited Dakshineswar, whereas in Calcutta he felt miserable. To this appealing statement of the young

disciple, Sri Ramakrishna said, 'Why, you are a servant of the Lord Hari, and His servant can never be unhappy anywhere.' 'But I don't know that I am His servant,' said the boy. The Master reiterated, 'Truth does not depend upon anybody's knowledge of it. Whether you know it or not, you are a servant of the Lord.' This reassured Harinath.

From an early age Harinath had an abhorrence of women. He did not allow even little girls to come near him. One day in answer to an inquiry from the Master on this subject, he said, 'Oh, I cannot bear them.' 'You talk like a fool!' said the Master reprovingly, 'Look down upon woman! What for? They are the manifestation of the Divine Mother. Bow down to them as to your mother and hold them in respect. That is the only way to escape their influence. The more you hate them, the more you fall into the snare.' These fiery words penetrated the heart of Harinath and changed his entire outlook on women.

One day Harinath asked the Master as to how one could completely get rid of the sex idea. Sri Ramakrishna replied that one needed not to think in that line. One should try to think of positive ideas, of God, then only one would be free from any sex idea. This was a new revelation to the young boy.

We have said Harinath was a deep student of Vedanta and tried to mould his life according to its teachings. One day the Master told Harinath, 'They say you are studying and meditating on Vedanta nowadays. It is good. But what does the Vedanta philosophy teach? Brahman alone is real and everything else is unreal—isn't that its substance or is there anything more? Then why don't you give up the unreal and cling to the Real?' These words ~~threw a new light~~ on Vedanta

and turned the thoughts of Harinath in a new direction.

A few days later Sri Ramakrishna went to Calcutta and sent for Harinath; when he came he found the Master in a state of semi-consciousness. 'It is not easy to see the world of phenomena as unreal,' the Master began addressing the assembled devotees. 'This knowledge is impossible without the special grace of God. Mere personal effort is powerless to confer this realization. A man is after all a tiny creature, with very limited powers. What an infinitesimal part of truth can he grasp by himself!' Harinath felt as if these words were directed to him, for he had been straining every nerve to attain illumination. The Master then sang a song eulogising the miraculous power of divine grace. Tears flowed down his cheeks, literally wetting the ground. Harinath was deeply moved. He too burst into tears. After that he learned to surrender himself at the feet of the Lord. Harinath felt an intense longing for liberation. He wanted very much to realize God in this very life. In his great pang for the realization of God, he would sometimes weep. One night he cried much on the bank of the Ganges at Dakshineswar. Just at that time Sri Ramakrishna was inquiring where he had gone. When Harinath returned, Sri Ramakrishna consoled him and said: 'The Lord is greatly pleased if one cries to Him. The tears of love wash away all mental impurities accumulated through ages. It is very good to cry to God.'

Another day he was meditating in the Panchavati grove at Dakshineswar. His concentration became very deep. Just then Sri Ramakrishna came towards him. As soon as Sri Ramakrishna looked at him, Harinath burst into tears. Sri Ramakrishna stood still. Harinath felt something creeping up

inside his bosom and was overcome by an irrepressible fit of shaking. Sri Ramakrishna remarked that this crying was not for nothing, it was a sort of ecstasy. Referring to this incident Swami Turiyananda once said: 'The awakening of the Kundalini was an easy matter for Sri Ramakrishna. He could do that even without touching, by merely standing near by.'

Sri Ramakrishna used to speak highly of his great spiritual potentialities. Speaking one day of this disciple's core of personality, Sri Ramakrishna remarked, 'He comes of that transcendent region whence name and form are manufactured!' Sri Ramakrishna loved Harinath dearly. Once the young man did not come to Dakshineswar for a number of days. When at last he came the Master said to him in a voice choked with emotion, 'Why don't you come here? I love to see you all, because I know that you are God's special favourites. Otherwise what can I expect from you? You have not the means to offer me a pice worth of presents, nor have you a tattered mat to spread on the floor when I go to your house. And still I love you so much. Don't fail to come here (meaning himself), for this is where you will receive everything. If you are sure to find God elsewhere, go there by all means. What I want is that you realize God, transcend the misery of the world and enjoy divine beatitude. Anyhow try to attain it in this life. But the Mother tells me that you will realize God without any effort if you only come here. So I insist upon your coming' As he spoke thus he actually wept.

It is needless to say Harinath also had extraordinary veneration for the Master. In the later days when he was severely suffering from various physical ailments, once he remarked

that the bliss he got in the company of the Master more than compensated for the whole lifetime of misery.

After the passing away of Sri Ramakrishna when the monastery at Baranagore was established, Harinath joined it in 1899 while he was twenty-four years of age. Nothing need be told here about the days of austerity and Tapasya of these young monks at this first monastery of the Ramakrishna Order. The great fire of spirituality that was kindled at Dakshineswar by the Master, they kept alive at Baranagore, to be handed down to the world at large for the benefit of humanity.

The Sannyasin-like love for freedom made some of these young monks feel that they must not confine themselves to one place. They must go out in the wide world depending solely on God and gather spiritual experiences from the hardships and difficulties of life. Some went out on pilgrimages, some went out for Tapasya in deeper solitude. Swami Turiyananda also left the shelter of the Baranagore Math and for years travelled on foot from one holy city to another, practising the most rigorous Sadhanas. He had often scarcely the barest necessities about him—at times not even a blanket. The severe winter of Northern India he passed with a cotton Chaddar, and for his food he had what chance might bring. He travelled through the Central Provinces and stayed for some time at Rajpur, off Dehra Dun, and it was here that an astrologer told him he would soon meet one whom he most liked. In a day or two he, to his great surprise, met Swami Vivekananda, who was accompanied by some other Gurubhais. Swami Turiyananda joined the party and practised Tapasya at Hrishikesh, the famous retreat of Sadhus, a few miles above Hardwar. After Swami Vivekananda recovered from his severe

fever which he had here, he went to Meerut and Delhi to recoup his health, and Swami Turiyananda was also one of the party. Swami Turiyananda again met Swamiji at Bombay, at Mt. Abu, when the latter was about to depart for America in 1892. Swami Turiyananda used to say that from the radiant form of Swamiji he could at once judge that he had perfected himself in Sadhana and was ready to impart to mankind the results of his experience. At Abu Swamiji told Swami Turiyananda, 'Haribhai (Swamiji used to call him by this appellation), I don't know what I have gained by austerities and spiritual practices, but this I find that from the experience of travel throughout India my heart has expanded. I feel intensely for the poor, the afflicted, the distressed people of India. Let me see if I can do anything for them.'

Sometime during this period he visited the celebrated Himalayan shrines of Kedarnath and Badri Narayan and had stayed for a period at Srinagar (Garhwal) and Uttarkashi. Talking of the days in Garhwal the Swami once said, 'I was in a continuous exalted mood. My only idea was to realize Him. I not only committed to memory eight Upanishads, but used to be absorbed in the meaning of each Mantram.' He was a master of his senses and once he sat down to meditate, external troubles could not reach the inner-sanctuary of his mind. He spoke of this later on to a Swami of the Ramakrishna Order, 'When I sit down for meditation I lock the entrances to my mind, and after that nothing external can reach there. When I unlock them, then only can the mind cognize things outside.' On another occasion to a young Sannyasin he remarked, 'Write in big characters on the doors of your mind, "No Admission"'

—and no outside disturbance shall trouble you during meditation. It is because you allow outside things to disturb you that they have access to your mind.’ During this wandering life one day he had a very interesting experience. While he was travelling from place to place on foot, the thought began to torment him that whereas every one was doing something in this world, he was living only a useless, vagrant life. He could not shake off this thought however he was trying to do that. At last it became so oppressive to him that he threw himself down under a tree. There he fell asleep and had a dream. He saw himself lying on the ground and then he saw that his body began to expand in all directions. It went on expanding and expanding till it seemed to cover the whole world. Then it occurred to him: ‘See how great you are, you are covering the whole world. Why do you think your life is useless? A grain of Truth will cover a whole world of delusion. Get up, be strong and realize the Truth. That is the greatest life.’ He awoke and jumped up and all his doubts vanished.

In some parts of his travels in the United Provinces and the Punjab he was accompanied by Swami Brahma-nanda.

During this Parivrâjaka life Swami Turiyananda heard of the phenomenal success of Swami Vivekananda in the Chicago Parliament of Religions, news of which reached the shores of India and vibrated from one end of the country to the other. At this time Swami Vivekananda was writing from America to his brother disciples to meet together and organize themselves into a band for the spread of the message of Sri Ramakrishna. At first Swami Turiyananda did not pay any heed to such an idea. His love for a life of Tapasya was too

great for him to think of anything else. At last a short while before the return of Swami Vivekananda to India, Swami Turiyananda along with Swami Brahma-nanda came back to the Ramakrishna Math, which was then transferred to Alambazar.

Swami Vivekananda gradually persuaded Swami Turiyananda to work. Swami Vivekananda had a great admiration for this brother disciple. In a letter from America Swami Vivekananda wrote in 1895, ‘Whenever I think of the wonderful renunciation of Hari, about his steadiness of intellect and forbearance, I get a new access of strength!’ Swami Turiyananda’s love for Swami Vivekananda also was unique. He would be ready to sacrifice anything for one whom Sri Ramakrishna dubbed as the leader of the party.

At the Alambazar Math Swami Turiyananda took upon himself the training of the young recruits to the Order. He began to help them in meditation and teach them the scriptures like the Gita, the Upanishads, etc. He began to take public classes in north Calcutta. In 1900 when Swami Vivekananda started for America for the second time, he persuaded Swami Turiyananda to accompany him for the American work. Swami Turiyananda being a man of meditation was averse to the life of public preaching. So Swami Vivekananda found it hard, in the beginning, to persuade him to go to America. When all arguments failed, Swami Vivekananda, it is said, put forth his arms round his Gurubhai’s neck and actually wept like a child as he uttered these words: ‘Dear Haribhai, can’t you see I have been laying down my life, inch by inch, in fulfilling this mission of my Master, till I am on the verge of death! Can you merely look on and not come to

my help by relieving me of a part of my great burden?' Swami Turiyananda was overpowered and all his hesitation gave way to the love he bore

for the leader. Swami Turiyananda agreed to go to the West however much he disliked it as a land steeped in luxury and materialism.

NOTES AND COMMENTS

FREEDOM IN EDUCATION

During the Dark Ages in Europe, the Church found it necessary to chain the minds of its sons and daughters, with the kindest of intentions and with the ostensible purpose of effecting the salvation of their souls. The common herd acquiesced, as a matter of course. For, the act of thinking is rather a tough job and what could be easier than to leave your thinking to a proxy who promises you peace on earth and peace ever afterwards. This state of affairs continued for a pretty long period; the enlightened Church, which had a monopoly of all learning, continued to grow more and more powerful and the enchained masses were getting more and more enfeebled as the years rolled on. But one thing should be said to the credit of the Medieval Christian Church: it opened its doors wide and admitted even the poorest peasant born in obscurity to the ranks of the clergy and if he manifested intelligence and virtue, he had the opportunity of rising higher and higher and becoming a Prince of the Church and may even eventually become the Pope, the ruler of Christendom and thereby occupy a position higher than that of any hereditary monarch.

'Knowledge is Power,' and it is no wonder that the Church with its monopoly of knowledge held also all the power. Kings trembled before the bishops and the Christian world, in a way, passed through that Golden Age that preceded

that evil day when our first parents ate of 'the Fruit of that Forbidden Tree, whose mortal taste brought Death into the World, and all our woe, with loss of Eden.' The tree of knowledge of good and evil was as attractive as ever and the Tempter, probably in the shape of a reprobate priest such as Luther, plucked the fruit and gave unto the common man to eat of it. Not only were the man's eyes opened, but also his chains snapped away. Secular learning grew and men found fresher and fresher delights in the old Latin and Greek classics. Emancipated man naturally began to suspect the intentions of Mother Church and began to question those very things which the Church wanted him to accept unquestioningly for the sake of saving his soul. The Greek and Roman philosophers appealed to him more and the pagan gods with their muscle and blood and intensely human passions were not unworthy objects of admiration. It is interesting to note that the reaction started in the Middle Ages has come down to the modern times and the great interest which the nations of the West took in Darwin's Theory is in all probability due more to the common man's antipathy to the orthodox teachings of the Church than to his love of science as such. With the emancipation of the mind, democracy, the rule of Demos, the common people, grew and for good or evil man cherished freedom of thought, freedom of expression and free institutions.

Nowadays, in various parts of the

world, we notice an attitude of going back to the Dark Ages. This time it is not the Church that attempts to enchain man's mind, but it is a group of men who have constituted themselves as the dictators of the destiny of the world, who, to ensure their hold over the body, mind and spirit of man, attempt to snuff out the lamp of true learning. The Medieval Church promised eternal salvation for its votaries, but the dictators of to-day at best, promise a government post and also such negative rewards, such as freedom from concentration camps. It is no wonder that the free spirits of the world rebel against this state of affairs. They will never consent to barter away their birthright of true knowledge that emancipates, for a mere mess of pottage to sustain their physical frame.

Education that does not lead to emancipation ceases to be education. The young human plant can only attain its full growth under conditions favourable to that growth. If hedged in by limitations it would certainly become stunted. The stunted shrubs in the garden cut and trimmed to please the master's eye exhibit the injustice done to the plant itself. That species of plant called commonly the 'Madras Thorn' grows to a majestic size when allowed to grow free, but when the poor plant is trimmed to make the master's hedge, its size seldom exceeds that of a fair-sized walking-stick. The destiny of the plant would have been far better, if it had not got into the hands of the gardener. When we see some of the miserable specimens of mentally stunted human beings, coming out of the hands of an unsympathetic schoolmaster, we feel that it would have been far better for the poor boy not to have attended school, to be beaten and hammered into the shape of that old fool of a schoolmaster.

SYNTHESIS OF CULTURES

When the undergraduate in the West is introduced to the history or philosophy of the East, the approach made may not in any way be different from that made to ancient Greek and Roman history and institutions. Sanskrit is to him as much a dead language as Greek or Latin, in a way more remote, for Sanskrit does not touch his own living culture to the same extent as the classical languages of the West. Again the number of students who go in for Sanskrit is but a fraction of those who go in for Greek and Latin. The general attitude prevailing in the West towards Indian culture is that it is a thing of the past, belonging more to the realm of the ancient and the picturesque and having very little connection with contemporary life. When people in the West compliment the Indian on being a spiritual person, there is an unconscious strain of sarcasm behind the compliment. Saints are usually more alert and intensely aware of their surroundings, but the average man's conception of sainthood is that the person who claims that distinction is a dreamy other-worldly individual, who can be easily duped. The political subjection of India is another factor that lends colour to the conception that the Indian on the whole is incapable of making a realistic approach to living problems. The interesting phenomenon of four hundred million people being held in subjection by a handful of Englishmen cannot be explained by the average Westerner except on the basis that the Indian is other-worldly and saintly which may be paraphrased to mean that the Indian is unaware of contemporary movements and therefore can be easily duped.

In the early days of the introduction of university education, the average undergraduate in India often had a wrong view of his own past. Indian history in

those days was more legend than history and the student on the whole believed his Western teacher and uncritically swallowed facts and theories placed before him. Indian history is yet to be written from the proper perspective; we are glad to hear that a band of leading scholars are taking up the task right earnestly. Even during the few decades of university education enough has been done to elucidate the fact that all that is vital in the living culture of contemporary Indian life, can be traced to the nation's own past and what has been received from alien cultures has provided a standard of values for measuring the past achievement of the nation. The appreciation of the nation's own culture had the effect of moving the pendulum a little more on the homewards side and the average educated Indian of to-day has developed that nationalism which undervalues other cultures.

The conditions are most favourable in India for a synthesis of Eastern and Western cultures than in any other part of the world. If the universities in this country give earnest thought to the matter they can give a new lead to the humanities and make both Eastern and Western cultures living and real to the Indian student by approaching both

with true sympathy and understanding. Let the Indian student feel that Plato and Aristotle belong to him as much as they belong to his brother in the West. Let him develop the religious toleration to understand that St. Francis of Assisi, and St. Ignatius of Loyola and other saints and mystics of Christendom trod the same path as Kabir and Tulasidas. In the realm of literature, the average Indian student confined his reading to a few English Authors. This will not do. To obtain a proper perspective of Western culture, the Indian student should read at least in translation something of Italian and French literature both of which influenced the thought-currents manifested in English literature and also a few of the Latin and Greek classics which influenced all these. To understand Eastern culture, he has to dream the dreams which inspired the poets of Iran and Araby in West Asia and Nippon and China in the East. The time has come for a new orientation and all who love India sincerely hope that the Indian student will considerably widen his outlook, manifesting in his life and thought the best that the East and West have to offer and thereby become a leading citizen in the coming World-State.

REVIEWS AND NOTICES

ITALIAN ECONOMY AND CULTURE. A STUDY IN ECONOMIC AND SOCIAL TRANSFORMATIONS. BY MONINDRA MOHAN MOULIK, D.Sc., POL. (Rome), HONORARY SECRETARY, BENGALI INSTITUTE OF SOCIOLOGY. *Published by Messrs. Chuckervertty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. Pp. 185. Price Rs. 3.*

The author who has spent four years in Italy imbibing the culture of the country and exploring its life-currents has written a very human and readable book. He takes us along the old *Via Appia* to the ruins of ancient Rome; he leads us to the enchanting *Campagna Romana* and to little fishing villages giving us glimpses of the past glory of Rome. He puts us in touch with Gabriele D'Annunzio, whom he considers to be a greater artist in life than in poetry. He introduces us to Luigi Pirandello whom he met in Rome. He comes nearer to India when he gives us an account of Giuseppe Tucci. Interwoven with these are his chapters on national economy, work and leisure of the Italians of to-day and the agricultural remaking of Italy. The printing and the general get-up of the book are very satisfactory.

A PRIMER OF MALAYALAM LITERATURE. BY SAHITYAKUSALAN, T. K. KRISHNA MENON, B.A., KUMARALAYAM, ERNAKULAM, COCHIN STATE. *Published by Messrs. B. G. Paul & Co., 12, Francis Joseph St., Madras. Pp. 89. Price 12 As.*

The author is a former Editor of the *Vidya Vinodini*, the Malayalam literary periodical, and has also several other books to his credit. The author in his prefatory note says, 'I wrote this brochure, while a college student, at the instance of the late Mr. R. C. Dutt, who wanted it for a work called the *History of Hindu Civilization under British Rule* which his son-in-law, the late Mr. P. N. Bose, Head of the Geological Department, was then writing. In this I have now made only such changes as the

lapse of time necessitated.' The book divides the entire period of growth of Malayalam into four epochs: I. Karin-Tamil 3100 B.C.—100 B.C., II, Old Malayalam 100 B.C.—A.D. 325, III. Middle Malayalam A.D. 325—A.D. 1425 and IV. Modern Malayalam A.D. 1425 onwards. Within a short compass the book provides a great deal of valuable information bringing the story from ancient times up to the present day. We do not know how far the author is correct in ascribing Kulasekhara Alwar to the first of these epochs. We also hold the same view as Mahakavi Ullur S. Parameswar Aiyar regarding the date of the last of the Perumals. On the whole the book is a very valuable contribution to a subject which is not sufficiently known outside. The value of the book is enhanced by the account which the author has given concerning Malayalis who have written works in Sanskrit.

ALLAHABAD UNIVERSITY STUDIES.
Senate House, Allahabad.

The Allahabad University has recently brought out, for its various sections, a number of valuable books on sciences and arts, which contain original contributions from some distinguished scholars of the University. They are:—(1) *P. Deussen's Interpretation of Vedanta*—by A. C. Mukerji. (2) *Memoirs of Bayazid*—by Banarsi Prasad Saxena, M.A., Ph.D. (3) *Interpretation of Treaties, Engagements and Sanads of Indian States*—by K. R. R. Sastry, M.A., M.L. (4) *Brassware Industry of Moradabad*—by Susheel Chandra Chaudhri, M.A., B.Com. The book brought out for the Hindi section contains two well-known works of Nandadas. They are *Anekarthamanjari* and *Namamala*—the former is somewhat similar to a dictionary and gives all the different meanings of a number of words; the latter is a collection of synonyms.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on 19th January, 1941.

BENARES

The thirty-ninth anniversary of the Ramakrishna Mission Home of Service was held in the Mission premises on the 18th of October 1940. Dr. Shyama Prasad Mookerjee, M.A., D.Litt., Bar-at-Law, occupied the chair. The function commenced with an opening song after which Sri Bimalanandan Prasad, the Hony. Treasurer, read the report of the activities of the Institution for the year 1939. Swami Avinashananda, Dr. S. N. Das Gupta, Mahamahopadhyaya Pandit Pramatha Nath Tarkabhusan and Pandit Ram Narayan Misra addressed the meeting. All the speakers paid high tributes to the non-sectarian spirit and the lofty ideal of service that permeated the activities of the Sevashrama. The President in his concluding speech said that he was highly pleased with the non-sectarian

spirit of the Ramakrishna Mission and the absence of any provincialism in them. Of all those great souls who toiled for the regeneration of India, Swami Vivekananda was the greatest and a complete national re-awakening was possible only on the lines chalked out by him. His activities were the fulfilment of the ideas of Sri Ramakrishna, like the activities of King Asoka, which were the fulfilment of the grand ideas of Lord Buddha. But while Asoka's messengers of peace had the political power of an emperor behind them, Swami Vivekananda had only his Brahmacharya and self-reliance to back him in his activities at home and abroad.

With a vote of thanks to the President and the speakers the meeting came to a close.

THE RAMAKRISHNA MISSION, DACCA

The activities of the Ramakrishna Mission, Dacca, during the year 1939, may be placed under the following heads:

Charitable: A total number of 13,232 patients were treated in the Homoeopathy Outdoor Dispensary conducted by the Mission. Monthly and occasional doles of rice were distributed among 30 and 238 families respectively. Cloths were given to the poor students of the Mission M. E. School and 51 pieces of blankets were distributed among some needy persons. Besides these, help in cash was rendered to some poor people. 2 dead bodies were cremated and 3 helpless patients were attended. Removal of water-hyacinth from a 'Khal' and fire relief work in a locality of the town also were undertaken by the Mission during the year under review.

Educational: 4 Free Schools—3 within the municipal area and 1 outside—are run by the Mission. About 500 students,

both boys and girls, receive education from these schools. 2 Free Libraries with a Reading-Room attached to each are conducted at two different places. The number of books issued during the year went up to 4,482. Some poor students were helped with monthly stipends, books and dress.

Missionary: A total number of 207 regular weekly classes on the Gita, the Upanishads, the Bhagavata and the teachings of Sri Ramakrishna were held and 32 occasional lectures on various topics of religious interest were organized during the year. The birthday anniversaries of the great leaders of religions were duly observed.

Present Needs: (1) Rs. 5,000/- for extending the existing land. (2) Rs. 2,500/- for purchasing books for the Libraries. (3) Rs. 2,500/- for constructing a compound wall. (4) Rs. 50,000/- for a Permanent Fund for the schools.



Swami Vivekananda