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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।”

‘Arise ! Awake ! And stop not till the Goal is reached.’

GOSPEL OF SRI RAMAKRISHNA

SREEYUT BANKIM MEETS SRI RAMAKRISHNA

Sunday, 6th December, 1884.

Sri Ramakrishna has come to the house of Sreeyut Adharlal Sen. Adhar is a Deputy Magistrate and about twenty-nine or thirty years old. He is a great devotee. The Master loves him very much.

How wonderful is the devotion of Adhar ! After the day's hard work in the office he returns home, washes his hand and mouth in a hurry, and forthwith starts for Dakshineswar to see Sri Ramakrishna. Rarely he fails to be there in the evening. He lives at Shobhabazaar. From there he hires a carriage to the temple at Dakshineswar for which he has to pay two rupees a day. His only joy is that he is able to see Sri Ramakrishna at least once in a day. But it is only on rare occasions that he can listen to him. As soon as he reaches he prostrates himself before the Master and then inquires about his health, after which he goes to see the Divine Mother

in the temple. He returns from there and takes rest on the mat spread over the floor of Sri Ramakrishna's room. The Master himself asks him to take some rest. Within a short time he falls asleep due to extreme exhaustion of his body. At about nine or ten at night he is awakened. He gets up, bows down to the Master and returns home by the same carriage.

Often Adhar invites Sri Ramakrishna to his house at Shobhabazaar. The presence of the Master invariably gives rise to rejoicing. Adhar feels extremely happy in the company of the Master and his devotees and feeds them to their satisfaction with various dainties.

One day when Sri Ramakrishna went to his house, Adhar said, ‘You did not come to my house for a long time and how gloomy it looked ! Some vile smell was, as it were, issuing out of it ! But see to-day, how bright it looks and what

a fragrance pervades it! I prayed to the Lord with all my heart to-day, and tears were rolling down my cheek.' The Master replied with wonder, 'What do you say!' and began to look at him affectionately and smile.

To-day also is an occasion for great rejoicing in the house of Adhar. The Master is full of joy and so also are the devotees. The Master will allow no other topic but that of God to be raised, and so all are happy. The devotees are present and there are also many newcomers. Adhar is a Deputy Magistrate and has invited some of his official friends. They will see Sri Ramakrishna personally and judge whether he is really a great soul.

The Master is talking with the devotees. A gentle smile plays upon his face. Adhar comes with some of his friends and sits near the Master.

Adhar (to Sri Ramakrishna, pointing to Bankim): 'Sir, he is a great scholar and an author of many books. He has come to see you. His name is Bankim.'

Sri Ramakrishna (with a smile): 'You are Bankim!¹ Well, in contemplation of whom has your body turned crooked?'

Bankim (smiling): 'Yes, sir, it is the kick of the Sahib's boot that has made me so!' (All laugh).

Sri Ramakrishna: 'Not so; the three bends that marked the person of Sri Krishna were due to His consuming love for Srimati. This is the explanation that some people give. Do you know why he looks dark and short, measuring only three cubits and a half? God appears to be dark so long as He is away from us. The sea looks blue from a distance. But go near it, take a little water up in your hands and it is no longer blue but clear as crystal. The sun appears small because it is so remote from us. Looked at from close

¹ Literally one with a crooked body.

quarters it is huge in size. If God is known in His true self, He is neither dark nor short. But such realization is a remote possibility and cannot be attained except in the state of Samadhi. Name and form exist so long as the sense of duality lasts. It is all His play. He manifests Himself in diverse forms till the dual consciousness of "you" and "I" holds sway over us.

'Sri Krishna is the Purusha (the Male Principle) and Srimati is His Shakti—the Primal Divine Energy. They are also called Purusha and Prakriti (the Female Principle). What is the significance of the Yugala Murti?² It shows that Purusha and Prakriti are inseparable. There can be no separation between them. Purusha cannot exist without Prakriti, nor can Prakriti have any being apart from Purusha. The one implies the existence of the other. Take for instance the fire and its power to burn. Fire cannot be thought of apart from its burning power, nor can its burning power be thought of in isolation from fire. Therefore, in the Yugala Murti the eyes of Sri Krishna are fixed on Srimati and those of Srimati on Sri Krishna. The fair complexion of Srimati resembles the lightning, and so Sri Krishna puts on a yellow garb. Sri Krishna appears like a dark blue cloud in complexion, and so the cloth that Srimati wears is dyed in that colour, and she adorns her body with sapphires. Srimati puts on anklets, and Sri Krishna also does the same. All these point to the fact that there is perfect resemblance between Purusha and Prakriti, both internally and externally.'

The Master stops, and the friends of Adhar including Bankim and others begin to talk slowly amongst themselves in English.

² The images of Sri Krishna and Srimati presented as a couple.

Sri Ramakrishna (with a smile, to Bankim and others): 'Well, what are you talking about in English?' (All laugh).

Adhar: 'Yes, revered sir, they are talking about the interpretation you have given of the image of Sri Krishna.'

Sri Ramakrishna (with a smile, to all): 'I am reminded of a story and cannot help laughing. Let me narrate it to you. A barber once went out to shave people. Now, while shaving a gentleman he inadvertently inflicted a slight injury on him at which the gentleman shouted out, "Damn." The barber did not know the meaning of the word "Damn." He was upset and throwing the razor and other implements on the ground, and with his sleeves drawn up, he challenged the gentleman to divulge the meaning of the term. The gentleman said, "Well, my good fellow, don't be disturbed, go on with your shaving, it does not mean anything serious; but shave me a little carefully." But the barber wouldn't let go the thing so easily. He said, "If the word does not mean anything wrong then I am so, my father is so and all my forefathers are so. But if it is otherwise, then you are damned, your father is damned and all your fourteen generations are so. (All laugh). And not only once but a hundred times so." (All laugh loudly).

The laughter subsides and Bankim starts the talk again.

Bankim: 'Well, sir, why don't you preach?'

Sri Ramakrishna (with a smile): 'You talk of preaching! These are words of conceit. Man is an insignificant being. The Lord who has created the sun and the moon and has manifested this universe will take upon Himself the task of preaching too. Is it an easy thing to preach? Preaching

in its true sense is not possible unless one has attained the vision of God and received the commandment from Him. Of course, who can prevent one from preaching? You may go on talking glibly even without any commission from God. People will listen to you for a while and then forget everything. It may stir up a temporary sensation but nothing more! So long as you talk, people will applaud you saying, "Oh, how beautifully he speaks!" But as soon as you stop there will be no trace left behind of anything!

'The milk in the pan puffs up so long as there is fire under it. But the puffing ceases as soon as you remove the fire from under the pan.

'Moreover, one should accumulate power through spiritual practices. No preaching can be done effectively without it. The man who acts otherwise becomes ridiculous like one who, having nowhere to lay his own head on, proposes to offer shelter to others.

'In that part of the country there is a tank called Haldar-pukur. Every day some people used to throw dirt round its sides. Others called the offenders names, but there was no end to the practice. At last the matter was reported to the Government. They put up a notice there with the words "Commit no nuisance here; offenders will be prosecuted." See the wonder of it, the nuisance stopped altogether and there was no trouble afterwards. It was an order from the Government and all must abide by it.

'Similarly, if God appears before you and commissions you to preach, only then you can do so. Your teaching, then, will be a real source of enlightenment to the people. Otherwise, who will listen to you?'

With rapt attention all listen to the Master.

THE SEED WORD

BY SWAMI TURIYANANDA

As the future growth and development of a tree, the manifestation of its fruits and flowers lie dormant in the seed, in the same way the word which helps to arouse in the aspirant the power of spiritual development leading to his attainment of the supreme good is the seed mystic word. A great man has sung :—

‘O my mind, knowest thou not the work of cultivation;

This precious human soil which would have yielded gold to cultivation remains fallow.

Plant the seed given by the Guru and water it with the water of devotion;

And if thou, O my mind, canst do it alone, why not take Ramprasad with thee?

Hedge it round with the name of Kali, the crop will not be stolen;

It is the strong fence of Kali with loose hair, which the King of Death dare not approach.’

The human soil, the seed given by the Guru, the planting of the seed, wetting it with the water of devotion, hedging it round with the name of Kali, —dedication of even the self by spiritual exercises of this nature—these are the hints. The Master used to say, ‘Why not take Ramprasad with you,’ means forgetting the self even—the notion that ‘I am Ramprasad or so and so.’ The finale of spiritual endeavour is to get completely merged in Him. The different gods and goddesses are only the manifested forms of the different powers of that Indivisible Existence-Intelligence-Bliss, bearing different names and manifesting them-

selves in various forms to fulfil the longings of the devotees. So why should not the seed words be different? You will find detailed account of it in the Tantras.

The entire Hindu religious system rests upon the Vedas alone; so no dogma or faith, that is to say, no Purana or Tantra, is non-Vedic. Each of these is founded on the Vedas. Only the seers have explained them differently and have formulated different kinds of spiritual discipline so that the aspirants may the more easily understand them. The writers of the Shastras claim that the topics they deal with are to be found in the Vedas themselves. We shall no doubt do an injustice if without having read all the Vedas we say that these are not in them. When all words are derived from the Omkara, what doubt can there be then that all the seed words are born of Omkara? I have heard that the Anâhata sound (sound which is said to be perceived in very deep meditation and which is not due to any outside causes such as an object striking another) can be heard; the seed word too is seen in luminous characters and is also sometimes heard. I don’t know if the seed word gets merged in Omkara. But I have heard that the mystic formula and the deity are non-different. The mystic formula is, as it were, the support of the deity’s body. There can be no final solution of these matters by mere questioning. It demands spiritual discipline and comes in the course of time by the grace of the Guru. As the Master used to say: ‘One does not get intoxicated by merely shouting ‘Hemp,

hemp!" The hemp has to be fetched, washed, pounded and then drunk before one gets inebriated.' Then make merry shouting victory to Kali. The Shastras say that it is not good to be given to argumentation. Of course, a few questions can be asked for the sake of understanding; but all questions cease as one proceeds with spiritual exercises. It is impossible that questions will stop without spiritual exercises.

As queries arise from within, so all doubts also vanish within when the

truth is realized through spiritual practices. This is said to be the attainment of peace or rest. He alone feels who gains it through the grace of God. Otherwise none can ever attain that state by asking questions—this is the conclusion of the Shastras. 'This Atman cannot be gained by much study'—this and hundred other statements from the Shastras are the proof. Be up and doing; the grace of God is sure to descend. Then you will enjoy bliss alone.

THE HOME OF ALL BLISS*

O Lord, what else in life is sweet,
 If like a bee I cannot sip
 The honey of Thy lotus-feet?
 Of what avail is wealth untold,
 If having this one still forgets
 That greater treasure Thou dost hold?

I cannot bear an infant's glance,
 If in his tender face I find
 No likeness to Thy countenance.
 Fie on this moon! It were but night,
 If those clear beams could not reveal
 The glory of Thy clearer light!
 Even chaste love appears dull ore,
 If in that purest gold is set
 No diamond from Thy priceless store!

O Lord, whenever through mistake
 I doubt Thee, in my soul I feel
 The venom of some deadly snake!
 What shall I tell Thee, more than this?
 Thou art my heart's most precious jewel,
 Thou art the home of all my bliss!

**Translated from a Bengali Song by JOHN MOFFITT,*

PROBLEMS OF HARMONY

To define is to settle the exact limits. The Infinite is boundless, endless. Defining the Infinite is, therefore, a contradiction in terms. God transcends space and time; He is also immanent in space and time. In Him contraries meet and stand synthesized into a grand harmony. He is greater than the greatest and at the same time smaller than the smallest. Storm and thunder, violent earthquakes and terrific cataclysms reveal one aspect of God; the gentle zephyr that blows over a flowery meadow reveals another aspect. He is the One, yet He is the Many. He is the Seed Immutable, the cause of the unfolding of all the worlds; He is also the mighty world-destroying Time, which becomes manifested for the purpose of infolding the worlds. He is the Life of all life and He is also Death, the great destroyer. The scriptures declare that He is the Ancient One, the Teacher of all teachers; yet we know that the newest philosophy has its source in Him. Residing in the hearts of all beings, He is nearer than the nearest; yet standing apart in His own glory, He is farther than the farthest. His voice is heard in the silence and solitude of the desert; He is also present in the turmoil and rush of life. Renunciation and life-struggle are but the reverse and obverse of the same coin. 'I am immortality and also death; being and non-being am I, O Arjuna,' says the Lord. We address our prayers and call on Him to lead us from non-being to being, from darkness to light, and from death to immortality.

* * *

He is both non-being and being, darkness and light, death and immortality. Why then should we prefer one to the

other? The reason for this, probably lies in the fact that non-being, darkness and death are already with us and we yearn for the opposites so that we may realize the fullness which is God. Once we realize the fullness, we may 'hug the form of Death and dance in Destruction's dance.'

Who dares misery love,
And hug the form of Death,
Dance in Destruction's dance,
To him the Mother comes.

—Swami Vivekananda

'Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, ever-balanced, free from (the thought of) getting and keeping, and established in the Self,' says the Lord. Freedom lies in rising above the pairs of opposites, and in attaining the balanced state of mind that is not affected by heat and cold, joy and grief, action and inaction, attachment and aversion. This appears to be the central teaching of all forms of Yoga. What are the characteristics of the free man? 'Content with what comes to him without effort, unaffected by the pairs of opposites, free from envy, even-minded in success and failure, though acting, he is not bound.' Freedom is the goal of life and the attainment of freedom demands a moral and intellectual discipline that would help the individual to harmonize differences. Nature seeks harmony. Water, we say, finds its own level. The river that rises in the lofty mountain peak flows through smiling valleys and rice-fields and ultimately reaches the sea. The mountain and the sea stand harmonized by the river. The breeze that blows humming

over the tree-tops harmonizes a high-pressure region in the atmosphere with a low-pressure region. Charity that flows from the rich to the poor is a blessing to both, the giver and the recipient. The rich and the poor, the aristocrat and the base-born, the learned and the illiterate, youth and old age, all have their place in the scheme of things. Each needs the other and finds its fullness in what appears to be diametrically opposed to itself. We hear a great deal nowadays about the equality of the sexes. If we think a little deeply we shall find that man and woman are not equal, nor are they unequal. Each is the complement of the other and that is why man finds his fulfilment in woman and woman finds hers in man. Night finds its fulfilment in day and day in night. Sunshine and gloom, winter and summer are complementary; each finds its fulfilment in the other.

* * *

Mystics and philosophers have attempted to express the inexpressible by saying 'not this, not this.' Even the term 'infinite' is a negative term, it negates finiteness. 'Eternal' negates finite duration of time. Our mind is capable of conceiving a limited extent of space and a limited extent of time. It is like the frog in the old story, the frog whose whole range of locomotion was limited by the confines of an old well. The mystic is the more fortunate frog that had hopped to the sea-side and back perchance a few times. As a result of its peregrinations, it had caught some glimpses of the sea. If it had chosen to make the sea its permanent home, it may not have returned to tell its tale. The very fact that it returned to its friend in the well shows that it knows the limitations of the well and has also a vision of the limitless sea. The only way in which the mystic frog can convey its new im-

pression to its non-mystic friend may be by negating the limited. The limitless may be conceived as a negation of the limited. Can it not also be conceived as including the limited and yet surpassing it? Is it not possible to see that every drop of water in the old well has at some time or other formed part of the limitless sea? If the mystic frog were to grow a little more philosophical, will it not include the part in the whole and communicate a fuller view to its friend by making an affirmation and a negation or by making two affirmations? Its answer might have been 'this and yet not this' or 'this and much more than this.' In the course of evolution the human mind has learnt to perceive things by setting up limits and perceiving differences. The term signifying mind in some languages is etymologically connected with the root denoting measure. To know is to measure. Human logic lays emphasis on the differences of contraries, and human history is the record of battles fought for the maintenance of tribal, racial and national frontiers. The hunter assigns to himself a tract of forest and does not suffer another man's trespassing into it. The walls of a rich man's pleasure-garden are also the walls of his prison. He not only shuts out the world but also shuts himself out of the world. This is 'mine' and this is 'not mine,' are the first conceptions which arise in the undeveloped mind in its attempt to grasp the facts around it. Finite facts can be grasped easily by noticing their peculiarities, their differences. The foot-rule, the pound-weight and the stop-watch are excellent instruments for comparing two limited quantities. But can they be used to measure the infinite and the eternal? Likewise, can the logic of finite facts be used as a measure of the infinite glories of God? If contraries meet in Him, it is evident that the

mode of apprehending Him is to be sought for elsewhere.

The circle has often been used as a symbol of perfection, for the vertical and the horizontal, the right end and the left end, the top and the bottom and all the points of the compass stand harmonized in it. In this planet of ours the North Pole and the South Pole are farthest apart, they are literally poles asunder. Yet they combine into the axis around which the earth spins. The fact that contraries are not mutually opposed, but can be combined together to make a whole infinitely richer than the two seemingly opposed elements has been perceived more by the artist than by the man of science. The scientist with his measuring rod attempts to comprehend the unity amidst diversity. He reduces quality to a mere function of quantity. With his delicate instruments he can minutely measure wave-lengths and frequencies of vibration. He examines the seven colours of the spectrum; to his eyes they represent differing wave-lengths, differing frequencies of vibration of the same light energy. Music to the mathematician has only a quantitative appeal. The varying notes of music are to him differing frequencies of vibration based upon differing wave-lengths. The harmony of two notes is to him a mere arithmetical ratio. Science progresses by closer and closer analysis. Light is conceived as an electromagnetic disturbance. In an advanced stage, the scientist discovers that light energy, electrical energy, magnetic energy, heat energy and mechanical energy are all different forms of the same energy. Even the distinction between matter and energy ceases to be, when matter is conceived as built up of electrons and protons, centres of energy or waves in the ether, whatever the scientist might choose to call them. The scientist having arrived at the last

possible stage of analysis proclaims that he has explained the riddle of the universe. Now let us consider for a moment the working of the artist's mind. He sees light and shade and notices their distinctive characteristics. To him shade is not a mere negation of light. The difference between them is not merely quantitative. He knows that each standing by itself means very little, but he recognizes the possibility of bringing them together to produce a whole of far greater value than the parts. He harmonizes light and shade and produces a picture that delights our eye. Each part has not lost its individuality, its inherent value. At the same time each part has contributed to the making of a whole of far greater value. The artist again knows the value of each tint, its qualitative difference from other tints. The patches of colours he places upon the canvas at various positions in varying degrees of intensity combine together to make a beautiful picture, a masterpiece, an immortal work of art. The individual tint, while conserving all its inherent value, contributes its quota to the making of a whole of infinitely greater value. The musician knows the worth of each individual musical note. By combining them he produces a symphony of inestimable value. His rhythms interweave sounds with intervals of silence. The poet has the whole gamut of human emotions to work upon. He builds out of them immortal dramas, epics, and lyrics. In the productions of the artists we notice how greater values can be created by harmonizing lesser values. We also notice how the fleeting can be made into the permanent, how mortality can be raised to immortality. With the insight of the artist, shall we not pray to God, the Master-Artist to lead us from being

and non-being to the Truth that harmonizes being with non-being, from darkness and light, to the Beauty that harmonizes darkness and light, from death and immortality to the Perfection that harmonizes death and immortality?

* * *

It is true that we have to rise from non-being to being to appreciate and evaluate the harmony of non-being and being. Likewise we have to rise from darkness to light to understand the harmony of darkness and light and we should also rise from death to immortality to live in that state of perfection that harmonizes death and immortality. The principle of harmony supplies us with a new organon, a new tool of thought to understand the workings of the infinite mind of God and the order prevailing in His universe. Art appears to open up new vistas of thought, new portals of understanding. The apparent dualism of Creator and creature may not be resolved into the barren monism of denying the one or the other. Non-dualism harmonizes the Creator and creature into a whole of infinitely greater value. Brahman, the Absolute has no parts. The Creator is Brahman, the creature is also Brahman. The Spirit is Brahman, matter is also Brahman. The sentient, the conscious is Brahman; the insentient, the unconscious is also Brahman. The static, the unchanging is Brahman; the dynamic, the ever-changing is also Brahman. Being is Brahman, becoming is also Brahman. In the light of the Shruti, meditation such as this forms the path of the aspirant and also the goal that he has to reach. In highly symbolical language, the Vedic seers have revealed to us the results of their meditations. Their teachings are diffi-

cult of comprehension, except to scholars who are prepared to spend a lifetime studying the commentaries. The average student yearns for something simpler, something easier of comprehension and applicable to life and its ordinary problems. This need has been fulfilled by the life and teachings of Sri Ramakrishna, the great prophet of harmony. Every little act of his and all his teachings illustrate the principle of harmony. He harmonized the life of a true Sannyasin with the life of a true householder, a most wonderful achievement in itself. The ordinary aspirant on the path enters into these two stages successively. Having completed the duties of the householder, he embraces Sannyasa. Here is a person who successfully practised the two ideals simultaneously. Ever dwelling in the silent bliss of Samadhi he combined with it the active ministry of communicating to eager listeners the fruits of his profound meditations. Himself a scion of the highest caste, he took upon himself to clean the lavatory of a low-born man. He, the best of teachers always spoke of himself as a learner and conducted himself accordingly. The sacred and secular were not kept by him in two watertight compartments. The sacred became the secular when he fed the image of the Divine Mother with his own hands and placed on the head of the holy image flowers with which he had previously touched various parts of his own body. The secular became the sacred, when he offered worship at the feet of his own wife. He had the simplicity of a child but learned pandits and profound scholars sought his advice. He exhibited his contempt for possessions when he refused a large sum of money offered to him by a merchant, but at the same time we find him insisting upon getting his

proper share of the food-offerings made to the Deity. The rich as well as the poor saw in him a true comrade who could sympathize with them and understand their true difficulties. The sages, mentioned in the old religious legends, were as a rule misogynists, but here is a man whom women regarded as one of themselves. We stand in amazement and ask ourselves the question: Is this person man or God? Men had different opinions regarding him. Various religionists saw in him their own ideals; scholars versed in Vedanta philosophy saw in him the Brahma-Jnani in whom God and man stand harmonized. He himself declared to his beloved disciple that Rama and Krishna have become Ramakrishna, also adding 'not in your Vedantic sense.'

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Turning to his teachings we find a wonderful catholicity and universality of outlook. Spiritual truths and practices which were considered as different and incompatible stand harmonized by the realizations of this supreme artist of the religious life. The worship of the One, the Absolute, is shown to be quite compatible with the worship of the Many, the various divine manifestations. The impersonal and the personal, the Nirguna and the Saguna, the Nirâkâra and the Sâkâra are shown as complementaries. The worship of God as pure Spirit is shown to be quite compatible with the worship of man by kind and loving service. The emotional life of Bhakti, the path of devotion is harmonized with the intellectual life of Jnana, the path of knowledge. He speaks of God as Father and also as Mother. Dvaita, dualism, Vishishtadvaita, qualified non-dualism, and Advaita, non-dualism, are held by him not as distinct warring

creeds but as parts of one undivided whole. Shaivism, Vaishnavism and Shaktism coalesce into one religion by his religious experience which also lends new light to Islam and Christianity. He and his disciples after him insist on preserving the individuality of each creed. Let a Christian be a better Christian and a Muslim a better Muslim, seems to be the burden of their teachings. The necessity of maintaining careful accounts and marketing intelligently is considered to be as much a religious duty as retiring into solitude and practising a life of contemplation. The gospel of Sri Ramakrishna, thus lays down the principles for the realization of a whole and complete life. It is no wonder that the active West and the contemplative East are equally attracted by this life and these teachings.

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Let us now turn our attention to the application of the principle of harmony to other pursuits in life. 'The education of the whole man' is one of the important topics that at present engages the attention of prominent educationists in the West. Some of their writings exhibit a poverty of conception. Attention is centred round the mind and body of man; the soul figures as a sort of a moral director, as the active agent behind that aspect of mind known as conation. The Over-soul that pervades all individual souls has no place at all. In spite of these deficiencies the thoughts propounded and the forms of discipline recommended are original and if accepted cannot but have very far-reaching effects. The educator of the present day pays attention only to the mind and that too to the cognitive aspect of it; the affective and conative aspects are treated as subsidiary. The train-

ing of the body is left to the physical instructor, who is often the drill-sergeant, the soul is cared for by the parson or priest and is often left uncared for. *Mens sana in corpore sano* 'a sound mind in a sound body' is often exhibited in the walls of gymnasiums and school-halls, but no one ever questions why splendid specimens of manhood which often figure with success in playing-fields are usually found associated with extremely moderate brain powers. The existing system of education both in the West and in the East—where teachers are proud to follow second-hand ideals imported from the West—is at its best a mere patchwork. At its worst, it is a regular anarchy in which soul, mind and body instead of working harmoniously rebel against one another. To conceive the training of man as an organic whole and to bring in order where there is chaos are in themselves very difficult tasks, which require very sound thought and application. We made our humble contribution to this pressing national and international problem in a previous issue of this journal (March, 1940), under the caption 'The Application of the Vedantic Ideal to Educational Problems.' We discussed there the ancient Greek ideals of education which aimed at the harmonious development of mind and body and the Ancient Hindu ideal of Yoga which gave the foremost place to the development of the spiritual side of man. We also dwelt a little on the possibility of harmonizing the Greek and the Hindu ideals. The subject is, of course, very vast and we could not do justice to it within the limited space that was available. The technique recommended by the promoters of the new ideal in education demands also a new class of teachers. The post-war world may give more thought to this matter

and formulate the principles for the education of the whole man. Among the products of the present system we often see fractional men who snarl at each other like street-dogs and restlessly run about like monkeys. The new education should develop sober men who would harmoniously co-operate for the progress of the world as a whole and who would remind us of the following noble words of the greatest of English poets: 'What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!'

* * *

Self-assertion with its emphasis upon rights and privileges and self-denial with equal emphasis on duties and obligations are two of the cardinal principles of life. The excess of either will lead to ruin. To establish a harmony between faith, duty, obedience and obligation on the one side and reason, liberty, privilege and personal conviction on the other requires constant alertness guided by a cultivated and well-balanced mind. The egoistic and altruistic impulses are both too precious to be suppressed or killed. The problem is to harmonize them. The men who have developed their intellect at the cost of their moral nature develop Asuric tendencies and become a real menace to society and to the world. Those that have developed the emotional side which lack the guidance of a robust intellect and strong will fall an easy prey to the aggressor in the political, economic and other spheres of life. Again, when differing cultures and thought-currents assail a nation, as is the case in contemporary India, the necessity arises for working them out into a harmo-

nious whole. Many valuable suggestions for the working out of such a synthesis are to be found in the valuable papers contributed to the January (1941) Number of this journal by Prof. Akshaya Kumar Banerjee and Mr. Eliot C. Clark. Prof. Banerjee has clearly shown how spiritual idealism can promote social justice and bring about peace, harmony and unity in human society. Mr. Clark's thesis lays down the lines of approach along which the East and the West can progress towards the common goal of humanity. Man as a social being can realize the fullness of life only in a well-ordered harmoniously working society.

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As an individual also man maintains his physical, mental, moral and spiritual health by his capacity to harmonize conflicting forces. Disease, intellectual perversity, moral turpitude and spiritual inanity are the

results of conflicts; they can be cured only by solving the conflicts and re-establishing conditions of harmony. Love between two persons is essentially a state of harmony in which each enriches the personality of the other. Hatred and discord on the other hand impoverish the personality of the persons concerned. The highest bliss is attained when the individual soul attains to a state of complete harmony with the universal soul. The science that lays down the paths to the realization of such a consummation is known as Yoga. Swami Vivekananda's books on Karma-Yoga, Bhakti-Yoga, Raja-Yoga and Jnana-Yoga deal exhaustively with the subject. Yoga is the science of harmony *par excellence*. The study and practice of Yoga will help the aspirant towards a harmonious development of body, mind and spirit and will help him to live a fuller and richer life in harmony with his surroundings.

The more we grow in love and virtue and holiness, the more we see love and virtue and holiness outside. All condemnation of others really condemns ourselves. Adjust the microcosm (which is in your power to do) and the macrocosm will adjust itself for you. It is like the *hydrostatic paradox*, one drop of water can balance the universe. We cannot see outside what we are not inside. The universe is to us what the huge engine is to the miniature engine; an indication of any error in the tiny engine leads us to imagine trouble in the huge one.

SWAMI VIVEKANANDA AND YOUNG INDIA

BY SIR SARVAPALLI RADHAKRISHNAN

[The present article is from the shorthand reports of the speech delivered by Sir S. Radhakrishnan, presiding over a public meeting in Calcutta in connection with the seventy-eighth birthday anniversary of Swami Vivekananda.—Ed.]

I wish to make a special appeal to-day to the message of Swami Vivekananda so far as young India is concerned. I wish to pay my tribute to his great spiritual services and to what he stood for, so that modern India and young India may understand him and his message.

I was a student in the early years of this century, a student in high school and college classes. Then we used to read Swami Vivekananda's speeches and letters which were then passing from hand to hand in manuscript form, and they used to stir us a great deal and make us feel proud of our ancient culture that though our externals were broken down the spirit of our country is there and is everlastingly real. That was the message which we gathered from his speeches and writings when I was a young student. My life has been cast with young students since then.

In the second decade of this century our students took to the writings of Rabindranath Tagore. He got the Nobel Prize in that decade and we used to read with avidity and enthusiasm the writings of Rabindranath Tagore.

In the third decade we passed on and we looked to the writings of Mahatma Gandhi, to his *Young India* and the stirring message to our sense of patriotism couched in his writings and in his life.

To-day in the fourth decade my young friends are poring over Marx and Lenin,

and they are the writings most popular so far as young men are concerned.

You see, in the first three decades Swami Vivekananda, Rabindranath Tagore and Mahatma Gandhi, all these were rooted in what you call the spiritual soil of this great land; and our great political leaders, Aurobindo Ghosh and Bala Gangadhar Tilak were people who had a firm faith in the greatness of Indian culture and at the same time were great patriots and great reformers. That is what they were. But to-day we can see a growing tendency among our young men and women to think that all those things are out of date, that they have betrayed us and that we should turn to copying another kind of civilization. We may possess Indian bodies but we must borrow other souls to inhabit them. That seems to be the growing tendency to-day. I should like to ask you whether you are so much satisfied with the high-pressure machine civilization that has led us to this appalling tragedy in which three continents are involved and other continents are likely to be engulfed. I am asking you to consider whether a civilization such as ours to-day has not outreached itself; whether a civilization like this where man is able to ride the air and swim the seas but has to cover his face and hide underground, a civilization where young people from the beginning, from their nurseries and kindergarten, are taught to develop a

spirit of hatred, whether a civilization where women cry out from the depth of their hearts, 'Blessed is the womb that is bare and blessed the breast which never gave a suck,' whether a civilization that has landed us in this kind of crisis and catastrophe can be regarded as fundamentally sound and worth copying by us. That is the question which I wish to put to you. I want you to ask yourselves whether this civilization that has brought the world to the present position is fundamentally sound, propping itself on foundations which can be regarded as just and righteous. Whenever you talk of civilization it is no use your talking of economic arrangements, political forms, scientific technique and equipment. Civilization is a movement of the spirit. And you ask what is the spiritual essence, what is the nerve principle, that vital spark which has made all this civilization thrive.

It was represented to us that modern civilization, of which Britain is the greatest representative, can be symbolized by the ballot-box, the cricket bat, the authorized version of the Holy Bible and the limited liability company. These are the four principles. We have our political democracy, we have the appearances of great sportsmanship, we have also the appearances of being truly religious people. But it is a civilization which centres round banks, factories, corporations, companies and enterprises of individual men who want to make themselves wealthy and luxurious at the expense and degradation of many people. That is what civilization actually stands for. We talk about religion. Can you show one single instance where religious and national aspirations were in clash, and where national aspirations were surrendered to religious aspirations? Can you show me one single instance where you put religion as the first thing in

the first place, and politics, economics, etc. in the second place? Well, I tell you that civilization, though it may be seemingly religious, though it may have the authorized version of the Holy Bible as one of its pillars, is essentially a secular one, is essentially a materialistic one. So if this is civilization, if it is secular and its outlook ultimately materialistic, where man finds himself dressed with brief little authority, plays all these tricks which have brought us to this condition, you must ask whether it is not necessary to bring about a different kind of civilization which does not rest on mere secularism, which dethrones materialism and where profit motive gives place to what you consider service of fellow men.

Is it not time for you to get back to a civilization where the principles are more just and sound than the civilization which we are so eager to copy in our anxiety to make ourselves popular and important?

The question is 'What is man?' Is he a crawling earthworm? Or, is he the most cunning of all animals, or is he an economic being controlled by the laws of supply and demand, or is he, as Swami Vivekananda said, an 'Atman,' a universal spirit? However dense, however obstinate, however depraved a human being may be, there is that essential divine spark in him that can never be surrendered. Are there not moments in each one of your lives which redeem you from the actual commonplace existence, moments when you feel you do not walk on solid earth but float in thin air, moments when life seems as still as death, moments when you are in communion with fundamental spiritual reality, when indeed life and death seem merely but two shadows? Is it not a fact that each one of us is able at some time or other of his life to feel the triteness, the unworthy pettiness of the

pleasures of life and possessions of the earth, and feel there are certain eternal values which are permanent, which cannot be superseded by the passing insanities of this world? If Swami Vivekananda stood out for such a kind of doctrine, if he has made an appeal to us to realize that a human being is not to be regarded as an earthworm, or an economic being, or a political creature, but that he has an inner citadel, a sanctuary of his soul which cannot be penetrated by anything external, and that inner sanctuary of his will have to be preserved against attacks of economics and politics, is he not standing up for spiritual equality for the whole of humanity? That is the gospel for which Swami Vivekananda has stood up that has saved India until the present moment, and that is the gospel to which we have been disloyal. If we are where we are, it is not because we have clung to our ideals, but it is because we have not been sufficiently loyal to the great ideals which have come down to us.

One speaker spoke of the way in which for him and for the whole of the Indian people God takes shape in ordinary human beings. There is nothing higher than humanity. But so far as we are concerned, a human individual is a lamp of spirit on earth, the most concrete living embodiment of spirit. We do not know the transcendental spirit. If you want to know, however, the spirit incarnated, you have to meet a brother man, a man who requires most assistance from you, not the man who is hale and healthy, but one who is poor, who is afflicted and who is in distressed circumstances. This is the appeal of every great saint so far as human service is concerned. That is the appeal

which you have to stand for. There are people who say we are contemplative and that we are not sufficiently practical. But that must be regarded as something which is not corroborated by any of our great writings or lives of great personalities. You cannot think of more dynamic personalities in this country than those religious geniuses who have stirred us to incarnate the high ideals of spirit. Buddha, Shankara and the Gitaacharya, all these are people who not only dwelt on mountain heights but returned to the service of ordinary men, came back to the plane of history. If moments of contemplation are necessary to make us firm in this attitude, moments of action are equally necessary to put those ideals to practical service. By standing up for the great ideals of Hindu religion, the great ideals which alone can save humanity, by standing up for them, Swami Vivekananda tried to lead humanity to a nobler and better path than that which it found itself in.

Two speakers have emphasized that whatever may be your social programme, whatever revolutions you may bring about in the economic and political world, unless you have the dynamic inspiration of religion you will never succeed in this enterprise. Even if you are radically minded, ask yourself the question whether you are going to reduce human beings to mere political or social creatures, or would you give him some inner sanctity which nothing outward can touch? If you really believe in the divine spark in man, do not for a moment hesitate to accept the great tradition which has come to us of which Swami Vivekananda was the greatest exponent.

APPLIED RAMAKRISHNA

BY PROF. DR. BENOY KUMAR SARKAR

(Concluded from the previous issue)

THE VALUATION OF CREATIVITIES

While asking you to make an inventory of the leading men of Bihar and Bengal and their creativities I have made no distinction between profession and profession or occupation and occupation, in regard to the creative values. I have proceeded on the assumption that distinguished leaders are to be found in every walk of life and that all are to be treated as creative. One may easily challenge my orientations and question the validity of this standpoint. Is it possible, it may be asked, to treat the administrator, the lawyer or the medical practitioner as creative in the same sense as the novelist, the painter, the scientific researcher, the technical or industrial inventor, the philosopher and so forth? Is it proper to maintain that the creative values of the scientist, the discoverer, or the industrial expert are of the same rank as those of the capitalist or employer who exploits the technical or other intelligentsia with a dole or a pittance? It may be questioned, likewise, if the ordinary school or college teacher is as creative as the man who is making investigations in the arts or sciences, conducting researches in philosophy, history, etc. or the story-writer, the painter, the poet and the dramatist?

Who can assert that the political agitator who consecrates his life to the enfranchisement of the people, the labour organizer who is bent upon raising the standard of living of the working classes, the social reformer who is

fighting for the establishment of equality between the races, the classes and the castes, the religious missionary who is carrying from home to home the message of the dignity of man and of brotherhood in interhuman relations,—these embodiments of creative disequilibrium, and apostles of liberty, progress and revolution,—are but of the same worth and significance as the administrator, the judge, the lawyer, the banker, the factory magnate, the professor and the medical practitioner, all well fed and well groomed persons absorbed in the vested interests and addicted to the *status quo*?

And finally, who is prepared to vouch that the plans, projects or movements initiated by the official heads of industrial, commercial or banking establishments, government services, educational institutions etc. are their own creations, i.e. have come out of their own brains and that their subordinates, lieutenants, private secretaries, literary assistants, clerks, *mistris*, research committees or technical laboratories have not had the lion's share—although without recognition and adequate financial remuneration,—in the planning and execution of the ideas for which the bosses get the credit in public life?

These fine distinctions in valuation have been consciously ignored by me in connection with my present discussion. I have tried simply to emphasize, in the first place, that no matter what be the profession or occupation, Bengal like Bihar possesses a number of distinguished personalities who are usually

known as leaders of the country, political, industrial, cultural and social. In the second place, it has been brought home that among such persons the majority are, from the view-point of rupees-annas-pies, very modest and humble, i.e. poor. And if some of them do not happen to be poor at the moment of consideration they were poor while they were in their teens and even thirties. Many of them were charity-boys at school and college. They worked their way up with stipends or contributions in meals or fees. And further, the ancestors of the rich and distinguished men of to-day during the previous two generations were in very many instances much poorer. They were clerks, peasants and petty shop-keepers or artisans.

Poverty can therefore be no excuse for pessimism, despondency and inactivity. It is the poor that have conquered in the past and it is the poor that bid fair to conquer in the present. My futurism declares the prospects of world-conquest by the poor. This is the positive conclusion to which factual, pragmatic and statistical scientists are invited to apply their investigations.

THE ZONES OF POVERTY

Let me be perfectly clear and definite in my pronouncement. Bengali ideals and culture to-day are not being governed by the millionaire of the modern capitalistic *bourgeois* type, by the feudalistic zemindari aristocracy, or by the higher rungs of the administrative bureaucracy, although certain members of these groups are often in evidence through newspapers and public functions. The men and women who have conquered the hearts and heads of the Bengali people, who have been rendering Bengal and Bengali culture a world force, and by whom the Bengali people are slowly but steadily being

lifted to the level of a power among the powers of mankind are mainly the *adhpetā khawa* (half-mealer), non-income-tax-paying, poverty-stricken people, the children of clerks, peasants and artisans, born and bred in mud hovels and under leaking thatched roofs.

Perhaps you are suspecting that I am a believer in the 'blessings' of poverty, and hold a brief for the present order of inequalities, economic and political. Nothing is farther from my attitude. I am not waxing eloquent on poverty's sweet uses. It does not belong to my science or art to sing of poverty. I do not consider poverty to be a blessing. Poverty is by all means a curse and the poor man is not a blessed creature. There is nothing to be proud of or glorify in poverty. The despotism of the richer classes will have to be combated in every way. What I have been stressing all this time is that poverty is a tremendous social fact and a fact that cannot be overlooked. Perhaps it is an eternal fact. At any rate, it is a universal fact of the human world. But at the same time it so happens that creativeness or creativity is very widely distributed in the zones of poverty. The majority of the creative personalities of mankind, of men and women who generate the streams of evolutive disequilibrium in arts and sciences, industry and politics, social order and economic structure are to be found among the economically poorer specimens of humanity. It is this statistical fact to which I have been inviting your attention all this time. And this is an historical fact as well.

Statistical and historical data about this social fact have been indicated or rather hinted at about Bihar and Bengal. The subject is extensive enough for voluminous scientific researches. You will find similar statistical and historical data in every part of

India as well as in the world-famous zones of wealth and prosperity like England, France, Germany, America and other regions. It is a universal phenomenon. Perhaps one should call it a tragedy or paradox of civilization or 'cost of progress' that creativity or the spirituality of creativeness should be intimately associated with poverty or relative doses of poverty. Not every poor man indeed is creative. Nor, again, is every creative man poor. But a very significant proportion of the creatively spiritual or spiritually creative personalities of mankind here and there and everywhere has been found to be flourishing among the poorer classes, in the poverty-zones. The children of unknown persons, of men and women without means have turned out to be world-conquerors in more than one sense. The immediate future of Bengal, India, the world, entire mankind, belongs therefore to the poor man. It is the poor that are expected to conquer and govern the world.

PROGRESS THROUGH PARIAH CREATIVITIES

It is an almost universally valid proposition that the superior or Brahmin of to-day has very often grown out of or is blended with the inferior or *pariah* biological stocks of yesterday. And this enables me to state that the unknown, the lower, the inferior, the depressed, and the *pariah* of to-day is tending to grow into the renowned, the higher, the superior, the Brahmin of to-morrow. In other words, the world is being considerably created and conquered all the time by the *pariah*. It is to the *pariah*, therefore, that the future of mankind belongs in substantial measure and this not only from the standpoint of culture, i.e. social values, but also from that of flesh and blood.

As I am talking so emphatically of

the creative role of the *pariah* in the societies of the world there is every danger of my being misunderstood. People might suspect that perhaps I wish that *pariahdom* should be nursed by the society. Let me, therefore, declare in so many words that the social condition of the *pariah*, the inferior race, caste, community or class is not an enviable one whether in East or West. We may recall the status of the Roman Catholics in Great Britain down to 1829 and that of the Jews in Russia, Central Europe and the U.S.A. down to our own times. The Indian *pariah* is of course a byword,—and a world-notorious byword. The war against *pariahdom* of all varieties and degrees both in East and West, in other words, the war against ethnocentrism or Brahmanocracy in science and politics as well as culture is one of the first desiderata of a new world-planning in my sentiments as well as scientific researches. The abolition of all sorts of race-prejudices, social privileges and inequalities based on ethnic considerations, and distinctions between Occidental and Oriental peoples on the one hand, and the establishment of race-equality, class-equality and caste-equality in interhuman or social relations, on the other, are two of the fundamental planks in my scheme for national and international reconstruction.¹

But in the meantime, it is impossible to overlook or ignore race-inequalities, race-prejudices, ethnic chauvinism, the doctrine of race-superiority, inferiority complex, ethnocentrism, Brahmanocracy, etc. as positive facts of the world-order in all regions and in all ages. We have seen before that poverty is likewise a social fact of universal and eternal dimensions. It is, therefore,

¹ B. K. Sarkar: *The Sociology of Races, Cultures and Human Progress* (Berlin, 1922 ; Calcutta, 1939).

simply as a fact of world-history and as a solid reality of cultural progress that I maintain that the *pariah*, the inferior, the non-Brahmin, like the economically poor, has in many instances in every country furnished the flesh and blood of the alleged superiors or Brahmins. It is proven that the alleged *varna*-superiority, physico-physiognomic superiority of the Brahmin is a myth. The so-called higher castes are not very often higher than the alleged inferior castes in flesh and blood. The *pariah's* biological contributions to the make-up of the non-*pariah* and his flesh and blood contacts with the Brahmin are incontestable realities. Both biologically as well as sociologically and not merely sociologically, the *pariah* creativities are some of the greatest facts of universal culture or world-progress. The racial 'distances' between the 'socially' lower and the 'socially' higher are not as wide and deep as imagined by both. All the same, the social *pariahdom* is like poverty to be combated and annihilated by every possible means in every region.

PRAGMATIC PATHS OF PROGRESS

There is a kind of religion or philosophy which teaches us to cultivate patience, more patience, still more patience. Entire life is to be spent in patience in order that some relief may come in the next life. 'You are poor or unlucky or miserable or depressed to-day,' it says, 'but pray and pray and pray so that in the next life you may taste a little bit of wealth, position or dignity.' The Christian does not believe that man is reborn. He has therefore no next life, but he believes in the other world. This kind of philosophy counsels him that in the existence after death, whatever it be, in Heaven the poor man, the unfortunate man is going to have a reward. Then there is another type of mentality. It says, 'You are a poor

man or a *pariah* to-day because you did some wrong in a past life. Therefore try to do something good now so that hereafter you may be born prosperous or superior or perhaps may not be born at all.'

I do not object to any of these philosophies, religions or mentalities. Mankind is exceedingly varied in intelligence, emotions, and aptitudes. The distresses, miseries and troubles of men and women are likewise extremely diverse. So philosophies of all sorts must each have a justification, as serving some particular objects and meeting some special needs. These philosophies, calculated as they are to render relief to suffering individuals, perhaps have succeeded and even now succeed in offering consolation and strength to thousand and one persons. I am happy that some sort of antidote to or compensation for poverty, humiliation, worry and distress can after all be found in such ideologies.

But so far as I am concerned my personality cannot get relief from such philosophies. I am an admirer of the poet Robert Browning, and I consider some of his messages to be fraught with wonderful idealism, nay, constructive energism. And yet it is difficult for me to swallow his spiritual recipe which says,

On the earth the broken arcs,

In the heavens a perfect round !

According to Browning the arcs, i.e. the spheres, globes or round objects may be seen to be scattered all about us in broken parts, fragments, crooked particles and so forth. But if one looks to the sky one finds no crookedness, no sharp-edged angularities, no uneven and rough particles. Everything in the sky is round, whole, integral, smooth and perfect. The moral: Tolerate all the angularities of the here below, because in sooth everything up above is sym-

metrical, spherical and round. It is in such a mood that one is advised to believe that 'All is well on Earth' because 'God is in his Heaven.' My philosophy is not of this type. God may be in his Heaven for all that we know. It is only a hearsay. But the reality is the troubles, the dirt, the squalor, the poverty, disease, meannesses, crotchinesses, and thousand other physical and social angularities or miseries of life. They require to be removed, abolished, redressed or straightened here and now. One cannot get any consolation because the sky is a perfect sphere, blue, healthy, bright, while this earth is nothing but mud hovels broken up with holes and infested with bugs and scorpions, or touch-me-nots, anti-Oriental Immigration Acts, Brahmanocracy, Nordic superiority, 'white man's burden.' All these iniquities and injustices, all these 'broken arcs' must have to be polished off our earthly earth. And all this has to be accomplished not in a future life, not in an existence after death, not after an eventual rebirth but in this very life while we are still alive. The prosperity, happiness, social dignity, etc. of the 'perfect round' have to be delivered to mankind right here and in this very life.

My message about the world-conquests by the poor does not want anybody to gaze into the skies or look up to Heaven for the enjoyment of prosperity. The poor is already governing the world-culture as a matter of fact, as we have seen. It is in this world and not in the next that his creativeness is opening up new vistas for men and women. Similarly, my message about the creative role of the *pariah* does not necessitate a prayer to God for redress in some next life or other world. The *pariah* has been demonstrated to be one of the

creators of the Brahmin in this very life and on this very earth. These messages of hope are based on the most solid and positive foundations. My Applied Ramakrishna does not rest on vague hallucinations and dreams about infinite voids. It has its moorings in the actual struggles and achievements of the human beings of flesh and blood. The conquests by the poor and the *pariah* are pragmatic realities. The dimensions of these conquests are perhaps not wide and extensive and at times too minute to be perceptible. But the pragmatic paths of progress that are being perpetually trodden are unmistakably clear. They remain to-day as yesterday to be widened, straightened and smoothened for fresh conquests by the teeming millions of the poor and the *pariah*.

THE SOCIOLOGY OF ACADEMIC FAILURES

I shall now talk of the unfortunates and the miserables in other spheres. You send your boys and girls to schools and colleges and you are shocked if they fail in examinations. Academic failure certainly is a misery. Not everybody who is going to schools and colleges is likely to be an academic success. But my orientations to the passed and plucked are rather peculiar. I believe that schools and colleges, no matter whether they are in India, Europe or America, are not the only laboratories for trying the mettle of young people, for testing their worth, and for examining their values. As in other sociologies or social philosophies, in the sociology of academic failures also my position is anything but conventional.

Regrettably enough, in India if we get plucked in a school examination, our future seems blocked. Yet I want to invite your attention to the fact that some of the most prominent men of business in India have come from the plucked classes. Examine their academic

worth and find out what their school qualifications were. Not many of the most prominent men of Bengal in other lines were successes by the school test, by the University standard. They managed somehow to get the pass marks and very many of them were failures. Therefore, in my Applied Ramakrishna I do not try to ignore the 'broken arcs,' the failures of life. Rather, I accept them as stubborn facts. But I am pragmatically convinced of other facts at the same time. One may be a failure at school or college, but one can still achieve a great success in another field. People do not realize this and therefore parents as well as young men are naturally very pessimistic.

There are to-day in India many lines of activity which were unknown thirty-five years ago. People are now making money even as gymnasts, i.e. as experts in physical culture. There are some fifteen hundred secondary schools in Bengal, each of which needs a professor in physical culture, and the time is coming when every secondary school will have to be provided with a trained teacher for military exercises. One may have been a failure in English language, geometry, history, and so forth. But if one has developed strong muscles one's future is likely to be assured.

I may next speak of journalism. The press is a tremendous creative and spiritual force in India to-day. India's journalism is not only a profession but it is a power that has won recognition throughout the world. About 1905 journalism, as we understand it to-day, was practically non-existent in India. Look to the biography of the journalists. Some of them are the greatest patriots and profoundest re-makers of India. What are their academic qualifications? Not everybody is an M.A., not everybody is a Matric even. Yet many of them have developed qualifications,

intellectual and moral, such as no schools and colleges and University degrees could supply.

Take the business career. You generally believe that in modern times Bengalis, nay, Indians have been becoming poorer. Facts, however, are quite otherwise. The number of lines that have grown during the last thirty-five years or so in commerce and industry is remarkable. We did not know at the time of the *Swadeshi* revolution (1905) the names of many of these businesses. But we find to-day mills, factories, machine-shops, banks, insurance companies, export and import offices, transport concerns, mining enterprises and so forth. These establishments and institutions in different places in the districts of Bengal, Bihar and other parts of India have been creating new and unheard-of jobs. Therefore, one may be likely to be a failure in certain lines, but that does not mean that one is bound to be a failure in all lines.

I shall now speak of music. There was a time when music was supposed to be the luxury of the rich. But already there are several hundred men and women in Calcutta who are making a living by giving private lessons in music. Music has grown into a career and a respectable profession. Whether you are a boy or girl, you may fail in the Matriculation examination, but if somehow you have your ears and voice developed and fingers trained, you are already laying the foundations of a career for yourself.

Every human being is a bundle of many personalities, a complex of fifty different human beings, so to say, i.e. in every person you have so many different characteristics, aptitudes, potentialities, orientations. You may fail in five different lines but there are still forty-five other lines in your personality

by which you can be a success. But this success you are likely to achieve not in heaven, not in another life, but in this life, first, as a money-making animal, and, in the second place, as a

person who deserves respect. This, then, is another item of verification in my Applied Ramakrishna as the gospel of hope and conquests for suffering mankind.

THE PSYCHOLOGY OF UPASANA

BY PRABHAKARA TRIVEDI, M.A., SASTRY

I suppose that one of the fundamental characteristics of the human mind, as distinguished from that of the animal, is that while the latter appears to be perfectly satisfied with the present, the former often crosses its narrow boundaries and is never content without linking the present with the past and the future. In Shelley's words the most important thing about our mental life is that 'we look before and after.' This special feature of the human mind—the curiosity to know more than what is actually presented to us—has, in fact, been responsible for the entire growth of human civilization.

Man began as a worshipper of Nature, but, thanks to this inquisitive character of his intellect, he has now reached a stage where he claims to have become the master of Nature and has actually enhanced his comforts and luxuries a thousandfold through the agency of science. But, paradoxical though it may appear, the tremendous triumph of science is accompanied by an equally great failure in so far as science no longer remains to be merely a means of enhancing human comforts, but has become, at the same time, a terrible weapon of destruction. The question, therefore, arises whether human control over Nature, expressing itself in the fastest aeroplanes, the most complicated armaments of modern warfare, and the like, is the only standard of

civilization, and if so, whether civilization is worth the dignity it usually enjoys.

The most important aspect of civilization, it would appear, in the light of these considerations, is the one leading to the best conceptions of morality and religion in so far as the latter can render life immensely happier even in the scientifically backward societies, while their total absence may lead to perpetual fear and misery, as abundantly exemplified by the modern war, even with the best gifts of science we can boast of. For, power misused leads to the worst of results imaginable and morality and religion, unfettered by the social and political brick walls of caste, creed and nation etc. are the only things that can prevent power from being misused and encourage a better employment of the same.

The secret of this tremendous efficacy of religion (from which morality cannot ultimately be separated) to render individual and social life more peaceful and happy, constitutes, however, from a certain standpoint, also its weakest point. It gives solace and courage to the individual in his trying days by promising a life even beyond the grave and by guaranteeing an ultimate triumph of righteousness over the forces of evil. It tends, further, to keep social relations smoother by recognizing values higher than the mundane ones, an as-

piration for which on the part of any individual, whatever his or her position otherwise, need hardly come into conflict with another's.

But just these good points in religion give rise to a set of questions which have so far baffled all human attempts at their final settlement, and there is every reason to doubt whether any answer to them, one way or the other, will ever carry a universal conviction with it. Is there another side to the mysterious veil of death? If so, what may be its character, and how are we to know it? What guarantee is there that the forces of goodness will ultimately conquer those of evil? Is there any supernatural power such as God? If so, is He always conscious of all the strifes and miseries of humanity and the rest of the living order? Is He pleased with one set of actions and displeased with another? What set of actions does really please Him? And what exactly can be the consequences of His pleasure and displeasure? How can we best behave in this world and to what effect? What, in short, is the significance of life and existence? These are some of the questions, an absolutely sure answer to which would, I believe, satisfy us more than any other gain on the surface of the earth. But the most important as these questions are, the most difficult have they proved for human intellect to handle. As the history of philosophy has abundantly shown, the ultimate postulates of religion can neither be proved nor disproved on rational grounds.

Now, howsoever great the failure or success of metaphysics in this connection, and whatever its final verdict on these questions, the psychologist, at any rate, can safely avoid them and undertake to perform an humbler task. As his enquiries belong to the empirical level, the questions he sets himself to

answer are: Are there any persons who have unshaken faith in the fundamental postulates of religion? Do they follow any practical course calculated to realize the *summum bonum* of life as promised by religion? If so, how far and in what respect does this particular course of life affect their personality as a whole? How far does Upasana, in other words, influence the physical, mental and temperamental aspects of the religious aspirant? I believe that the first two of the foregoing set of questions can easily be answered in the affirmative. We shall consequently proceed with the enquiry embodied in the last question.

Now, the first thing to note about the religious aspirant, the would-be mystic, is that he is not led to follow any such course of life because he is philosophically convinced of the validity of its aims and the genuineness of its utility. Philosophical conviction may accompany or follow it and when it does so, it may well intensify his efforts. But it may even be totally absent. What goads him on to his path is an inexplicable inner urge—it is the play of his Samskaras, to express it in Indian terminology. Psychologically, it is precedent to, and decidedly more powerful than the philosophical conviction, if he has any. We all see people suffering and dying before our eyes. Some of us also seek to philosophize over it. But suffering and death delivered their real message only to the Great Buddha, and with such a tremendous force that it left an immortal effect on the entire history of human civilization.

When the mystic, whatever the cause or causes that led him on to this path, is sufficiently advanced, the most perceptible thing about him is that he acquires a very sweet personality, at any rate, by far the sweeter than what he possessed before. We shall now

attempt to make a psychological analysis of the circumstances that favour the mystic in making this valuable acquisition.

In his arduous journey to self-realization (or God-realization) the mystic claims, at certain stages, to have some supernormal experiences which, whatever their objective validity, fill him with a sort of celestial joy of the highest intensity. It is quite open for us, outsiders, to condemn all such experiences as illusions, delusions and so on and so forth. But it may well be suggested that, under any circumstance, there is nothing unreasonable in admitting the occurrence of such subjective experiences, unless we have positive proof to show that all such claims are initiated simply by a desire to command respect from the public. It is evidently beyond the scope of this short paper to discuss the objective validity of any such supernormal experiences. But we contend that from the psychological standpoint even an illusion is as important an experience as a case of valid cognition in so far as the former, unless it be cancelled, commands the same emotional reactions as the latter. We take it, therefore, that mystic experiences, even if they lack any objective counterpart, are psychologically as genuine as any other and that there is nothing unusual in the mystic being left with a consequent joy and mental peace which are entirely his own.

Before we proceed to analyse this situation further, it may be observed that though the mystic usually believes in a benevolent personal God, he may attain the joy just referred to even without so doing. For, just as we enter the region of the mind deeper and deeper, the more we forget our body,—i.e. to the extent to which all bodily disturbances stop, we enter, as it were, the region of the pure effulgent

self and experience its eternal bliss and grandeur more intensely—the more successful we are in keeping the mind at perfect rest.

Yada pancha'vatishtante, jnanani
manasa saha,
Buddhischa na vicheshtate, tam
ahuh paramam gatim,
Tam yogam iti manyante sthiram
indriya—dharanam
(Katha Up. II. iii. 10-11).

And this need not imply a belief in a personal God. (This is what is technically known as Nirguna-Upasana).

This joy of the mystic, it need hardly be pointed out, is unlike anything that can be shared on the ordinary plane of consciousness. Because of its absolute purity and the height of its intensity, it leaves a deeper and more lasting impression on the mystic's mind than what the object-dependent pleasures assigned to our lot can do. And a repetition of these impressions results, in the long run, in the constant inner joy and mental peace which is so prominently reflected on the mystic's face.

We hope, it will now be agreed that because of this peculiar inner joy, the mystic may even be said to be 'emotionally satisfied' on a plane higher than that of ours. This statement seems to require a word of explanation. It is a well-known fact that at different stages in our life, we feel a craving, as it were, for certain things which, in a very restricted sense, may even be designated as the 'demands of the flesh.' Loving parents, obedient wife, healthy, good-looking and well-behaved children, position in society, name and fame and a host of such other things are the objects of such demands at different stages in life. These demands, when legitimately met and in a fair proportion, substantially contribute to our happiness and then alone we may be said to be emotionally satisfied.

To be 'emotionally satisfied' it is not necessary, however, that in every case each and every one of such demands should be met. For, though it would appear that all the objects just referred to and dozens more are necessary to make us completely happy, the fact is that, except in very few cases, our interest in each one of them is not equally distributed so that some one or the other of them is sure to get predominance over the rest. And the logic of the situation remaining the same, they get consciously or unconsciously, arranged as it were, in point of their importance. This becomes specially apparent when a clash between two conflicting interests of one and the same individual takes place. The hierarchy of the objects of our desire, of course, differs substantially in its constitution or arrangement from individual to individual, so much so that what enjoys the first place with one individual may be degraded to a very low level by another. Sri Ramachandra, for example, exiled his wife—the proverbially ideal Hindu wife Sita—merely because of the murmuring of a poor citizen of Ayodhya. King Edward the VIII, (or the Duke of Windsor, as he is now called) gave up on the other hand, the biggest empire on the surface of the earth to-day in preference to his wife.

What, however, we intend to drive at in this connection is the fact that sometimes any one or two of such objects of our desire get such a disproportionate predominance over the rest that the latter appear as negligible in comparison with the former, and they sometimes even lose their entire claim over the individual's attention. A very prominent scientist of our country (Sir P. C. Ray), for instance, is reported, as an explanation of his celibacy, to have said, 'My one wife

is Chemistry; and I cannot love two wives.' In such cases the happiness or otherwise of the individual depends almost entirely upon his success or failure in realizing the object in which his entire interest is invested.

Now this is exactly the case with the mystic. His very decision to set out in the most arduous, solitary and endless journey of Upasana already implies that he has fully recognized some value or values higher than the mundane ones and that he is determined to realize the former to the utter disregard, if necessary, of the entire set of the latter class. Worldly gain or loss, therefore, does not carry much weight for him. On the other hand, if at certain stages of his journey he is fortunate enough to get some assurance of his nearing the destination, he is naturally filled with an overpowering joy, the unique character of which has actually been referred to. The mystic, in this sense, is therefore, 'emotionally satisfied,' and he is satisfied on a higher plane in so far as the object of his undivided love is so sublime and absolutely free from the conflicts and the wear and tear to which all the rest on the empirical level is necessarily subjected. The mystic, of course, must have proceeded a long way before the 'demands of the flesh' lose their entire hold on his mind. But it is just on this stage that he is the object of our psychological study.

Now, it is a psychological commonplace that one who is emotionally satisfied is by far more polite in his manners than those who fall in the opposite group. The mystic, consequently, is by far more polite—though his politeness is diametrically opposed to the artificial one—than the people of the common run. Moreover, the mystic's approach to the Absolute is, in a sense, more emotional than intellectual. This naturally softens his heart to the effect that he

comes to have a genuine sympathy for the entire living order. This is exactly what accounts for the milky heart of the mystics and the saints which is so prominently exemplified in their lives.

Thus the perfect mental peace and constant inner joy—which some supernormal experiences as indications of his nearing the destination yield him,—playing on his face, uncommon politeness in his manners, because of his emotional satisfaction on a higher plane, and a genuine sympathy for one and all, combine together to endow the mystic with the sweetest personality one can imagine.

We have touched so far only the temperamental aspect of the mystic's personality as influenced by Upasana. But the other aspects of his personality, the physical and intellectual ones, it must now be added, are by no means less influenced.

If proper diet, healthy surrounding, good sanitary sense, and the regularity of habits be some of the most important factors that contribute to good health, the mystic, of all other persons, must naturally possess a very healthy physique. But besides these, he has in this connection certain important advantages over the common man.

It is established beyond doubt that emotions have very pronounced effect on our body and mind, so much so that if they are violent and sudden, they may prove, as Srimat Kuvalayananda has convincingly shown, even deadly. And even when they are not so powerful, 'they may so affect the nervous system that some disease may appear as a consequence' (*Asanas* p. 40). In short, emotions like anger, fear, love and hatred etc., 'through the degeneration of the nervous system, and also of the ductless glands, prove to be a serious disturbance to the health of the human body' (*Ibid.* p. 40). The mystic, of

all other persons, being perfectly free from all such disturbing factors, enjoys a peace of mind which is so beneficial to the physical health. Besides, all emotions, as the same author rightly observes, are not injurious. 'Joy and happiness, kept within proper limits, are of great help in building a healthy nervous system. Devotion to the Lord, or in fact to any principle of life that ensures mental peace, enables a person to maintain healthy and stable nerves' (*Ibid.* p. 417). It will now be found that such factors which exercise a healthy influence on the nervous system naturally fall to the lot of the mystic. Thus the absence of all the disturbing factors like the emotions of anger, fear and love etc., coupled with the presence of those which exercise a healthy influence on the body, ensure the best of physical health to the mystic.

We can now afford to give but a very brief consideration to the questions whether Upasana exercises any influence, favourable or otherwise, even on the intellectual aspect of the mystic's personality. First of all it is to be noted that the religious aspirant—the mystic—is also one amongst us, an individual among other individuals, and does not claim to belong to any higher order of being. As such, he shares, to begin with, all the peculiarities of mind, body and temperament that go to constitute a personality. If, as a majority of psychologists holds, we are born with the differences in our own intellectual capacity—as also with the different physical constitutions—the mystic can be no exception to it. But whatever the differences in our natural gifts, there is undoubtedly, in each and every case, considerable scope both for improvement and degeneration. And one does not know where the limits for these can be set.

Now, if Upasana is no substitute for

study and information, nor are the latter the same thing as the intellect. For less educated and less informed persons may be more intelligent than those who are better informed. If intellect, therefore, is but a clear vision of the mind which can see things further ahead, and can probe deeper into problems called intellectual, then it can very safely be laid down that there is absolutely nothing in Upasana that can block or weaken this vision and that there is much in it that can clear and strengthen the same in so far as, as we have already seen, Upasana ensures the best of physical and temperamental health and as such frees the mystic from all the physical and emotional disturbances—the killing anxieties and worries, which influence the mind so adversely.

This is, however, a very moderate statement of things. Personally speaking, I go further and believe with William James that some of the mystic experiences result in what he calls the 'intellectual illumination' of the mystic. (*The Varieties of Religious Experiences*). If that be so, a very significant fact, namely, that all the masterpieces of some of our vernaculars—particularly Hindi and Marathi—were brought out by the mystics—Tulasidasa and Suradasa, Jnaneshvara and Tukarama—can well be accounted for.

Though the virtues and acquisitions of the mystic, as briefly brought out in the preceding pages, are of real value in themselves, from the mystic's standpoint, it must clearly be borne in mind, they are but by-products—his real object of achievement being by far the highest and the noblest thing that human mind has ever been able to conceive. If, therefore, we refrained ourselves from saying anything definitely about the latter, it is simply because it falls outside the scope of the present paper, and further, because that is the only course open to us as mere on-lookers.

We shall now conclude this article with a very brief reference to the important question: Is the mystic unfit for other walks of life? We think that, in a certain case, he is. For, he may have conscientious objection to some professions or walks of life and may be disinterested in most of the rest for reasons afore-said. But if, on the other hand, he happens to interest himself in some nobler task like the acquisition and propagation of knowledge and hundred and one ways of social service and the rest, he is decidedly better fitted by virtue of his physical, mental and temperamental health and the ideal of disinterested service that he must in that case cherish.

THE LIVING PAST

BY ELIOT C. CLARK

Spirit projects itself so that it may become aware of itself. The formless manifests as form; the idea and its expression are inseparable.

Art is an intermediary; the revelation of the invisible by means of the visible. Its function is to elevate the consciousness so that it may become attuned to its Source. The sense is but a mode or instrument of awareness; art is thus a means of concentration and realization; the form but the mode of revealing the formless. Sense is not denied but purified, forming the miraculous bridge from the sensuous to the supersensuous. The 'I' or the perceiving consciousness and the object of perception unite in oneness; the ego becomes absorbed in its Source.

Art is a means of revelation; the finite symbol of the infinite; the particular representation of the universal. Ritual and formal worship is a mode of awakening. To deny the image is to deny the witness. The idol comes to life in the consciousness of the beholder. Apart from the witness it has no meaning.

Only so can the great art of the past be rejuvenated and reborn; not in archaeological evaluation or abstract æsthetics; not in historical retrospect or erudite judgement but in living realization, the unitary meeting of the material form and the formless spirit. This direct perception born in the crucible of experience, releases consciousness from the boundaries of form, and frees itself in formlessness.

Art and life are one. Like all modes of manifestation its expression may lead to liberation or bondage. We rise by the same instruments by means of which

we fall. This is not to deny the mode or the intermediary, which would be but to deny the Source from which it rises.

It is in the separation of the modes of realization that modern civilization has lost its integral unity. Each specialization dwells within the prison of its own limitations. Power is divorced from co-operation; science separated from spirit; philosophy lives in its own abstraction; religion is incarcerated in the ruins of the temple; art is blinded by appearance. Spirit denies its habitation; the body the spirit; the realization its sense; the sense its Source. The superimposition of idea has created the boundaries of its own determination. Released from the fetters of the ego, freedom springs forth from its Source spontaneously.

All forms of expression are born from the formless, art but a means of bringing forth that which is indwelling, the intuitive radiation of the ineffable Presence, the joyful ebullition of its own Spirit.

Art is a universal language. Although choosing the individual as its vehicle of expression its significance is registered by its response, the image of its own self. Without appreciation art perishes. It is germinated from the unformed aspiration, the quickening of life, the desire of realization, the instinctive endeavour to know the Self. The advent of great individuals as such is the culmination of a cycle rather than its inception, the flower of the tree which has given it bloom. Its germination ceases when it is taken for granted and neglected, the roots of its Source unwatered and unsung.

Not merely by ordination can art be engendered, not by political proclamation or the vanity of possession, not by the exclusiveness or the aggrandizement of the cultured few. Art is communion, its sanctuary the soul; its fuel the divine fire. Somewhere between heaven and earth its cradle, the empyrean of the free, the ineffable land of heart's desire. So only does it meet in union.

Has it vanished then from earth that the worshipper can no longer see the image? Is the shrine without its God? Has the incense lost its meaning? Is will to power its own reward or the abyss of its own illusion? Are fields but

tilled for cannon fodder, the flowers forgotten?

For shame that children of earth have not remembered Heaven, herded in servility of hatred born.

Only in faith will the idol come to life; not in indolent credulity, but in the living verity of its creator; not the servile worship of the hidden God but in His revelation.

From the timelessness of the eternal silence the illumined Presence speaks again. The voice of the past becomes the present.

'Om I will remember, that which was done, remember.'

GEOGRAPHICAL INTERPRETATION OF THE ACTIVITIES OF GAUDA.

BY DR. DEBENDRA CHANDRA DAS GUPTA, M.A., ED.D. (Calif.)

[The archaic spellings found in the authorities quoted as well as other peculiarities are retained in accordance with the expressed desire of the writer.—Ed.]

Gauda, the famous city, the capital of Bengal, for over two millenniums, under the Hindu and the Moslem kings met with an irrevocable catastrophe in the year 1575 A.D. in the shape of a terrible plague which converted the city of palaces practically into a lonely desert. Slowly but surely, its decline followed till it became a name in history.

The term Gauda originally signified 'territory,' but it later on came to mean a capital city. This is evident from Kalhana Mishra's *Raja Tarangini*, where we are told that Jayapida, the exiled king of Cashmere, gave away to his father-in-law the five Gaudas or pieces of territories. An extract bearing upon the point is given below. 'He (Jayapida) showed there his valour by defeating, even without preparation, the

five Gauda chiefs, and by making his father-in-law their sovereign.'¹

Mr. H. Blochmann substantially sustains the same thesis. According to him Lakhnnavati was so called after the name of Lakhman Sen, a king of Bengal and its adjacent territories, more accurately a part of Bengal.² Târanâtha, a Tibetan authority on the history of Buddhism in Bengal, also upholds the same opinion. According to him Gauda meant a territory. From Târanâtha we learn that Bindusara, the son of Chandra Gupta, was born in the Gauda country comprising the modern north Bengal which

¹ Kalhana Mishra: *Raja Tarangini* tr. by Dr. Stein, vol. I. p. 163.

² H. Blochmann: *Contributions to the Geography and History of Bengal* p. 3.

was evidently under the dominion of Chandra Gupta.³

The authorities as to the identity and existence of Gauda are very conflicting. Târanâtha who had plenty of opportunity of studying the original documents believes in the existence of Gauda before the Christian era, and he is supported by Monahan. Another authority, Mr. McCrindle brings it down chronologically. He quotes Ptolemy to justify the opinion that there was a station at the confluence of the Mahâ-nandâ and the Ganges; but there was no city of the name of Gauda. 'Well, then, Kalindi is found to be a name applied to an arm of the Ganges which communicates with the Mahânandâ, and which surrounds on the north the large island formed by the Mahânandâ and Ganges, where once stood the famous city of Gauda or Gaur, now in ruins. Gauda was not in existence in Ptolemy's time, but there may have been there a station with which if not with the river itself the indication of the table would agree.'⁴ These authorities while differing as to the identity, do not differ as to the existence of Gauda: Gauda was there, no matter whether an island, city or a country.

Fantastically enough one great authority, Colebrooke, traces the origin of the term 'Gauda' to Gur or molasses—a commodity which, by the by, is produced in abundance in Bengal. The whole of this relevant passage may be inserted here. 'Gaur, the ancient name of the capital of Bengal, and of the province itself, is apparently derived from Gur, which, both in the ancient and modern languages of India, signifies raw sugar. From the Sanskrit term for manufactured sugar (Sharkara) are derived

Persian, Greek, Latin, and modern European names of the cane and its produce. Even the Arabic term may be also deduced from Sanskrit word (Khand), which bears the same signification.'⁵

In subsequent history Gauda assumed different names—Lakhnawati, Jannatabad (abode of paradise), Fatehabad, Husainabad, and Nusratabad. Although, as previously noted, historians like Târanâtha referred to the pre-Christian existence of Gauda, we have no authentic date of its origin or name of its founder. The Muhammadan historian Ghulam Husain Salim refers to one Sangaldip from Koochbehar as the founder of the city. 'The city of Lakhnauti, which in past times was the capital of Bengal, was founded by Sangaldib. . . . Towards the end of his reign, a person named Sangaldib emerging from the environs of Kuch, which adjoins the limits of Bengal, brought to his subjection, first the countries of Bengal and Behar, and then fighting against Kedar became victorious, and building the city of Lakhnauti, made it his capital.'⁶

James Rennell identifies Gauda with the Gangia Regia of Ptolemy and believes in the existence of pre-Christian Gauda. 'Gour, called also Lucknouti, the ancient capital of Bengal and supposed to be the Gangia regia of Ptolemy, stood on the left bank of the Ganges, It was the capital of Bengal 730 years before Christ.'⁷

The site of the city of Gauda was exceptionally favourable from the strategic, and economic point of view. It was situated on the deltaic land of

⁵ Colebrooke: *Remarks on the Husbandry and Internal Commerce of Bengal* p. 126.

⁶ Ghulam Husain Salim: *A History of Bengal* tr. by Maulavi Abdu Salam pp. 24-25.

⁷ James Rennell: *Map of Hindoostan* p. 55.

³ F. J. Monahan: *Early History of Bengal* pp. 24-25.

⁴ J. W. McCrindle: *Ancient India as Described by Ptolemy* p. 215.

the Mahânandâ and the Ganges and it was within the reach of the region beyond through a network of tributary rivers. From the strategic standpoint, it was very favourable to the task of defending Bengal and Bihar. From the hygienic standpoint, it was not equally fortunate, as the sewage of the city was dumped into the marshy land on the east of the city. The marshy land in question is discussed as Chhatiâpatiâ in *Âin-i-Akbari* also known as Kallak Sayâ.⁸ This gradually made the city more and more unhealthy till it was totally deserted in 1575 A.D. owing to the outbreak of the epidemic.

Commenting on the site of Gauda Rennell says, 'The situation of Gour was highly convenient for the capital of Bengal and Behar, as united under one government being nearly central with respect to the populous parts of those provinces; and nearer the junction of the principal rivers that compose that extraordinary inland navigation, for which those provinces are famed; and moreover, secured by the Ganges and other rivers, on the only quarter from which Bengal has any cause for apprehension.'⁹ Another authority Mr. Hamilton entertains almost precisely the same opinion.¹⁰

From the date of its foundation down to the year 1203 A.D. when Bukhtyar Khiliji conquered Bengal, the commercial connection between the capital city and its hinterland was maintained through boats; and after Bukhtyar assumed the insignia of royalty under the title of Ghyasuddin, he constructed two main roads connecting his capital Gauda with Dîwkot in the east and Lakhan-or in the

west. These facts are related in the *Nasiri-i-Tabakat*. From the same authoritative source we learn that in the thirteenth century the regions lying on the west of the Ganges were called Râl in which there was the important city of Lakhan-or; and in the eastern region of the Ganges, the territory of Barind where was also the city of Dîwkot. In order to insure the security of Gauda against the inundation of the Ganges the Sultan constructed two embankments, the one connecting the capital with Lakhan-or and the other with Dîwkot. This served the double purpose of protecting the capital against inundation and of facilitating the passage from the hinterland to the capital. 'The territory of Lakhanawati has two wings on either side of the river Gang. The western side they call Râl (Rârh), and the city of Lakhan-or lies on that side; and the eastern side they call Barind (Barindah), and the city of Dîw-Kot is on that side. From Lakhanawati to the gate of the city of Lakhan-or, on the one side, and, as far as Dîw-Kot, on the other side he, Sultan Ghyas-Ud-Din, 'Iwaz [caused] an embankment [to be] constructed, extending about ten days' Journey, for this reason, that, in the rainy season, the whole of that tract becomes inundated, and that route is filled with mud-swamps and morass; and, if it were not for these dykes, it would be impossible [for people] to carry out their intentions, or reach various structures and inhabited places except by means of boats. From this time through the construction of those embankments, the route was opened up to the people at large.'¹¹

It is quite evident that Ghyasuddin built the highways referred to above

⁸ H. Blochmann: *Contributions to the Geography and History of Bengal* p. 5.

⁹ James Rennell: *Map of Hindoostan* p. 56.

¹⁰ Walter Hamilton: *Geographical Statistical and Historical Description of Hindoostan* vol. I, p. 229.

¹¹ Maulana Minhaj-ud-Din, Abu-umr-i-Usman: *Tabâkat-i-Nasiri*, tr. by Major H. Raverty, pp. 584-585.

only when he felt his position, from the military standpoint, thoroughly secured. His Hindu predecessors were thoroughly alive to the difficulties experienced by the citizens of the capital as well as by the people inhabiting the hinterland from want of communication connecting those regions to the capital; but they did not build these highways for military reasons. To use a modern phraseology, they followed the doctrine of 'safety first.' The prudent strategic considerations overbore the considerations of economy. When Sultan Ghyasuddin was the ruler of Bengal the whole of northern India was a homogeneous unit under the supreme Muslim ruler of Ghor. His standpoint was radically different from those of the Hindu rulers who were petty independent sovereigns perpetually afraid of the encroachments on the part of their fellow rulers—their neighbours and rivals.

The city of Dîwkot already mentioned in this connectoin was identified by Mr. Buchanan with an old fort in the vicinity of Damdama, on the left bank of the river Purnabhava in the district of Dinajpur. Over and above there is also a Pargana bearing the same name in the locality—a fact which lends an additional support to the existence of the city. Unfortunately the sister city of Lakhan-or has not yet been identified although some entertain a guess that it might have existed in the district of Birbhum.

This historic city was unmistakably one of huge dimensions having spacious suburbs, like all other capital cities whether ancient or modern. Mr. Creighton, who visited it as early as 1786 A.D., tells us that its length was ten miles and breadth one mile to a mile and a half. Mr. Walter Hamilton, who visited it the next year, states that it was twenty square miles in area.

Ravenshaw, who saw it in 1865, agrees with both the authorities referred to above as to the dimensions of the city. According to him 'The walled city was probably about ten miles long, by one mile and a half broad, but the environs extended to twenty miles in length by three or four in width.'¹² A different dimension is given by the *Imperial Gazetteer* of 1908, according to which the city with its suburbs had an area of twenty-two to thirty square miles; but the city proper was seven and a half miles in length and one to two miles in breadth.¹³

The geographical location of the city was an extremely favourable one, making it practically impregnable against attacks. On three sides it was defended by nature and on one side it had to be defended by men through artificial means of fortification. On the east and south of the city there flew the river Mahananda and on the west the river Ganges. A fortified wall protected the city on the north. Over and above high artificial embankments on the east, west and the south served as a means of protection against inundation as well as intrusion of enemies.

We have no knowledge of the topographic growth of the city during the Hindu period; and of the Muhammadan period, though inadequate, we have some knowledge.

The Muhammadan authorities incidentally refer to Gauda, its fortifications and other details. As we have already said, Bukhtyar Khiliji constructed two embankments connecting the capital to the hinterland. The dykes of the embankments were forty-five feet in height and one hundred and eighty to two hundred feet in breadth. On the

¹² John Henry Ravenshaw: *Gaur; Its Ruins and Inscriptions* p. 2.

¹³ *The Imperial Gazetteers of India*, vol. xii, p. 188.

summits of the embankments innumerable buildings testifying to the fact that they were erected for the purpose of accommodating excess of population in the city or for the purpose of protection against military invasion or for both. When Mr. Creighton visited the city in 1786 A.D., the whole of the masonry disappeared and the embankments were covered with dense forest.

On the eastern side of the city there were parallel lines of embankments separated by a deep moat, one hundred and fifty yards wide. Mr. Ravenshaw, who visited it in 1865, tells us that in the western side of the city there were openings facilitating passages to the citizens. These were due to the action of the Ganges. There were also two openings in the centre of the south and the north embankments which served the same purpose. At the northern entrance the gates were in complete ruins, though in the south the Kutwali gate was still standing at a height of fifty-one feet above the ground.¹⁴ An earlier visitor (Mr. Creighton) also gives us a fair knowledge of the boundary of the city. An interesting extract from his pen is quoted below. 'The banks (some of which are faced with bricks) were sufficiently capable of guarding it from floods, during the height of the rivers, when the adjacent country was inundated; as well as a good defence to the place, being mounds of earth from thirty to forty feet in height, and one hundred and thirty to two hundred feet in breadth at the base, with broad ditches on their outside. On the eastern extremity there are two embankments, two hundred feet broad, running parallel to each other, at five hundred and eighty feet asunder; probably for greater security against a large lake in that

quarter, which, in stormy weather, was driven with great force against the bank, during the season of the inundations.'¹⁵ The *Imperial Gazetteer* gives us a description of the fortification of Gauda which sustains our thesis that its development was due almost purely to military considerations. 'Immediately to the south lies the city itself, which towards each suburb and along the Ganges was defended by a strong rampart and a ditch. On the side facing the Mahâmandâ the rampart was doubled, and in most parts there were two, and in some parts three, immense ditches. These works were designed for embankments against inundation, and were utilized as drains and as fortifications, the double embankment having, apparently, been constructed to prevent the Ganges from cutting away the site of Gaur, when the main body of its water began to gravitate westwards in the early part of the sixteenth century.'¹⁶ 'The west side of the city was throughout washed by the main stream of the Ganges, the eastern side being protected partly by the Mahâmandâ and partly by a line of perennial swamps, representing a former channel of the Ganges. To the south but little protection was needed, for the junction of the Mahâmandâ and the Ganges a little lower down would have an invader such a circumscribed base of operations. To the north, which was the most accessible quarter, an artificial bulwark was required; and this was afforded by a line of fortifications about six miles in length, extending in an irregular curve from the old channel of the Bhagirathi at Sonatala to near the Mahâmandâ at Bholâ Hat. This rampart, which was mainly composed of earth, was almost hundred

¹⁴ John Henry Ravenshaw: *Gaur: Its Ruins and Inscriptions* p. 2.

¹⁵ H. Creighton: *The Ruins of Gauda* pp. 1-2.

¹⁶ *Imperial Gazetteers*, vol. xii. p. 189.

feet wide at its base. At the north-east part of the curve was a gate protected by a strong projecting outwork in the form of a quadrant, through which a high embanked road passed north and south.¹⁷

'Gauda was excellently provided with a network of metalled roads. The system of drainage was also perfect, considered from the prevalent standard of the time. The sewage of the city used to be dumped into the marshy lands through these drains. The drains intersected the roads over which there were well constructed bridges. A broad-way ran through the city north to south; and there were roads on the tops of embankments running parallel to the main road of the city, terminating at two extremities.'¹⁸

'The streets were broad, straight and lined with trees on both sides thus giving shelter to the passers by. These metalled roads were productive of immense benefit, cultural and economic. They helped transportation of goods and communication of ideas. The city of Gauda practically enjoyed almost all the advantages of a modern town. The water supply of the city was also perfect. There were innumerable tanks and reservoirs both in the main city and in the suburbs. There were also ponds, drains and ditches of various sizes. The Sagardhigi was a famous reservoir, one mile long, and half a mile broad. It was a typical work of irrigation involving great expense and labour.'¹⁹ 'This was one among the public works of Ballal Sen, the noted Hindu king of Bengal.'²⁰ There were also artificial lakes offering recreations to the citizens. *Āin-i-Akbari* refers to two lakes. 'The lake Chhatia-

patia with innumerable islands in its bosom was on the eastern side of the city. Near the lake, there was a fine fort. The third lake Piyasbari lies two miles off from the city. Its water was poisonous meant for applying to criminals condemned to death.'²¹

The description that we have given above is enough to convince the reader that the ancient city of Gauda was provided with almost all the facilities and amenities of a modern city. In addition to the drainage, fortifications, reservoirs, and artificial lakes, there were innumerable ponds, tanks and parks and gardens for recreation. Sir William Hedges in his diary (1681-87) refers to a garden within a mile in the ruins of Gauda where he and his companions enjoyed their rest.²² Sir Walter Hamilton mentions as many as eight market places meant for buying and selling all kinds of commodities needed for civilized life. These markets contained according to this authority as many as three thousand houses.²³ It is quite clear that Gauda was a scene of brisk commercial activities, thanks to its very favourable geographical situation at the confluence of the Ganges and the Mahananda which made it easily accessible to the neighbouring regions through water.

Faria Souza, the Portuguese historian of the sixteenth century refers to the wealth, population, grandeur and the excellence of communication within the city of Gauda. There was a system of roads or broadways covered with trees on both sides. There was huge population in the city amounting to a million and two hundred thousand families.

²¹ Abul Fazal Allami: *The Ain-i-Akbari*, vol. ii. tr. by Colonel H. S. Jarrett, p. 122.

²² Sir William Hedges, *The Diary*, p. 88.

²³ Walter Hamilton: *Geographical, Statistical and Historical Description of Hindoostan and the Adjacent Countries*, vol. i. p. 229.

¹⁷ *Imperial Gazetteers*, vol. xii. p. 188.

¹⁸ H. Creighton: *The Ruins of Gauda* p. 2.

¹⁹ *Ibid.*, pp. 3-4.

²⁰ *Bengal District Gazetteers, Maldah*, p. 14.

There might be little exaggeration in the description, but we have no doubt that there is a substantial element of truth. The Portuguese historian never visited India : he had to rely on the reports of correspondents who actually visited the city of Gauda. A little extract from him may be quoted. 'The principal city Gouro seated on the banks of Ganges, three Leagues in length, containing one

million and two hundred thousand families, and well fortified; along the streets, which are wide and straight, rows of trees to shade the people, which sometimes is in such numbers that some are trod to death.'²⁴

To be continued.

²⁴ Manuel de Faria Souza: *The Portuguese Asia*, vol. i. tr. by Captain John Stevens, pp. 416-417.

NAG MAHASHOY—THE PARAGON OF DEVOTEES

BY SWAMI PAVITRANANDA

(Concluded from the previous issue)

Nag Mahashoy could no longer attend to his duties. Seeing this his employers freed him from all work and arranged that he could get an allowance, so that the family of such a noble soul might not suffer from privation. Sri Ramakrishna was very glad to hear of this news.

Nag Mahashoy now engaged himself in more severe spiritual practices, and began to go to Ramakrishna very often. Formerly he would avoid going to Dakshineswar on Sundays. His idea was : 'Scholars, Pandits and many great men go there on Sundays. Unlettered as I am I shall be a misfit in their company.' So he did not know much of the devotees of Ramakrishna. But as his visits were now very frequent, he came to know some of them. In one such visit Ramakrishna introduced him to Girish Chandra Ghosh, and they were fast friends all their life.

Nag Mahashoy was very particular about the control of the palate. He would not use salt or sugar in his food, in order to restrain the desire for good dishes. Once he lived for two or three days only on bran. He could not continue it, only

because his neighbour made it impossible for him to get the supply. But Nag Mahashoy would say, 'I did not find the least difficulty in living on bran. If the mind remains always busy on the thought about the quality of food, how shall I remember God?'

A large number of beggars would come to Nag Mahashoy's house every day for alms, and poor though he was none would go from him empty-handed. Once a begging friar came to Nag Mahashoy, when he had only a little quantity of rice, just sufficient for his next meal. Nag Mahashoy gave that to him with great devotion and himself remained without food.

Nag Mahashoy could not stand worldly talks. If anybody introduced such subjects before him, skilfully he would stop that. If he would get angry or annoyed with any one, he would mercilessly beat his own body with whatever could be found near at hand as self-punishment. He would not indulge in criticizing others, nor would he contradict any one. Once unwillingly he said something in opposition to a man. As soon as he was conscious of this, he took a piece of stone

and struck his head with that so severely that there was profuse bleeding. It took about a month for the wound to cure. Nag Mahashoy would say, 'Right punishment, so wicked as my mind became.'

To kill his passions he would sometimes take to long fasts. Because of his headache, on medical advice, he gave up bath for the last twenty years of his life. Over and above that his severe austerities gave him a very rugged appearance. Girish would opine, 'Nag Mahashoy knocked his egotism so severely on the head, that it could not rise again.' While going his way, Nag Mahashoy could not be ahead of another—for that meant self-importance. Even if he met a beggar, he would stand behind that person. Nobody would be allowed to prepare tobacco for him, but he would do that for one and all, and found delight in doing that.

During the last days of Ramakrishna when he was laid up in bed, Nag Mahashoy would rarely go to him. He would say, 'I cannot remember the sight of sufferings, much less I can see that.' Once Ramakrishna was suffering from a burning sensation. Nag Mahashoy was near by. Ramakrishna asked him to come nearer, so that by touching his body, his pain might vanish. When Nag Mahashoy did that, Ramakrishna remained long embracing him.

About a week before his passing away, Ramakrishna, in the presence of Nag Mahashoy, expressed a desire to taste Amlaki fruit. But that was not the season for that fruit. Everybody thought, Amlaki was out of the question at that time. But Nag Mahashoy began cogitating, 'When Sri Ramakrishna has said that, the fruit must be found somewhere.' With this thought Nag Mahashoy was out. He could not be seen for two days. He was going from

garden to garden in search of Amlaki. On the third day Nag Mahashoy came with a piece of Amlaki in hand.

Once Nag Mahashoy went to Ramakrishna during his illness. It was an Ekadashi day—the fasting day for Nag Mahashoy. A disciple requested Nag Mahashoy to take something, not knowing his practice. Nag Mahashoy could break the practice, only if the food was made holy by the touch of Ramakrishna. Ramakrishna understood this and did that. While sitting for his meal, Nag Mahashoy ate the whole of the food given to him and then began to eat the leaf itself. Well, it was sacramental food, was it not touched by Ramakrishna! Henceforth when sacramental food was given to Nag Mahashoy, the devotees of Ramakrishna took precaution that he did not repeat the incident.

When Ramakrishna passed away, Nag Mahashoy gave up food, and remained confined in his bed. He would not stir out. The news reached Swami Vivekananda, the refuge of all devotees of Ramakrishna. Swami Vivekananda with two of his brother disciples went to Nag Mahashoy. It was only with difficulty that Swami Vivekananda could persuade him to take food. 'The body should not be given food, with which God has not been realized,'—that was the idea of Nag Mahashoy.

After the passing of Ramakrishna Nag Mahashoy went to his village home, even against the wishes of his best friends. For, did not Ramakrishna ask him to remain at home! His words could not be infringed even slightly!

The rest of his life was spent at Deobhog, with occasional visits to Calcutta. There he lived his unostentatious life, hiding his blazing spirituality under a cover of great humility. But as fire cannot be hidden, so is spirituality. Soon the name of Nag Mahashoy spread far and wide. People began to flock to Deo-

bhog, but Nag Mahashoy was as humble as ever. So complete and withal so natural was his self-effacement! This phenomenon itself was a wonderful thing. Swami Vivekananda used to say that the whole of East Bengal was blessed because of the birth of Nag Mahashoy.

Outwardly Nag Mahashoy was just like an ordinary man. From appearance nobody could guess that he was such a great saint. Only those who knew him intimately or watched his conduct would be astonished at his greatness. His life is full of many wonderful episodes, each as astonishing as others.

Once a devotee came to the house of Nag Mahashoy late at night. There was no fuel in the house. Nag Mahashoy cut the ridge-pole of his room to make that into fuel for cooking.

Whoever would go to his house was received as God in the form of a human being come to bless him. Nag Mahashoy suffered from colic pain. At times the pain would be very very severe. Once while he was attacked with such pain, some eight or ten persons came. How to feed them? There was not sufficient rice in the house. Nag Mahashoy went to the market, bought some rice and was carrying that home on his head—Nag Mahashoy would never take the services of servants—but on the way the pain increased. He fell down and could no more walk. The pain was nothing to him; his only thought was, guests were at home, their meals would not be ready in time. When the pain lessened a bit, he started again and reaching home begged pardon of the guests.

Once some guests came at night. It was the rainy season. All the rooms were leaking except one which was Nag Mahashoy's bedroom. That was given to the guests, and Nag Mahashoy with

his wife passed the whole night in prayer and meditation sitting on the porch. Nag Mahashoy considered the day to be very blessed, as he was privileged to serve God in the guests.

And how glad he would be if any disciple or devotee of Ramakrishna visited his house. Once Swami Turiyananda along with another monk came to Nag Mahashoy's house in a boat. Nag Mahashoy was so overpowered with joy that he became unconscious.

In this respect he would make no distinction between the old and the young. Once two young monks from the Belur Math went to Deobhog to pay respects to Nag Mahashoy. But Nag Mahashoy was so respectful to them that he became a terror to the young monks. His services to them took the form of worship, as it were. They were eager to escape from such an embarrassing position as early as possible. In spite of his earnest requests to continue the stay, they bade him good-bye. Nag Mahashoy accompanied them as far as the railway station. The train was crowded. The monks tried to elbow their way into one compartment, but the occupants held them back. Seeing that the monks were treated disrespectfully, Nag Mahashoy began to cry in agony and beat his forehead: were not the sufferings of the monks due to the ill luck of Nag Mahashoy! At the sight of the painful condition of Nag Mahashoy, the fellow passengers made enough room for the monks, and Nag Mahashoy was at peace.

Nag Mahashoy was ever ready to serve all, but would not allow anybody to serve him. He lived in thatched cottages that required annual repair. But that could not be done in the presence of Nag Mahashoy as services of others would not be tolerated. His wife would get the house repaired when he would be away. Once the

house was badly in need of repair. The wife of Nag Mahashoy engaged a servant. He climbed the roof for his work. Nag Mahashoy saw this and humbly requested him to cease from doing that. The servant would hear no nay. It was a privilege for him to repair a house which sheltered a saint. At this Nag Mahashoy began to beat his own forehead in great agony. What, for the happiness of this body, another should undergo labour! The servant saw the mental sufferings of Nag Mahashoy and came down. Oh, the joy of Nag Mahashoy when the servant ceased from work! He began to fan him, and prepared tobacco for him. While going in a boat he would not allow the servants to oar. He would himself do that. For that reason no one liked to go with him in the same boat.

Nag Mahashoy was, as it were, humbler than dust. But he was fierce like anything if anybody criticized his Guru or the children of his Guru in his presence. In this respect he was no respecter of personalities. A saint of the neighbourhood, who unguardedly passed some uncharitable remarks against Ramakrishna, while Nag Mahashoy visited him, got sharp reproof from Nag Mahashoy. A rich man of the locality who commanded great respect was humbled down by Nag Mahashoy, because he committed a similar offence. Once while Nag Mahashoy was coming to Belur Math in a boat, a fellow passenger criticized the activities of the monastery. At this Nag Mahashoy got so infuriated that he struck terror into the heart of the culprit, who got down from the boat immediately.

It was a sight for the gods to see when Nag Mahashoy would go to any place associated with Ramakrishna or if he met any devotee or disciple of Rama-

krishna. When he would meet the Holy Mother he would lose, as it were, all outward consciousness. Long before he would actually meet her he would be in another plane. He would behave like a man from whom the outer world was vanishing—and he would only utter the words—‘Mother, Mother.’ Once coming to the house where the Holy Mother lived, he began to touch the threshold with his head in reverence so vehemently that his head began to bleed.

Once he went to Dakshineswar, but on coming near the room where Ramakrishna lived, his agony was so great because he could no longer expect to see him there, that he fell to the ground and began to roll on the earth. When he would go to the monastery at Alambazar or Belur Math, he would thrill with emotion; on his coming the whole atmosphere would at once change. The bystanders would be, as it were, transported to a different region. Beginning with Swami Vivekananda all monks would hold him in great reverence. Whenever he would visit the monastery all work would be stopped. Everybody would flock to him to enjoy his holy presence. Once he came to Belur Math to see Swami Vivekananda who had just returned from America. How great was his joy to see the Swami who had been the bearer of the message of Ramakrishna to the world! Swami Vivekananda asked him to stay in the monastery. But he would not do that even for a single night. Had not Ramakrishna directed him to live in the world?

Nag Mahashoy had love not only for all human beings, but it extended to all lower creatures and even the vegetable kingdom. It would be difficult to persuade him to get on a carriage drawn by horse, because the horse suffered thereby. Once a fisherman

brought some living fish for sale. They were jumping in fear. Nag Mahashoy bought all the fish and set them free in the neighbouring pond. Seeing this, the fisherman fled from his presence in wonder. One day a cobra was seen in his courtyard. Nag Mahashoy would not allow it to be killed. He would say that it is not the snake of the jungle, but the snake within one's own mind that injures a man. Sometimes he would feel pain, even if leaves were struck off from the tree in his presence.

He would see the Divine Will in everything—good or bad. He suffered from continued colic pain. He thought the disease was a godsend, because it forced him to think of God. Once while he was asleep a cat scratched one of his eyeballs. Others were aghast at the sight. But he was calm and quiet. It was nothing to him. Why should one be anxious so much for bodily happiness? Once he had pains on both his hands which compelled him to keep them together. He thought it was a device by God to keep him in a posture of humility.

After the passing away of Ramakrishna, when Nag Mahashoy came to his village home, he thought of living alone in a cottage in a solitary place. Knowing his intention, his wife gave him perfect freedom to live as he liked but requested him not to be away. Being thus assured by his pious wife, he lived like a monk though in the world. His wife would say with regard to him, 'With the name of the Lord on his lips he knocked all animal propensities on the head. He lived amidst fire, but was not scorched by it.'

Nag Mahashoy once remarked that even birds and beasts were to him the manifestation of the Divine Mother. No wonder all carnality was gone for him.

Once a man belonging to the family of his preceptor, under instruction of Dindayal, requested Nag Mahashoy to seek for the perpetuation of his lineage. The very idea was so shocking to him that he fell to the ground like one in a swoon. 'Such improper request from you?'—with these words he began to strike his forehead with a piece of stone. He began to bleed. The man felt repentant and withdrew his request. Nag Mahashoy was calm, and bowed down before him.

'Sex and gold are the two obstacles to spiritual progress'—these were the words of Ramakrishna. The great disciple of the Master completely rooted out the desire for them.

While living at Deobhog, a relation of the previous employer of Nag Mahashoy was ill of smallpox. Nag Mahashoy had given up the medical practice. But under great pressure he had to suggest a medicine, which cured the patient. And when the party earnestly requested Nag Mahashoy to accept a sum of money as a reward, Nag Mahashoy began to cry in agony to be saved from the temptation. The party thought, 'Here was a God on earth.' Many such incidents can be cited.

Nag Mahashoy hated to play the role of a teacher. But many lives were changed as a result of his influence. His house was a place of pilgrimage to many. Innumerable were the persons who flocked to him. But Nag Mahashoy was humility itself. He thought it a privilege to serve all who came to him. So much was his attention to the physical comforts of the visitors, that they all thought they had come as if to a house of their intimate relation. Amongst his devotees would be counted even a Mohammedan, who looked upon him as a *Pir*. Like his Master Nag Mahashoy was very catholic in his views. He had equal veneration for

the devotees of all sects. He made no distinction between a Hindu, a Moham-
medan or a Christian. He bowed down
before a mosque, and uttered the name
of Jesus when passing by a Church.

His religious view was that every-
thing depends on the grace of God.
But man has to pray. If any one prays
earnestly, and if he has no earthly
desire, God's grace is sure to come.

During his last illness he suffered
much physically. But not a word of
complaint from him. His faith in the
goodness of God was as strong as ever.
There was physical ailment. But his

mind was fixed on God—calm and
serene at the approach of Eternal Life.

The physical existence of this saintly
life ended in December, 1899. But the
name of Nag Mahashoy is more than a
memory. It is a force—it is a source
of inspiration, it gives hope and courage
to many to aspire after a better life.
The wonderful episodes of his life pass
from mouth to mouth, and those who
hear them feel as if they have the
glimpse of a wonder-land, for such
things are hardly possible in the world
of ours.

NOTES AND COMMENTS

A UNITED STATES OF THE WHOLE WORLD

It is gratifying to note that the
utterances made by Indian scholars and
statesmen on the pressing problems of
the day are marked by tolerance, under-
standing, and goodwill. Sjt. Hirendra
Nath Datta in his fifth Kamala lecture
visualized and gave expression to the
ideal of a united world. In the con-
cluding part of his address he said that
the political ideal, consonant with
Indian culture, was not isolation but
integration, not nationalism but cosmo-
politanism, not separate sovereignty but
co-operative collectivism.

YOUTH AND AGE

Grow old along with me !

The best is yet to be,

The last of life, for which the first
was made :

Our times are in His hand

Who saith 'A whole I planned,

Youth shows but half; trust God:
see all nor be afraid !'

The following extracts from a sermon

of Dr. Rabindranath Tagore amplifies the
thought contained in the above lines
quoted from the English poet Robert
Browning.

'In youth's abundant strength, old age
appeared to me as deprivation, that is
to say, such a condition meant gradual
loss of power precluding death. But now
I can realize the positive aspect of age.
The outer shell of being, which is ego,
ceases to engage my eager interest. It
is like the fruit which loses its attach-
ment to the outer covering now grown
less necessary; completeness lies in its
inner core. Youth's immaturity cannot
imagine the fulfilment of the core, and
therefore has no faith in ripeness. Our
energies, in young age, are mainly
directed outside, any hurt inflicted causes
extreme misery. Not so in old age.
Realization through inner maturity pro-
ceeds with supreme assurance, external
loss or insult fails to make us miserable.
But this inwardness must not be regarded
as the possession of age alone; in fact,
it is because in youth we are apt to give
excessive value to external things that
we suffer and widen the sphere of unreal

suffering in society. For it is in our external aspect that we are separated from each other and each confined within a narrow reality.

'When spiritual truth is pervasive in our inner being and its influence reigns, we have peace, we are at peace with all things. In this quest of inward calm, leading to harmony of relationship with all age should not count.

'Confused attachments hamper youth from attaining such realization that these can be transcended and the spirit released for right relationship. Then there is peace in humanity and no more fear; death itself is transcended.'

NEED FOR SPIRITUAL REVIVAL

We are indebted to the *Hindu* for the following extract from the report of an address delivered by Sir S. Radhakrishnan.

Presiding over the public meeting held in connection with the Union Christian College Day at Alwaye Sir S. Radhakrishnan pleaded for a religious revival based on truth and devoted to the practice of love.

Sir S. Radhakrishnan recalled his association with the College and the partial realization of its dreams. He was gratified to note that in the Alwaye College there was insistence on the moulding influences of religion. 'Religion' he added 'does not mean the acceptance of a particular cult or creed, but is an inward life of spirit which manifests itself in social service and sacrifice. Orthodox religions to-day, which require us to accept incredible dogmas and unjust social institutions, are spent forces.'

'These are days,' Sir Sarvapalle continued 'when a great wave of secularism and materialism is sweeping over the world. Powerful nations professing to follow various organized religions are at war with each other. Civilizations built up on the basis of these established religions are in danger of perishing. If this dire calamity were to come to pass, it will not be because of the earth giving out in lethal quantities hydrogen gas or of the cooling of the sun or of

the collision of stars, as H. G. Wells and other imaginative writers would have us believe, but wholly because of man's inhumanity to man.'

Greed, individual and collective, with the resultant attitude of fear and hatred, was enshrined in human nature, the speaker said, and these evil passions did not appear to be bad simply because they wore a national dress. This war would be a sheer disaster to humanity if it did not bring about a reorganizing of humanity on the principles of justice and freedom. The essence of a really vital and universal spiritual outlook transcending distinctions between the Jew and the Gentile, the civilized and the barbarian, was the subordination of interests to religion. 'If to defend our interests, our Empire, our culture and even our civilization, we have to use irreligious, immoral and violent means,' proceeded Sir Radhakrishnan, 'vital religion demands that we sacrifice these, rather than use such means. After all, what are these things before the Life Eternal? The world has become one body and is in search of its soul. No dogmatic religion can give the spiritual basis for this growing world-consciousness.'

Concluding, Sir Sarvapalle said that the College which had put things of the spirit higher than all other values had a great contribution to make towards the evolution and realization of true Christian values.

THE PSYCHOLOGICAL ASPECT OF CULTURE

In his presidential address at the sixteenth annual session of the Indian Philosophical Congress, Prof. N. N. Sen Gupta of Lucknow University is reported to have observed as follows: 'The culture of a people, in its psychological aspect, consists largely of the finer filiation of attitudes, dispositions and modes of thinking. A person belonging to a higher social culture enjoys a much larger range of nuances of these subjective processes, so that subtle alterations in the patterns and course of things come to him laden with many meanings. And such a plane of variegated subjective experience raises life from the level of

“all or no response” to one of discriminative reaction and enjoyment.

‘Growth of art, literature and the higher modes of religion is associated with the development of the dimensional functions in the individual, nation and the race. People must live by bread and must fasten a firm grip on the world of things. At the same time, the social and the cultural must be permitted to operate on the mind. They alone may stimulate mental life into evolutionary excursions in the domains that are not bound to the material plane. Civilization and its progress represent a nice balance between these two divergent lines of evolution, whatever disturbs this balance impedes the course of culture and civilization and throws a barrier along the path of mind’s normal evolution.’

‘Force and aggression, physical and ideological domination, reduction of people to conditions of grief and stupefaction, penury and privation, compel the mind to regress to its primal modes of adjustment, to functions that are dominated by the instinctive-emotional processes. When people are out to exploit others in order that they themselves may have a place under the sun, when they impose their will upon others by reason of their animal prowess, they force life and mind to their low level functions.’

NEW SOCIAL ORDER

The Archbishop of York has put forward a vigorously-worded plea calling upon the members of the Church of England to identify themselves more closely with social and economic reform. ‘On the subject of the rights of property, the document states that all citizens should be enabled to hold such property as contributes to moral independence and spiritual freedom without impairing that of others, but where such rights

conflict with general social welfare they should be overridden, modified or abolished. On the purpose of production, the document states that the existing industrial order tends to recklessness and sacrilege in the treatment of natural resources and that it has led to the impoverishment of the agricultural community and is largely responsible for the problem of the so-called mass man who is conscious of no spiritual or social status and is a mere item in the machinery of production.’

In the post-war reconstruction of human society, religious leaders should play an active role, if religion is to survive as a potent factor in the lives of nations. The message of the founders of religions should be read anew and applied to altered circumstances. The recognition of the interdependence of the various aspects of life should lead religious thinkers to view religion as the great harmonizing factor that will resolve class prejudices, racial conflicts and economic disparities. The problems are extremely complex. It is not possible for human society to set aside its achievements in science as applied to mass production and facilities of transport. The gains have to be conserved. Complete state control of factories will not by itself restore to the worker the spiritual or social status which he has lost under the existing industrial order. During the hours the worker is engaged in the factory, he is the slave of the machine; no amount of sentimental theorizing will alter the fact. But legislation can be introduced to cut the working hours down to a minimum and the worker can be provided with facilities for self-development which may include reading and discussion, music and art, creative work of all descriptions, social service etc. Man has his bodily needs and also his spiritual needs. If he is forced to give all his time to the labour

necessary for obtaining the means of livelihood, he is certain to be starved spiritually. The factory girl Pippa in Robert Browning's *Pippa passes* had only a single day in the year to call her own. The worker should have compulsory holidays if humanizing influences are to be brought to bear upon his life. A day apparently wasted in a drunken brawl has definitely more human value than a day spent in the ceaselessly repeated mechanical labour of a single item of work such as sharpening the points of thousands of pins. In the interest of society as a whole some wage-slave has to do it; but let it be so arranged that the wage-slave gives not more than half his available time to the soul-killing

occupation and devotes the other half as a free man to soul-elevating pursuits. The one needs as much organization as the other. The Church may give the guidance for the organization of all soul-elevating pursuits which will also include recreations, games and physical exercise.

In the name of efficiency of production, why is the worker forced to devote almost all his available time to factory work? This question leads one to various other problems such as keen competition among the producing nations to capture the world's markets, their desire to exploit the weaker races and so on. No solution can be complete unless it takes a comprehensive world-view and deals out justice to all.

REVIEWS AND NOTICES

SRI AUROBINDO AND THE NEW AGE. BY ANILBARAN ROY. *Published by Messrs. John M. Watkins, 21, Cecil Court, Charing Cross Road, W. C. 2. Available at Sri Aurobindo Library, 16, Sembudoss Street, G. T., Madras and at the Gita Prachar Karyalaya, 108/11, Manohar Pooker Road, Kalighat, Calcutta. Pp. 170. Price Re. 1-4 As.*

The book is divided into eight chapters bearing the headings: The Ideal of Sri Aurobindo, Sri Aurobindo and the Future of Mankind, Modern Science and Spirituality, The Riddle of the World, Bases of Yoga, The Divine Mother as revealed to Sri Aurobindo, Sri Aurobindo and Modern English Poetry, and The Life Divine. In the opening chapter the writer discusses how throughout the ages Asian thought with its insistence upon man's spiritual experience has influenced European thought which lays emphasis upon man's mental and vital activities. Then he proceeds to show how Sri Aurobindo has worked out a synthesis of the thought-currents of Asia and Europe. The next chapter professes to fill up certain gaps in Prof. Adharchandra Das's book *Sri Aurobindo and the Future of Mankind*. Sri Aurobindo's views of evolution and the

Superman are also given. The rest of the book serves as an introduction to the published works of Sri Aurobindo. The author's lucidity of expression and grasp of the fundamental principles underlying Sri Aurobindo's thought make the book very valuable to the general reader.

SRI AUROBINDO: SOME VIEWS ON THE INTERNATIONAL PROBLEM. BY ANILBARAN ROY. *Published by Sri Aurobindo Library, 16, Sombudoss St., G. T., Madras. Pp. 20. Price 2 As.*

'Sri Aurobindo believes in a higher spiritual force as the one necessary thing, for all true action. This theme is developed in the essay. The pamphlet also contains another article which commends some of Sri Aurobindo's books for inclusion in the philosophy course of Indian universities.

THE RIGHT DIRECTION OF REAL PROGRESS. TRANSLATED BY CHUNILAL V. MODY. *Published by the same, The Bombay Shroffs' (Indigenous Bankers') Association, 233, Shroff Bazar, Bombay 2. Pp. 136. Price Rs. 2-8 As.*

Herein are collected together six illuminating sermons delivered in Gujerati by Acharyadev Srimad Vijayaramchandrasurishvarji of the Jaina Swetambar Murtipujak

fold. The sermons are entitled 'Know the Self,' 'The Great Purpose of Human Life,' 'Purification of the Soul,' 'The Means of Happiness,' 'The Way to Peace,' and 'Whither Progress?' As the title of the book indicates, the teachings contained in these sermons help one to proceed along the correct path to 'real progress,' and thus attain the goal of human life. The mad pursuit after material wealth and prosperity does not lead to perfect happiness. Ridicule of religion and neglect of the spirit are not the signs of progress. The great need to-day is to make man understand that he has to become divine by realizing the divine and that the purpose of life is Self-realization. These sermons aim at fulfilling this need by placing before the reader a course of highly practical instructions for guidance in life. The translation is simple, lucid and as faithful to the original as possible.

THE TRUTH ABOUT GANDHI. BY M. D. JAPHETH. *Published by the same, 164, Hornby Road, Fort, Bombay. Pp. 87. Price not mentioned.*

The author writes in the preface: 'In the preparation of this little work I have been actuated by one motive and guided by one purpose—to rescue the subject of Gandhi and Gandhism from beneath the debris of conflicting thoughts and theories and to analyse it in the light of truth.' It is not an easy task that the author has chosen for himself. And how far he has succeeded in his purpose it is difficult to say, for as he himself puts it, 'the subject of Gandhi and Gandhism is admittedly of a very controversial nature.' But this does not take away from the worth of the book and the author's attempt is commendable. These pages contain an intelligent study of the message and significance of Mahatma Gandhi's life which are of considerable importance to India to-day. The author discusses at length the subject of non-violent non-co-operation and answers some of the criticisms levelled against it. He advances his own arguments in support of Gandhian methods and substantiates his conclusions by lengthy quotations from the speeches and writings of Mahatma Gandhi.

MUSINGS OF BASAVA. A FREE RENDERING BY S. S. BASAWANAL, M.A., AND K. R. SBINIVASA IYENGAR, M.A., D.Litt. *The Basel Mission Press (Canarag Ltd.), Mangalore, S. K. Pp. 129. Price Re. 1/-.*

The book under review presents some significant Vachanas of Basava, the great

Virashaiva saint, freely rendered into English from the original Kannada prose. Basava was born in a place called Ingaleswar-Bagewadi, in the Bijapur district of the Bombay Presidency, about the year 1125. From his boyhood he cherished sincere devotion to his tutelary deity, Lord Kudala Sangama, to whom he has addressed these Vachanas, and through whose grace he was initiated into Virashaivism. Refusing to go through the customary ceremony of Upa-nayanam, Basava left his home and began to preach openly his new faith. For a time he held the office of Prime Minister to King Bijjala. Soon Basava became very popular and his new faith gathered strength by getting a large number of adherents. Later on this new movement had to face much opposition and the Virashaivas were subjected to persecution by the State. As the forces of violence raised their head on either side, Basava, finding that his efforts for peace proved fruitless, became disappointed and chose to give up the body and unite with his Lord. A true mystic, an outstanding religious teacher, a social reformer and an able administrator, Basava was a unique personality. In Kannada literature he made his mark by introducing the Vachana Sahitya, a novel form of literary expression.

Basava's teachings have come down to us mostly in the form of these Vachanas. They are the outpourings of his soul on its spiritual pilgrimage. Every Vachana is full of sublime thoughts and is highly elevating and instructive. They fully reveal his mystical experiences. Though it is no easy task to render adequately such subtle thoughts into another language, the translators have taken great pains to preserve the true spirit of the original as far as possible. It is not simply a literal translation of the original. The long introduction to the book is excellently written. It throws light on the life and teachings of Basava, as well as his character and achievements. It also gives an outline of the metaphysical doctrines of Virashaivism and the many social and other reforms it brought about. The readers are introduced to Sister Mahadevi, the Virashaiva woman mystic and a contemporary of Basava. A few of her Vachanas, similarly rendered into English, are given at the end of the book under the title 'Rhapsodies of Sister Mahadevi.' The book is nicely printed and well got-up.

BENGALI

SRI SRI CHANDI. EDITED AND TRANSLATED BY SWAMI JAGADISWARANANDA. *Published by the Udbodhan Office, Baghbazar, Calcutta. Pp. 328+62. Price 14 As.*

The Chandi like the Bhagavad-Gita is a widely read scripture in India. Bengal, pre-eminently a home of Shakti worship, has a special liking for the Chandi, many editions of which have seen the light of day and are read daily in innumerable houses. But the volume under review will undoubtedly be found superior to all the existing versions in more respects than one. The word-for-word Bengali rendering of the text will prove of invaluable help to all readers who are not well versed in Sanskrit. The running Bengali translation is as faithful to the meaning of the original as it is elegant and lucid. The footnotes on difficult portions make their meaning quite clear.

There are many commentaries extant on the Chandi. The translator has followed in his renderings the comparatively ancient and authoritative commentary of Nagajibhatta, which is at once simple and clear. Other commentaries also have been made use of in the footnotes to elucidate difficult portions. The translator has spared no pains to make the book useful both to the learned and the common reader and even the most discriminating critic will admit that his labour has been crowned with success. The bold and neat print of the text has rendered the book very convenient for daily recitations. The get-up, printing and paper are of a high standard of artistic excellence.

SRI SRI MAYER JIBANKATHA. BY SWAMI ARUPANANDA. *Published by the Udbodhan Office, Baghbazar, Calcutta. Pp. 42. Price 2 As.*

This booklet presents a short outline of the wonderful life of the Holy Mother, the consort of Sri Ramakrishna. It is written by one who attended on her for years together and had the good fortune to move with her very intimately. The real greatness of a life lies more in the small deeds it performs and the reader in the course of his perusal of the book will come across innumerable instances of such greatness in the life of the Holy Mother. Her life is a symbol of what true Indian womanhood means and the sooner it is accepted as such the better for the race.

HINDI

DOHAVALI. TRANSLATED BY HANUMAN-PRASAD PODDAR. *Published by the Gita Press, Gorakhpur. Pp. 201. Price 8 As.*

It is needless to say anything in praise of the 'Dohas' of Tulsidas. They have been wielding a great influence on the religious life of the Hindi-knowing public. In the present volume the Dohas have been classified and translated into modern Hindi; as such the book is bound to be very popular.

TAMIL

VALIVUM VANAPPUM (STRENGTH AND BEAUTY). BY S. SUNDARAM OF BANGALORE. *Published by the Ananda Vikatan Office, 2/140, Broadway, Madras. Pp. 162. Price Re. 1-8 As.*

This is an excellent manual on physical culture. It is divided into six sections dealing with 1. Easy Exercises, 2. Diet, Clothing, and Personal Cleanliness, 3. Resistance Exercises, 4. Abdominal Exercises, 5. More Difficult Exercises and 6. Exercises with Apparatus. The author is well known in Tamil-land and has devoted several years to the study and practice of the various systems he advocates. The book is written in an easy conversational style and is profusely illustrated.

BHAJANAVALI (A BOOK OF DEVOTIONAL SONGS). *Published by Sri Ramakrishna Mission Students' Home, Mylapore, Madras. Pp. 292. Price 12 As.*

We quote from the preface to the book: 'The genesis of this compilation is due to the inspiration of Srimat Swami Brahmanandaji Maharaj (First President of the Ramakrishna Mission). After opening the new buildings of the Ramakrishna Mission Students' Home in Madras in 1921, he inaugurated therein the Ramanama Sankeertanam, the singing of which had always transported him to spiritual ecstasy. At about the same time he made Nama Sankeertanam an integral part of the life in all the institutions of the Math and the Mission. Since that date, several lacs of copies of Ramanama Sankeertanam have been printed through the agency of the Ramakrishna Mission and used throughout India and elsewhere. . . . Later on in 1937, a weekly Bhajana was initiated in commemoration of the Birth Centenary of

Sri Ramakrishna. This Bhajana is being held in the premises of the Centenary Elementary School close to the Home, and the members of the staff and the students of the Home are taking the leading part in it. It has been thought that a fairly comprehensive collection of devotional songs ordinarily used in Bhajanas, including also the Ramanama Sankeertanam, should be made so as to be useful not only to the inmates of the Home and the Centenary Bhajana Party, but also to numerous devotees, Bhajana Mandalis, Ashramas, and educational institutions placing a value on religious training and discipline through such means. With this end in view, the present selection has been made, and it includes the choice productions of master-singers and devotees, representative of the East, West, North and South of India, and naturally representative too of different types and different languages. As the majority of the possible users of the book are likely to be those in Tamilnad, who are mainly conversant with the Tamil language, all the songs have been transliterated in Tamil. To ensure, however, the correct pronunciation and enunciation of

the songs in Sanskrit, Hindi, Marathi, Telugu, Kannada etc., the whole matter has been printed both in Devanagari and Tamil characters on pages facing each other, the lines running parallel for facility of comparison of texts.' We note that the Tamil songs which form the last and sixteenth section of the book have not been transliterated in Devanagari characters. This defect may be rectified in a subsequent edition. The book is neatly printed, Ragas and Talas are indicated and no pains have been spared to make the book attractive in every way.

TOLSTOY'S SHORT STORIES (IN TAMIL). BY M. S. SUBRAMANIAM. *Published by the Author from Sundararajappuram Sannidhi Street, Viravanallur (S. I. R.), Madras Presidency. Pp. 80. Price 6 As.*

The book is written in simple prose and forms suitable reading matter for children. It is not a mere translation, for the book draws original material from Tamil life and gives apt quotations from Tamil poets.

NEWS AND REPORTS

FIJI

It is more than one and a half years since Swami Rudrananda went to Fiji. He has been working all along for the educational and cultural uplift of the Indian community. His activities are manifold, but his main work is connected with the educational activities of the South Indian organization which was responsible for taking him to Fiji.

He is invited all over the island for Bhajan, Puja and temple festivals. Last year during the Navaratri Devi Puja he toured the whole island staying for a night in each district performing Homa and Archana. Huge crowds gathered at each place. The birthdays of great and holy men were also celebrated. He performs regular Bhajan on Friday nights at Nadi itself and on Saturdays he usually goes out to neighbouring or distant villages to conduct Bhajan or Puja.

He also keeps contact with the young men's and ladies' organizations and guides the activities of the Associations. Last summer he arranged for a summer school for adults and he spent a month with the young men numbering about forty and sent them back to the villages more cultured, educated and God-minded. He addresses the ladies in every place now and then and guides their activities.

In the midst of all this work he maintains his home of more than forty children and attends to their wants. Every child receives his attention and like a fond mother he sees that they have good food and proper dress. He also sees to their health and happiness. The home is attached to the central school at Nadi.

He is working day and night for the ideals for which the Mission stands by performing unselfish and loving work for the suffering and the needy.

ENGLAND

We are glad to hear that under the guidance of Swami Avyaktananda the Vedanta Movement in England is able to continue several of its activities in spite of the difficult conditions prevailing.

THE SONARGAON RAMAKRISHNA MISSION, DACCA

The Silver Jubilee Celebration of the Sonargaon Ramakrishna Mission was performed with due éclat from the 8th to the 17th January, 1941. The inaugural ceremony of the Silver Jubilee was held under the presidentship of Swami Sambuddhananda. At the outset a message from Srimat Swami Virajananda, the President of the Ramakrishna Math and Mission, was read, after which speeches were delivered on the aims and activities of the Mission. Swami Satyananda opened the exhibition held in connection with the celebration. A conference of the devotees was held on the second and third days. Swami Hariharananda presided. The Secretary of the Reception Committee dwelt on the objects of the conference, and Prof. P. B. Junnarkar, Chairman of the Reception Committee, wel-

We have received the programme of a Religious Convention arranged to be held from the 8th to the 14th September.

We also note that the present address of the Swami is 5, High Gales Road, Welwyn Garden City, Herts, England.

comed the devotees in a nice speech. Many other speakers also gave speeches appropriate to the occasion.

Essay, speech and recitation competitions were held on the fourth day and a public meeting was organized on the fifth, in which speeches on 'Sri Ramakrishna and the Synthesis of Religions' were delivered. Sports and music competitions formed the programme of the sixth and seventh days. Srimad-Bhagavatam was read and expounded on the two succeeding days. On the tenth day about seven thousand people were fed and the anniversary meeting of the Sonargaon Ramakrishna Mission was held. Many other interesting and instructive items including Jatra performances, physical feats, etc. formed parts of the celebration.

KARACHI

The seventy-eight birthday anniversary of Swami Vivekananda was celebrated on Sunday, the 19th January, 1941, by the Ramakrishna Math, Karachi. In the forenoon there was Bhajan as well as Puja and Homa in the Math shrine. A public meeting was held in the Math premises in the afternoon. Principal S. B. Junnarkar, the first speaker, spoke in English and dwelt on how the great Swami's appearance in a critical period of our history brought in its wake a renaissance in India in all fields of

her life and activity. Prof. Ram Punjwani and Mr. Lokamal Chelaram who followed next spoke respectively in Sindhi and Hindi. Swami Jagadiswarananda, who spoke last, interpreted the national and international significance of the life and message of Swami Vivekananda and exhorted the Hindu youth to follow in the footsteps of the great Swami.

Anniversary meetings were organized also in Hyderabad and Sukkur.

THE RAMAKRISHNA MISSION SARADA VIDYALAYA, MADRAS

The report of the Vidyalaya for the year 1941 shows how effectively the institution has been serving the cause of female education in the Presidency of Madras. The Vidyalaya consists of a High School for girls, an Elementary School, a Training School chiefly for young destitute widows who are trained there for the profession of teaching, two Hostels for the students of the Schools and another Hostel which is to form the nucleus of a Teachers' Home.

High School: There were 654 students in the High School including the lower classes

at the end of the year. The medium of instruction is Tamil and Telugu in the lower classes and Tamil and English in the High School classes. The study of Sanskrit, and sewing and music are compulsory in the lower Forms. Provision is made for the teaching of mathematics, physics, chemistry, history, physiology and music under the optional group. There is arrangement for physical exercise and games. 15 students were declared eligible out of the 32 who were sent up for the S.S.L.C.

Examination. 7 students were in receipt of government scholarships at the end of the year, besides whom there were 2 others who were receiving private scholarships. Moral and religious instruction is imparted to the students regularly.

Elementary School: The strength of the School at the end of the year was 474. The new syllabus prescribed by the Government is followed.

Training School: The strength of the School including the Model Section was 256 at the end of the year. The unique feature of the School is that it has a preparatory section into which young women with little or no previous schooling are admitted and trained up.

Of the 16 senior students who appeared for the Training School Certificate Examination, 13 passed. 32 candidates appeared for

the Preparatory Examination of whom 21 passed and joined the Junior Training class.

A Montessori class was conducted as a separate unit in which as many as 45 children of three and four years of age joined during the year under report.

The Schools and the Hostels are now scattered and located in different places involving considerable difficulty in supervision and co-ordination of work, and most of the classes are held in temporary sheds and structures. The immediate need of the institution is to bring all the sections together and consolidate the work. A three-storied building to accommodate 39 class rooms and 3 dormitories has been planned. A dormitory will cost Rs. 7,000/- and a room Rs. 3,000/-. The authorities appeal to the philanthropic public to help this worthy cause.

BENARES

The Ramakrishna Advaita Ashrama, Benares, celebrated the birthday anniversary of Swami Vivekananda on the 26th January, 1941. A public meeting was held in the afternoon within the compound of the Ashrama. Dr. N. N. Godbole, M.Sc., D. Phil (Berlin), of the Hindu University presided. Prof. U. S. Asrani delivered a lecture in English on 'Swami Vivekananda and Practical Vedanta.' Prof. Sri Krishna Joshi speaking in Hindi said that Swamiji came to teach the world the real meaning of kindness, self-control and charity and how these could be effectively carried into practice. Sreeyut Sarojesh Chandra Bhattacharya, Principal, Anglo-Bengali Intermediate College, observed that the proper way of worshipping the memory of the great

Swami was to build up our life in the light of the message he had left. Prof. Batuk Nath Bhattacharya, who spoke in Bengali, pointed out that the uniqueness of the teachings of Swami Vivekananda lay in the fact that they opened up a new path for attaining the knowledge of the Self by inculcating the worship of the Jiva as the Shiva. The President in his concluding speech narrated the experience he had gathered during his stay in the West and dwelt on the fundamental difference between Indian philosophy and the philosophy of the West. He opined that we would rise again as a great nation if we would follow the teachings of the great Swami.