

# Prabuddha Bharata

उत्थित जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upan. I. 10. 2*

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

—Swami Vivekananda.

VOL. XXVI ]

MARCH 1921

[ No. 296

## CONVERSATIONS AND DIALOGUES OF SWAMI VIVEKANANDA.

Q.— It is generally said that work according to the Gita means the performance of Vedic sacrifices, and religious exercises; any other kind of work is futile.

Swamiji.— All right; but you must make it more comprehensive. Who is responsible for every action you do, every breath you take, and every thought you think? Isn't it you yourself?

The friend.— Yes and no. I cannot solve this clearly. The truth about it is that man is the instrument and the Lord is the agent. So, when I am directed by His will, I am not at all responsible for my actions.

Swamiji.— Well, that can be said only in the highest state of realisation. When the mind will be purified by work and you will see that it is He who is causing all to work, then only you will have a right to speak like that. Otherwise it is all bosh, a mere cant

Q.— Why so?—If one is truly convinced by reasoning that the Lord alone is causing all actions to be done?

Swamiji.— It may hold good when one *has been* so convinced. But it only lasts for that moment, and not a whit afterwards. Well, consider this thoroughly, whether all that you do in your everyday life, you are not doing with an egoistic idea that you yourself are the agent. How long do you remember that it is the Lord who is making you work? But then, by repeatedly analysing like that, you will come to a state when the ego will vanish and in its place the Lord will come in. Then you will be able to say with justice,— Thou, Lord, art guiding all my actions from within. But, my friend, if the ego occupies all the space in your heart, where forsooth will there be room enough for the Lord to come in? Then the Lord is verily absent!

Q.— But it is He who is giving me the wicked impulse?

Swamiji.— No, by no means. It would be blaspheming the Lord to think in that way. He is not inciting you to evil action, it is all the creation of your desire for self-gratification. If one says the Lord is causing everything to be done, and wilfully persists in wrong-doing, it only brings ruin on him. That is the origin of self-deception. Don't you feel an elation after you have done a good deed? You then give yourself the credit of doing something good—you can't help it, it is very human. But how absurd to take the credit of doing the good act on oneself, and lay the blame for the evil act on the Lord! It is a most dangerous idea—the effect of ill-digested Gita and Vedanta. Never hold that view. Rather say that He is causing the good work to be done, while you are responsible for the evil action. That will bring on devotion and faith, and you will see His grace manifested at every step. The truth about it is that no one has created you—you have created yourself. This is discrimination, this is Vedanta. But one does not understand it before realisation. Therefore the aspirant should begin with the dualistic standpoint, that the Lord is causing the good actions, while he is doing the evil. This is the easiest way to the purification of the mind. Hence you find dualism so strong among the Vaishnavas. It is very difficult to entertain Advaitic ideas at the outset. But the dualistic standpoint gradually leads to the realisation of the Advaita.

Hypocrisy is always a dangerous thing. If there is no wilful self-deception, that is to say, if one sincerely believes that the most wicked impulse is also prompted by the Lord, rest assured that one will not have to do those mean acts for long. All the impurities of his mind are quickly des-

troyed. Our ancient scriptural writers understood this well. And I think that the 'Tantrika form of worship originated from the time that Buddhism began to decline, and through the oppression of the Buddhists people began to perform their Vedic sacrifices in secret. They had no more opportunity to conduct them for two months at a stretch, so they made clay images, worshipped them, and consigned them to the water,—finishing everything in one night, without leaving the least trace! Man longs for a concrete symbol, otherwise his heart is not satisfied. So in every home that one-night sacrifice began to take place. But then the tendencies of men had become sensual. As Sri Ramakrishna used to say, "Some enter the house by the scavenger's entrance," so the spiritual teachers of that time saw that those who could not perform any religious rite owing to their evil propensities, also needed some way of coming round by degrees to the path of virtue. For them those queer Tantrika rites came to be invented.

Q.— They went on doing evil actions knowing them to be good, so how could this remove their evil tendencies?

Swamiji.— Why, they gave a different direction to their propensities,—they did them but with the object of realising the Lord.

Q.— Can this really be done?

Swamiji.— It comes to the same thing. The motive must be all right. And what should prevent them from succeeding?

Q — But many are caught in the temptation for wine, meat etc. in trying to get along with such means.

Swamiji.— It was therefore that Sri Ramakrishna came. The days of practising the Tantra in that fashion are gone. He, too, practised the Tantra, but not in

that way. Where there is the injunction of drinking wine, he would simply touch his forehead with a drop of it. The Tantiika form of worship is a very slippery ground. Hence I say that this province has had enough of the Tantiika. Now it must go beyond. The Vedas should be studied. A harmony of the four kinds of Yogas must be practised, and absolute chastity must be preserved.

Q.— What do you mean by the harmony of the four Yogas?

Swamiji.— Discrimination between the real and the unreal, dispassion and devotion, work and practices in concentration, and along with these there must be a reverential attitude towards women.

Q.— How can one look with reverence on the women?

Swamiji.— Well, they are the representations of the Divine Mother. And

real well-being of India will commence from the day that the worship of the Divine Mother will truly begin, and every man will sacrifice himself at the altar of the Mother.

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Q.— Swamiji, in your boyhood, when we asked you to marry, you would reply, 'I won't, but you will see what I shall become.' You have actually verified your words.

Swamiji.— Yes, dear brother, you saw how I was in want of food, and had to work hard besides. Oh, the tremendous labour! To-day the Americans out of love have given me this nice bed, and I have something to eat also. But, alas, I have not been destined to enjoy physically,—and lying on the mattress only aggravates my illness, I feel suffocated, as it were. I have to come down and lie on the floor for relief! \* \* \*

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## OCCASIONAL NOTES.

THE fifty-ninth birthday celebration of Swami Vivekananda was observed in different parts of India, on the 30th January 1921. Let us to-day draw from his life and teachings one particular message,—the message of self-help and self-reliance. As in individual life and progress, it is a trait of primary importance, which strengthens all the other qualities of the personality, so in the communal soul, it is the first manifestation of healthy vigorous activity. It is this spirit of self-help which has become half obscured and which has to be recovered and possessed again. The Swami Vivekananda was wont to say sometimes about us: "The whole national characteristic is one of

helplessness and dependence."

To regain this spirit of self-reliance, we must first regain our self-consciousness and build a free centre of activity in the soul. For only when it is first built there, it will extend to the outer realms of society. This centre of activity has disintegrated, causing dissipation of all our energies. There is no cultural synthesis, no harmonious view of inner and outer life, the *idea* which our civilisation stands for and the peculiar turn given to the way of the realisation of the idea. This want of unity of cultural idea has created the immobility, uncreativity, and helplessness of our outer life. And

this inner centre has been overlaid with such a mass of undigested material, as to choke its expression and hamper its free movement.

It is idle for us to recover freedom of outer action, without first building the freedom of the soul within, without first recovering our cultural selves. And when this will be established a centre of activity will be created which will accept materials from every side and deal victoriously with them and transform them into moulds of self-expression. It will not be intolerant to outside influences, but will be avid of surrounding materials to put on them the stamp of its triumphant performance. Such an awakened cultural self will always seek for means of expression, as creation in self-mastery is the very condition of its being. Its thinking, guiding, and social construction, it will always seek to do itself and not wait for another to do it for it and then work itself into a frenzied enthusiasm over it. It will utilise its own resources, construct out of its own strength, create in its own mastery. It will gain by self-effort what it wants to attain.

When such a spirit of self-help possesses us, we will then no longer hide our own incapacity by blame cast on others, nor feel ourselves glorified by singing the praise of our past however glorious nor seek to bring back merely a dead past without creating in the present. In every thing, in our sufferings and sorrows we will look to ourselves, take the responsibility on us, and depend on our resources, on our own power of self-effectuation—in short on everything which is within our means and which we will eke out by adding to it the power of our mind and self. We

will then always find work for our hands to do, a hundred departments of activity to which we can dedicate our lives and by which serve our fellow-men. Then shall our progress be continuous, our struggle a self-enlargement, and our work will not be dependent on the frenzied excitement of the hour, nor our strength, the borrowed light of a rare and high personality. This spirit of self-help and self-faith is the only condition of an effective will in life and the cause of supreme practicality and creativeness.

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## SWAMI VIVEKANANDA AND SRI RAMAKRISHNA.

### *Their Spiritual Relation.*

[ RENDERED FROM SWAMI SARADANANDA'S  
"LILAPRASANGA." ]

Continued from page 32.

**S**J. Narendranath lived in the blessed company of Sri Ramakrishna for five long years. The reader may perhaps think from this that we mean that for these years Narendranath lived constantly in the company of Sri Ramakrishna. But it was not so. Like other residents of Calcutta he was also wont to visit him from his home. But this is true that receiving the unbounded love of Sri Ramakrishna, he made frequent visits to Dakshineswar during those years. It became a principal item of his life to visit Dakshineswar one or two days in the week and, when he got opportunity, to stay there continuously for four or five days. Sometimes also there occurred breaks in the rule. But Sri Ramakrishna's great love for him did not allow him to depart from the rule for long. For whenever for any reason he could not

visit Dakshineswar for over a week, Sri Ramakrishna would become very impatient to see him and sending repeated messages bring him to his presence, or himself go to Calcutta and spend some-time in Narendranath's company. So far as we know, that for the first two years of his acquaintance with Sri Ramakrishna Narendranath could not depart much from the rule of frequent visits to Dakshineswar. But after his B. A. Examination in 1884, when on the sudden demise of his father, the whole charge of his family fell on his shoulders he was compelled by many family pre-occupations to break the rule of his frequent visits and stay away.

However, studying the relation of Sri Ramakrishna with Narendranath during these five years, we notice the following five principal facts: first, that from their first meeting, Sri Ramakrishna felt that Narendranath was a person of high and rare spirituality and that he was born to help him in his Divine work of banishing the evil which has accumulated in religion during the long course of time and to fulfil the needs of Eternal religion for the present age. Secondly, Narendranath became bound for ever in the unbounded faith and love of Sri Ramakrishna for him. Thirdly, by examination of the Narendranath in many ways he confirmed his previous inner vision of the greatness and destiny of Narendranath's life. Fourthly, by teaching him in many diverse ways, he made Narendranath a fit instrument for the realisation of his great object in life. Fifthly, after the completion of the above teaching, he gave him instruction as how to advance in the work of the establishment of religion and ended by giving him the charge of his religious order.

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Dividing the period of the relation of Sri Ramakrishna and Narendra in different parts, we can yet say, that the work of his love and faith in him, and his examination and teaching was initiated simultaneously. Evidences of the first viz. his faith and love for Narendra, we have given before. We will narrate more about it hereafter. For from now the life of Sri Ramakrishna was so intimately associated with S. J. Narendra as it was with no other of his devotees. It is narrated in the Bible that the Lord Jesus on meeting with one chief disciple of his, said, "On this rock will I build my church." By divine dispensation, such a thought arose in the mind of Sri Ramakrishna on meeting with Narendranath. Sri Ramakrishna felt that Narendra was his spiritual son, his friend and companion, born on earth to carry out his orders and that their lives were bound together for ever in the strong inseparable ties of love—the love that is of high spiritual character which manifests itself in giving infinite freedom to the object of love and yet makes him his own, and which finds its fulfilment in giving one's all to the loved object without asking for anything in return. Really such an unselfish manifestation of love, as between Sri Ramakrishna and Narendranath, was or is rarely witnessed in the world, and we have not the power to explain aright that wonderful love. Still in the interests of Truth we will attempt to give a glimpse of it.

As Narendranath was attracted by seeing the one-pointedness, renunciation and purity in the life of Sri Ramakrishna, so the latter was also charmed by observing the traits of unbounded faith, spiritedness and unbounded love of truth in the character of Narendranath. Leaving out of ac-

count the greatness of the future of Narendranath which Sri Ramakrishna saw with *yogic* vision, in trying to search for the cause of the wonderful attraction between these two great personalities, we can understand that it proceeded from the mutual respect which each had for the other. The ordinary people of the world, devoid of penetrative vision, misunderstood Narendranath's great faith in himself as arrogance, his great spiritedness of character as hauteur, and his austere love of truth as false semblance. His great indifference to the praise of men, plain speaking, bold and free dealings in everything, and above all his incapacity of doing anything in secret out of fear, furnished cause for people to arrive at the above mistaken estimate of his character. We remember distinctly, that before our acquaintance with Narendranath, a neighbour of his mentioning him told us thus about him: "There is a boy in this house and a more unceremonious lad than him we have not seen before. Because he has passed his B. A. Examination he thinks the world as straw—before his parents and uncles he would start singing to the accompaniment of *tabla* without the least hesitation—before the elders among his neighbours he would walk smoking a cigar—so in all matters." Shortly after this arriving at the holy feet of Sri Ramakrishna, one day—perhaps the second or third day of our visit to Dakshineswar—we heard the following praise of Narendranath from him:

Talking with a certain officer named Ratan of Jadunath Mallik's garden, Sri Ramakrishna pointing to us said, "These boys are good, have passed one or two university examinations, are well-mannered, of an amiable disposition—but I could not find a single one like Narendra. As

he is accomplished in singing and playing, so in study and conversation and equally so in religious matters. He meditates for the whole night, and the morning breaks and he is still absorbed in meditation, unconscious of the day. There is not a little of alloy in him, like a true coin which, when struck, gives out a true ring. I find with regard to other boys that they have with great difficulty and straining passed two or three examinations, and there it has ended—as if their whole power and capacity has run out by that effort. But Narendranath is not like them. With sovereign ease he does all things, as if passing examinations is nothing to him. He goes to the Brahma Samaj, sings devotional songs and he is a real Brahmanjani. Sitting down to meditate he sees the Inner Light (Jyoti). It is not for nothing that I love him so much." Charmed to hear all this and desiring to be acquainted with him, we asked him, "Sir, where does Narendra live?" In reply he said, "Narendranath is the son of Viswanath Dutt, who lives in the Simla quarter of Calcutta. Returning to Calcutta on enquiry we found that the young man about whom we had previously heard so much dispraise from his neighbour as related love, was the much-praised Narendranath of Sri Ramakrishna. Astonished, we began to think that day that relying only on some external acts, how often we come to a wrong conclusion about others!

In connection with the previous matter it will be well if we narrate an incident here. A few months previous to our hearing the praise of Narendranath from Sri Ramakrishna, we were fortunate to see Narendranath one day in the house of a common friend. We saw him only that day and from a mistaken impression

gained of him we did not advance to make his acquaintance. But his words of that day are so deeply engraven on the memory that even after the lapse of so many years it appears as fresh as if heard only yesterday. Before recording his remarks of that day it is necessary to give the reader an idea of the circumstances in which we heard them; otherwise the reason why we came to a mistaken idea of Narendranath would not be apparent.

The friend in whose house we met Narendranath that day, was then living in the Simla quarter of Calcutta in a two-storied house in Gour Mohon Mukherjee's Lane, opposite the house of Narendranath. At the time of our study at school, we were class-fellows for four or five years. Two years before the Entrance Examination, he went as far as Bombay with a view to visit the Western countries but for many reasons could not go. He later became the Editor of a paper and wrote books and composed poems in Bengali. He had married a few years previously, and we heard from the mouths of many people that since then his character and tendency had become perverted and that he did not hesitate to earn money by dishonest means. In order to ascertain the truth of the fact we dropped that day in our friend's house suddenly.

Sending information to him about our arrival through the servant, we were waiting in the parlour room for him, when suddenly a young man entered the room and as one long familiar to the owner of the house, freely stretched himself half-reclining on a pillow, humming to himself a snatch of a Hindi song. So far as we remember, the song was about Sri Krishna, for the two words '*Kanai*' (Sri Krishna) and '*Basari*' (flute) entered our ears. Although not looking smart, still he was

very neatly dressed, and his well-dressed hair, vacant look, the song about "the flute of Sri Krishna" on his lips, combined with his intimacy with our alleged misguided friend—all these did not place him in a favourable light to our mind. Without taking the least notice of our presence in the room, we found him behaving very freely and laterly from his starting to smoke we concluded that he was a trusted companion of our perverted friend, and that by association with such men like him he has become degraded. However, when even after noticing our presence in the room, he took such an indifferent attitude and remained absorbed in himself that we did not advance to make his acquaintance.

After some time, the friend of our childhood came out and even after meeting us after a long time he spoke only a few words to us, and gladly engaged himself in conversation with the young man on various subjects. Such indifference on his part also did not strike us well. Still thinking it unmannerly to take leave and depart at once, we began to listen to the conversation into which our *litterateur* friend entered with the young man on the subject of the English and Bengali literature. Starting from the common ground that higher literature should be the artistic expression of thoughts, they differed on the question whether artistic expression of all human thoughts deserves to rank as literature. So far as we remember our friend took the side viz. that the artistic expression of all thoughts, good, bad or indifferent should take rank as literature, and the young man combating that statement was attempting to establish, that even giving an artistic expression to thoughts if a literary production does not subserve the establishment of a high moral ideal

of life it cannot be regarded as a high literary production. To support his case the young man began to mention the names of the famous authors of English literature from 'Chaucer' downwards and to show one by one that only by giving expression to high ideals of life, have they attained immortal fame. In conclusion the youth said: "Although feeling the impress of all ideas, good or bad, man is seeking in the midst of them to manifest the high ideals behind life, and the difference between men constitutes in the matter of their manifesting the inner ideals of life. It is found that ordinary people accepts the outward appearances of sense-enjoyments as true and eternal, makes the attainment of them the goal of life and are resting content there. They idealise what is apparently real. There is little difference between animal life and such ideals. Such an attitude towards life cannot give birth to literature of a high order. There is another class of people who, unable to rest content with the outward appearances of life and its apparently real pleasures, seek to realise, in the inner consciousness, higher and higher ideals and endeavour to mould the outer life in the image of them. They want to realise the ideal, and such men only create literature of a high order. Among the latter also, those who adopt the highest ideal and seek to realise them in life, have to stand aside from the limitations of ordinary worldly life. I have only found the Paramahansa of Dakshineswar able to translate such an ideal in full in his life, and therefore I regard him."

Although charmed by the deep words and learning of the youth we were pained at noticing his intimate relation with our friend and the disparity between his words and outward behaviour. After-

wards taking leave we departed from the place. A few months after this, we were charmed at hearing the praise of Narendranath from Sri Ramakrishna, and came to his house in order to be acquainted with him. We felt struck with wonder to find our previously seen youth to be Narendranath, so much praised by Sri Ramakrishna.

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### SWAMI VIVEKANADA, THE GREAT LIBERATOR.

Every move the world has made, or is in the way of making is a step towards breaking loose the shackles that bind the spirit close to matter, though the tendency of the former is to rise high up in the ethereal sky of freedom and that of the latter is to sink down into the bondages below. Every successful effort in the right direction in this conflict of forces leads the party from darkness to light, weakness to strength and death to life. This process of purification and liberation of the spirit, individual or collective has been going on from the first day of the creation, with usual breaks and reactions, from time to time. When the number of forces that go to form life are either crushed or misdirected a mighty force is seen to restore or redirect the forces, and guide the destiny of the individual or the nation towards the point it strives to attain unconsciously or consciously. The human form which is made the centre of the mighty liberating force is the person whom we call a great man, a hero, a prophet. His life is uncommon, his character is unparalleled, his deeds are so unique that they defeat all human attempt to comprehend them. The great soul rises high above humanity and people follow him without much questioning.

The great liberating force of the East and the West which found its expression in and



through the gigantic personality of Swami Vivekananda who is above and beyond any particular race or nation,—for every great soul is such—came down to the world more than half a century back. Since his coming in our midst the world has seen a series of volcanic eruptions, and has been passing through a severe process of purification and liberation in every department of life, social, political, religious and so on. Not only the awakening that has been stirring India is due to the scattering of the soul-stirring luminous ideas of the Swami but also the great overgrowth and collapse of the excessive material civilisation which was preparing for the last century to make way for a more spiritual reconstitution of life, had as one of its landmarks and forces of the future in the spiritual message brought to the West by Swami Vivekananda in the Religious Parliament at Chicago. The Western world was smarting under the pain and pressure of materialism, and was hankering after catching a glimpse of the spiritual light which would perchance go from the East and strengthen the spiritual elements of the culture. On the other hand, the people of the East, especially of India, having lost their glorious tradition of the past, steeped in utter ignorance and superstition, engrossed with mean worldly machinations and inundated by the materialistic overflow of the West, needed a guide and a saviour who could free and lead them from the heterogeneous and unhealthy influences of home and outside and purge the body and mind of the accumulated dust of the ages in order that the old ever-dwelling spirit might reflect again. The great personality that came forward with a fund of energy and strength to revivify the decadent races of India, and with a stock of spiritual ideas to illumine the people of the West, was the Swami Vivekananda.

The Swamiji has given only the spirit and the principle, which requires to be worked out into particular details by the

coming generations. The spirit and force is to be felt in silence. It cannot be expressed. Let us consider a great principle which more than anything else applies to the Indian life. Swamiji says, "The national ideals of India are Renunciation and Service. Intensify her in those channels and the rest will take care of itself...The banner of the spiritual cannot be raised too high in this country. In it alone is salvation." This is the fundamental principle of the Ramakrishna Mission organised by the Swami Vivekananda and the members of the Mission have boldly tried to respond to the call of the master. The sincere worker must throw away his own burdens that he may more conveniently and fully take up the burdens of thousand others. In this way Service, in its turn, intensifies Renunciation. These, Thesis and Anti-thesis, I mean Service and Renunciation, are synthesised in a higher phase of fulfilment that is a dawn of spiritual vision, which is the crown and glory of Indian life. The spirit of burning renunciation coupled with the sentiment of love and benevolence are sure to establish a dominion of spiritual democracy where the doctrine of the Vedanta will be realised in the practical life of every citizen, where fight will be replaced by help, and competition substituted by co-operation.

It should be noted in this connexion that alliance with the higher self involves separation from the lower self. One presupposes the other. But it should not be misunderstood here that we should accept nothing of the wisdom and learning of the other nations. Swamiji says "If we want to rise we must also remember that we have many things to learn from the West. We should learn from the West her arts and her sciences.....The West has to come to us to learn to assimilate religion and spiritual knowledge. We Hindus must believe that we are the teachers of the world. We have been clamouring here for getting political rights and many other such things. Very well; rights and privileges and

other things can only come through friendship, and friendship can only be expected between two equals. When one of the parties is a beggar, what friendship can there be? It is all very well to speak so, but I say that without mutual co-operation we can never make ourselves strong men." "Let us be as progressive as any other nation that ever existed, and at the same time as faithful and conservative towards our traditions as Hindus alone know how to be." "Whether you believe in spirituality or not, you have to get a hold on spirituality and keep to it. Then stretch the other hand out, and gain all you can from other races but everything must be subordinated to that one ideal of life; and out of that a wonderful, future India will come—I am sure it is coming—a greater India than that ever was."

Now, the theory of spiritual democracy which I think will be the last word of Political Philosophy emanates from the connection of the East and the West. This recognises the equality and liberty of each unit, spiritual or otherwise. Indian civilisation rests on the freedom of spiritual units while the Western societies and states are aiming at the realisation of perfect democracy in the sphere of politics merely. The one is trying to liberate the soul while the other is trying to free the body and mind. Political freedom that presupposes the freedom of thought, speech and action is the watchword of the West, while spiritual freedom that presupposes the purity of thought, speech and action is the watch-word of the East. So long the East was East and the West was West and the twain never met. Now the sense of poverty and the law of necessity have compelled them to meet each other and shake hands. So Swami Vivekananda says: "India has to learn from Europe the conquest of external nature and Europe has to learn from India the conquest of internal nature.....We have developed one phase of humanity and they another. It is the union of the two that is

wanted." By delaying this union one party defeats its own purpose. Mr. Wellock says: "In a little while there is some probability that England would come to her senses, and realise that even yet her greatest need is a moral revolution, that her only salvation as a nation and a people lies in a grander and more spiritual conception of life and of society, and that if ever she is to give birth to democracy it will have to be by virtue of fuller liberty controlled by a more adequate, a more intensely social morality." So it becomes obvious why neither of the party can enjoy its democracy long. The relation between Politics and Religion is organic. Life as a whole comprehends both. One divested of the other is crippled, if not dead. Swami Vivekananda grasped the problem of life as a whole, and wanted to cure the body and free the mind of India that it may be the temple of God over again; and insisted on the Western world purifying the mind and body that the spirit may break through the prison-house of matter and regain the royal seat so long usurped by a subordinate. Paradise is lost, it must be regained not only in the West but also in the East by the establishment of a Spiritual Democracy from pole to pole. So we see that the whole life of the Swami was devoted to the great task of liberating the nations of the East and the West from their respective evils that served as stumbling blocks and rendered them one-sided. So he emphasised the principle of 'give and take' that the gaps of both may be filled up. So the great Swami preached the gospel of *Shakti* in India, and that of *Shiva* in the West that the state of Democracy both spiritual and political may be established everywhere, and that the hankerings of the nations may find satisfaction in an Utopia, not only of Sir Thomas More, but also of Vedanta and Vivekananda.

So far about the cosmopolitan character of Swami Vivekananda; now a word about the Social Service propaganda which he orga-

nised for the salvation of his dear countrymen. When the Indians forgot to recognise the divine heritage of man, when class was set against class, and creed against creed, when high walls of partition were created between the high and the low as recognised by the stereo-typed caste-system, Swami Vivekananda organised a band of young men to drive home the message of equality and fraternity to the down-trodden depressed classes of the country. His heart bled to think 'what man has made of man,' so he employed vigorous remedies to cure their weakened body, dark mind and unclean ego. He called upon the young men of his country to atone for the hateful abuses showered down upon the helpless creatures by their forefathers who made them slaves by enslaving 'the untouchables.' So he says, "I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. They pay for our education, they build our temples, but in return they get kicks. They are practically our slaves." "We hated and hated them till they have lost faith in themselves. They think they are born slaves. Give them their rights, and let them stand on their rights." Elsewhere he says, "The only hope of India is from the masses. The upper classes are physically and morally dead." It is gratifying to see that the high walls of hatred and aristocracy are being razed to the ground by the death-blows coming from the men gifted with depth of reason and breadth of heart. Swamiji wanted to prepare his country before giving it any reform. So the grand task before him was not to create any stirring of life which would demolish the new structure to its very foundation, but to prepare the ground for the reception of a greater movement in time to come. He came to build and not to destroy, so the method of the balanced mind was one

of watchful adaptation and gradual development. He cultivated the garden that the budding nationality might, in a natural course, unfold the petals one after another, to the sunshine of freedom, external and internal, which is dawning upon our dear mother-land.

UPENDRA CHANDRA DUTT, M. A.

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## THE ART OF HEALING IN ANCIENT INDIA.

**T**HE art of healing occupied the attention of the Hindus from remote antiquity. In the Rik Veda when success was sought in battle, the Rishis invoked Indra, the god of prowess and triumph. When relief from some disease was obtained, they praised the twin gods, the Asvinis. When they offered sacrifice in honour of the God or Gods whom they called in their aid in time of necessity, the Asvinis were excluded from a share in the sacrifice. This proves the fact that the medical profession held an inferior position to religious and social points of view. The surgeons or physicians whose aid was indispensable in a people whose varied avocations of life and stirring military exploits, whose high state of civilisation with all its necessary concomitants of advantages and baneful influences, and whose luxury and abundance of food, disturbed the natural balance in the body and produced physical distemper, could not be neglected for a long time, and they slowly won recognition in the share of a sacrificial offering by dint of their devotion to scientific investigation, knowledge and purity of character. "At one time," says Dhanvantari, "surgeons were looked upon as unclean and unfit to mix in respectable society: but the success gained by the Asvinis in the case of Yajna at once raised them in the estimation of all. (Quoted by Kunte in his introduction to

Bagvat · Vide Taittiriya Sanhita VI. 4. 9. 1 ; Shatapatha Brahmana and Aitareya Brahmana I. 18). Co-wives jealous of one another tried to monopolise the love and attention of their common husband by calling in the aid of the physician who recommended beauty balm and complexion paste in the shape of vegetable preparations. "Thus materia medica," says Mr. Kunte, "had made sufficient progress at least 4000 B. C." Soothing anodynes had to be prescribed for war-worn fighters; broken legs had to be replaced by artificial iron legs; wounded eyes had to be plucked off; diseases had to be healed, and women had to be assisted at child-birth. This proves beyond doubt that the medical profession had occupied a large share of attention of the people and that physicians and surgeons had won a place of distinction in society.

The Atharva Veda is a repository of the medical knowledge of the Vedic Aryans and it shows a high state of development even before systematised medical treatises were written in after times. It is a very important and interesting work for gauging the intellectual and scientific attainments of the ancient Hindus. Western scholars like Prof. Bloomfield has called it by various names, such as "holy charms," "witchcraft charms" and Prof. MacDonnel says that "it is a heterogeneous collection of spells. Its most salient teaching is sorcery, for it is mainly directed against hostile agencies" etc. Again, it "is a collection of the most popular spells current among the masses who always preserve more primitive notions with regard to demoniac powers. The spirit which breathes in it is that of a pre-historic age." Adalbert Kuhn says that "some of its spells for curing bodily ailments agree in purpose and content as well as to some extent even in form, with certain old German, Lettic and Russian charms," and so Prof. MacDonnel gives his sage conclusion that "a few of its actual charms probably date with little modification from the Indo-European period" Quota

tions may be given from the Atharva Veda to prove that the ancient Indians were in the possession of the knowledge of the use of surgical instruments with which the birth of the child was facilitated. Many kinds of fever, heart-disease, head-disease, diseases of the kidney, leprosy, rheumatism, consumption, etc. and their remedies have been noted, proving that the Atharva Veda is really not what the apostles of western culture represent it to be.

There can be no doubt that the Atharva Veda is the first work on medicine. Ramendra Sundar Trivedi, the great Indian savant, contributed an article (Saptiya Parishat Patika. 1312, p 205) to show that medicine and surgery were practised in the Vedic literature. Anatomy and surgery have developed from the same Veda. In Charak we find systematic treatment of diseases, their diagnosis and prescription, while in Sushrut we see that surgery had reached a high state of improvement. Dr. Girindranath Mukerjee, in his thesis presented to the Calcutta University on "The surgical instruments of the Hindus," has shown in a scholarly way that various instruments of surgery were used by Sushrut. There are, indeed, charms and incantations in the Atharva Veda but they are interspersed with names of plants and herbs, selected with judicious discrimination, for medicinal purposes. It must be admitted, that scientific works like those of Charak and Sushrut could not have been written in the Vedic age. A long space of time had certainly elapsed between the Atharva Veda and Charak and Sushrut. Panini refers to Charak several times. These eminent physicians were preceded by many others of less note. As Panini was a man of the 7th or 8th century before Christ (Prof. Goldstucker), it can be reasonably held that Charak flourished before him.

Dr. Ray has very ably shown that both Charak and Sushrut flourished long before the Buddhist age, (Vide Dr. Ray's History of

Hindu Chemistry Vol. I. Intro.) Several centuries intervened between the Atharva Veda and the Charak. There were standard works on medicine at the time of Charak and he received much help from them. The Charak is discursive and displays a metaphysical tendency. Its tedious prolixity stands under a different predicament to the Sushrut with its dignified and laconic brevity and more scientific treatment of the subject-matter. Another point of contrast is that the Charak is a treatise on medicine, while the Sushrut is a work on surgery. Better physiological knowledge and greater skill in the manipulation of surgical instruments point to the later composition of the Sushrut. We are astonished to see what the Hindus did both in the art of healing and in wielding the lancet in so early an age—an age when "elegant Greece and haughty Rome" were in the embryo and the forefathers of the nations of modern times were roaming in the jungles as naked boors. So we see how futile is the attempt of Haas and other western scholars who always try to trace everything of the Hindus to the full-welling fountain-head of Hellenic culture. Dr. Ray deserves our gratitude for exploding the theories of these wiseacres and for laying bare the mass of facts which had been so long utilised by the opponents of Hindu culture to suit their own purpose, and to prove the priority of "Greek culture" and the supposed indebtedness of the Hindus to it.

We do not come across any great name between the age of the Charak and the Sushrut, and that of Vagbhat who, as Prof. Kunte says, flourished in the second century before Christ. But we must not suppose that the lamp of medical knowledge was extinguished during the interregnum. Humanitarian works were undertaken by the Buddhist monks. Care was taken for the sick. Relief was given to suffering humanity. Sanctity of life was held in high esteem. Hospitals were founded and "arrangements for the

healing of man and beast were provided not only throughout all provinces of the empire, but also in the independent kingdoms of Southern India and Hellenistic Asia; medicinal herbs and drugs, wherever lacking, being planted, imported and supplied as needed." (Vincent Smith). Thus the medical profession received an immense impetus and it was regarded as an indispensable necessity for the well-being of society.

Vagbhat's Astangahrdaya is an epitome of the Charak and the Sushruta, and though he showed no high degree of originality, except slight modifications in Surgery, yet he is held in the Deccan with high esteem and is regarded as a revealed author. Nagarjuna who figures so prominently in the Mahayanik school of Buddhist philosophy, flourished, according to Lassen and Kern, in the 1st century A. D. and cannot be identified with Nagarjuna, the alchemist. But Dr. Roy has assigned the middle of the 2nd century A. D. to Nagarjuna. Rasaratnakar, a typical production of the Mahayanist period, was most probably written about the 7th or the 8th century A. D. Chakrapani Datta, who wrote his celebrated treatise about 1050 A. D., bases his work on Vrindu, who, in his turn, follows clearly the Nidana of Madhabkar whose date Dr. Roy assigns to the 8th century A. D. (Intro. Vol. I. lix.). One peculiar feature of Chakrapani and Vrindu is that they have directed their attention to metallic preparations in contrast with the use chiefly of herbs and simples by their predecessors. The search after the *elixir vitae* in the Iatrochemical period was continued and various "preparations of mercury, iron, copper and other metals, although they could not secure immortality or revive the dead, were found to be helpful accessories in medicine." (Hist. of Hindu Chemistry Vol. I Chap. V). The new metallic preparations had begun to supplant the medicines "drawn chiefly from the vegetable kingdom." Thus in the 11th and the 12th century A. D. the medical knowl-

edge of Hindus was far in advance of that in Europe in the same period. Dr. Roy has done more than any one else to shed the light of research and scholarship on a dark episode in the history of the intellectual development of the Hindus, to explode many half-truths and haphazard remarks of western Orientalists and to open the temple of ancient culture with the golden key of learning.

HARIPADA GHOSAL, M. A.

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### SWAMI VIVEKANANDA.

**F**ROM time immemorial, the voice of India is the voice of religion. From time immemorial, India is the land of sages and temples. From time immemorial, India is proud of her spiritual wealth. Crush it to death, it will rise from its ashes once more with renewed vigour like the sphinx of old. It has stood the test of time. It has withstood the shocks of centuries and the onslaughts of many religions, and like a torch, the more it is shaken, the brighter it shines. For truth alone can endure in this world and nothing but truth will pass current in God's world. No other religion stretches back far into the dawn of the past. Many are the religions that have come and gone. Many are the religions that have come for refuge and have found a ready asylum in India. The Crescent came as a wave of conquest. India has lost nothing. The Cross rules the land and guides our destinies. India has lost nothing. But let India's religion go, and in that passing will be India's grave. For religion is the soil into which India's roots are stuck and torn out of it, she will inevitably wither and decay. India's history, her literature, arts and monuments, all have religion written across them. But let India's religion go. India would then remain an object of memory, a subject for the

antiquarian and a corpse for dissection—but no longer an object of adoration and we no longer a nation.

For several centuries, religion was at a low ebb, several causes were at work and brought about its decline. The country was steeped in mental and moral darkness, and men sank into ignorance and atheism. Many religions sprang into existence, each carrying seeds of its own decay. The time came for a message from a divine voice. God said: "Let there be light." Sri Krishna redeemed his promise and glorious names adorned the pages of religious history. They carried the banner of religion to awaken our slumbering souls, to hold before our admiring gaze noble ideals of life and action and to scatter broadcast the waters of immortality through the length and breadth of India. Their mortal remains may moulder beneath the earth. The torch of the antiquarian may shed but a feeble light on their labour of love. But the monument of wisdom they handed down to us, the code of morality they have erected for us are engraved deeply on the tablets of our hearts and till our hearts perish in the grave of time they will be fresh and ineffaceable. A period of decay and degradation is necessary for the growth of all nations. India only stooped to conquer. She only sank to attain to loftier heights. The ripe fruit is first put into the ground, it then decays and rots, and out of the decay springs the root of the future tree—mightier than the first. Out of this decay came the message of our sages. Out of this decay came a galaxy of stars of the first magnitude, one following the other to hand over the torch of religion from generation to generation.

The Sun of Chaitanya had long set. The firmament was covered with a deep gloom. The ancient wisdom and culture of the East became things of the past. Religion and religious ideas had lost prestige. Man forgot his divine nature. There was a serious crisis. There was a peculiar fermentation and excitement on all sides. The advancing tide of materialism washed the land with its destructive flood. The world required a new adjustment, a new wave of power. A potent voice was necessary to dispel the gathering clouds of superstition and ignorance. The time was ripe for the fair flower of human life—one with the

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\* A speech delivered by Mr. N. Kesava Iyengar, B. A. B. L., Advocate, at the Sri Ramakrishna Ashrama, Basavangudi, on the birthday anniversary of Swami Vivekananda, on the 6th February 1921.

brilliant head of Sankara and the large and expansive heart of Ramannja. After a long and gloomy night, a star of the first magnitude burst in the eastern horizon. The prophet of love, devotion and realisation loomed at Dakshinesvar. Sri Ramakrishna shone by divine light, taught sublime philosophy and true *Bhakti*, rent the veil that concealed man from his divine nature, preached the sweet doctrine of spiritual realisation to every one, opened the gates of the highest spirituality to one and all, and scattered many a pearl worth their gathering before a race of ancient lineage and hoary traditions.

It was for his illustrious disciple to raise a grand edifice on the broad foundation laid by Sri Ramakrishna. It was for his illustrious disciple to revive the sinking pulse of the nation. It was for his illustrious disciple to shake the civilised world with sublime thoughts of religion, to take off the film from the eyes of the religious world—to proclaim the triumph of Vedanta, to bring into existence a universal religion of head and heart. It was for his illustrious disciple to give back to the Indians the heritage of their sages—to bring to the masses the glorious ideals stored up in books or hidden in the forests and the monasteries.

Swami Vivekananda came to meet the pressing wants of the age, to wash away the evils of the world with his life-blood, to bring us glad tidings from heaven, to infuse new life into us and to bring forth many generations of reformed men and to continue to live in them and they in him. The Swami is a daring messenger sent by God. The Swami is a link in the chain of prophets. His teachings are universal, practical and best-suited to the necessities of the age. The Swami taught: "This is an age of reason. We cannot fall back upon blind faith. India requires that the eternal truths of the Vedas should be given to her in her pristine purity. Religion must be rationalistic. Religion must have a welding force. Religion must bind man and man in golden bonds of sympathy to help India in her onward march of progress and reform." The Swami advocated a Vedanta making for a new national spirit, for a spirit of public service, for a spirit of a religious national life and for a spirit of social unity and reform. He held that our religion properly understood and practised is

most conducive to human progress. He strained every nerve to raise the depressed classes in the social scale by education and culture. The Swami was for sea voyage and insisted on equal education for men and women in India. He looked down upon the evil practice of child-marriage in India, and the multiplication of babies by babies. He strove hard to fuse the Hindu and the Mohamadan into a common love for the motherland. He saw no difficulty in the Hindus, the Mohamედans and the Christians following their own religious creeds and worshipping the same God by different names, living side by side and striving for righteousness, purity and noble-living under the influence of high ideals. He bridged the gulf between race and race, caste and caste by preaching the common unity of the Vedic ideals—underlying the apparent divergent practices prevailing in India. He proved that the three systems of Indian philosophy are only different versions of the same truth seen from different points of view, all leading to the same goal. He removed the gross misconception that the Hindu religion is a religion of idolatry. He clothed the dry bone of religion with flesh and blood. The dead and the dry religion succumbed to the loving and sweet doctrine that he preached and practised. The Swami clearly pointed out that the Eastern and Western ideals are necessary and both have their grandeur and glory. He preserved the pristine purity of the teachings of the Hindu scriptures and at the same time, incorporated the great ideal of the West. He held that the earning of worldly possessions is a necessary duty leading to national greatness, that the acquisition of wealth is for distribution among the poor. He held that religion is the main spring of the Hindu national life. He held that the eternal principles of Hinduism satisfy all the spiritual cravings of humanity and that the end and aim of life is to realise God and the real fruit of spiritual realisation is supreme humility and selflessness. He held that the path to progress is to go out and expand and that exclusiveness is the cause of our downfall. He held that the true method of reform is construction but not destruction. He held that we must learn something of mechanical and scientific civilisation from the West to increase our material prosperity and teach religion to the spiritually-starving nations of the world. He propounded

the highest truths of philosophy and religion in the simplest language, now in the guise of an allegory and now of a beautiful simile or metaphor. Whenever he spoke he aimed at planting in the heart the arrows of conviction. To his countrymen his stirring and inspiring speeches were a trumpet-call to duty. He exhorted them to cast off the customs and superstitions of the degenerate days. He exhorted them to rise to the grand and noble conception of the Vedantic divinity of man. In active or contemplative life, he preached strength, courage and nobility of character. His simplicity and purity of life checked the tide of wickedness in all its forms. He implanted in all hearts a feeling of admiration for what is pure and noble and drew a tribute of respect and veneration from all. He condemned none, but saw God in all, in the saint and the sinner, the decrepit and the despised. He had the patience of Christ and the generosity of the Sun that shines everywhere; to him, the world was the field of labour and the world was one family and its parent the Almighty God. His love knew no bounds. His love rolled over the whole of India bringing solace to everyone. The saint and the sinner had a share in his mercy. The Brahmin and the Pariah danced together in their love of God and mercy and thousands drank of the cup of love, devotion and faith prepared by the great sage. The Swami trod the path that patriots have trod. He loved his country as he loved his God. There was always a warm corner in the heart of our Swami for this ancient land of India. His soul throbbed with tenderness and anguish over the lot of his countrymen. The last throb of his heart beat for the poor, the degraded and the miserable. The Swami eagerly looked forward to a revived India, rid of all its long-standing evils, standing out like a beacon-light to faltering nations of the world, bringing life and vigour to the decaying races of mankind, proclaiming humanity, fraternity and peace all round, voicing forth the power of divinity in humanity and radiating God's power and light in all directions.

The Swami has now gone to that unknown land from whose bourne no traveller returns. The Swami now rests from his labours, happy in that blissful serenity which comes to all those that have faithfully discharged their duty, but leaves be-

hind him the memory of his holiness and the priceless legacy of his teachings. The Swami's mission is a divine mission. His calling is high and holy. His fame is the property of the Indian nation. His renown will fill India in after ages. His good words still bloom and smell sweet and establish the Swami's claim to a niche in the temple of religious fame to echo down his name through the halls of time until time shall be no more.

It is now our duty to render the Swami the humble tribute of our esteem and gratitude for the great service rendered to mankind, for his deep wisdom and invincible power, for his rigid self-denial and fervent devotion and for his message of glad tidings, contributing to religious progress. His life deserves our careful study. His greatness should excite our admiration and challenge the spontaneous gratitude and esteem of all. His life reminds us all to make our lives sublime. His precepts and examples should stir up our best energies to attain the sublimity of his life. God is not the God of any country or sect. He is the God of all mankind, of all space and time. Our homage is due to all the sages that preceded the Swami and paved the way for him, unbiassed by local influences, party feelings, or sectarian bigotry. Nor must we refuse our profound reverence to those that are carrying on the blessed work of religion after him in the remote parts of the world.

These are the days of civilisation and enlightenment. These are the days of trade, enterprise and industry. These are the days of the march of progress and advancement of knowledge. In the boasted march of the intellect, as we sail along the ever-widening ocean of civilisation we are stupefied and lost in material prosperity. We fling religion and morality to the winds. We are hurried into a blind and bottomless materialism. Great empires crumble into decay. Nations rise and fall. Where are the Cæsars and Kaisars? Their deeds are written in blood. Their deeds are written in water. One nation digs the grave of another. The greatness of one nation is built on the ruins of another. Nations have come upon the stage of the world, played their parts vigorously for a time and disappeared without leaving a ripple on the ocean of time. But Swami Vivekananda stands fresh and young before us like a



hero of yesterday. His uncrowned head is enthroned in the heart of mankind. He has long been taken into the bosom of every Indian household and has long been enshrined in every Indian heart. Where is the Indian home where his name is not a household word? Where is the Indian town where his name has not penetrated? Where is the Indian who does not carry on his brow the impress of his teachings? Where spirituality is honoured you will find him there, where homage is rendered to holiness you will find him there. Where empire is established over the forces of nature, there you will find him. A sage cannot die. His claims are the claims of immortality. He alone is immortal among mortals. Even from the silence of the tomb, he speaks with a potent voice; even from his ashes cry his wonted fires. Our immortal Swamiji is not dead. His spirit is now in our midst. He lives in us, through us and by us. His spirit now pervades the genius of this place, emancipated from the fetters of flesh and blood—ever calling, "Awake, arise and stop not till you reach the goal." Remember the land whose snow-capped mountains look into the very mysteries of heaven. Remember the land whose ancient civilisation stretched back far into the dawn of the past. Remember the land whence religion and philosophy have again and again marched out and deluged the world, bringing life and vigour to the decaying races of mankind. Remember the broad foundation on which India stands. Remember the rock on which the glory of India lies. Remember that you are the descendants of an ancient and religious race. Their blood courses in your veins. Their potentialities tingle in every drop of your blood. Have faith in that blood have tremendous faith in yourselves. Have the faith that eternal power is lodged in every one of your souls. Atheism cannot exist in your constitution.

When you are lost in the wilderness of doubts when the night of despair is about to descend on you with her dark wings, you have Swami Vivekananda to bring back a ray of hope and confidence to your sinking hearts and to guide your faltering feet till you reach the goal. Will you therefore shake the foundations of India? Will you disown your parentage? Will you neglect the rich legacy bequeathed to you by our Swami? Will you dry

the spring of the forces that have moulded the genius of the Hindu nation? Will you look with cold indifference on the divine message of Swami Vivekananda?

If you wish to rise in the scale of nations, if you value your virtue, if you love your country, if you wish to shine in the eyes of posterity, if true Aryan blood dances in your veins, in the name of progress, in the name of duty, in the name of patriotism, in the sacred name of our Swami, in the holy name of God, soar into the realms of Swami Vivekananda, make the life sublime, leave foot prints on the sands of time, surround your names with a halo, raise in the temple of your hearts a monument worthy of the great sage, devote yourselves to the worship of those ideals which were his, march onward for the consummation of your destinies under his guidance and focussing the light that comes from every sage in the prism of India and uniting them into the one light which shall flood the world and blend in the divine wisdom and drinking the ambrosial sweetness of religion and bathing in the perennial fountains of life, work music and harmony in the universal law of nations.

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## TRUE RENUNCIATION.

### THE STORY OF KING SIKHIDHWAJ AND CHUDALA.

*(Adapted from the Yoga-Vasistha Maharamayana.)*

*(Concluded from page 46)*

**H**EARING these words of wisdom from the Brahman boy, Sikhidhwaj with a tearful countenance began to say, "O Divine child! After a long time, I am to-day awakened from my mistaken path. Through my foolishness I have given up the company of the Sadhus and have come to live in the forest. Now you are my Guru, my spiritual father and friend. I am your disciple. Be pleased to show your mercy to me. Tell me the Supreme Truth which would conduce to my well-being and knowing which I will have desire for nothing else."

Chudala said: "If my words be of any good to you, listen attentively. It is true that you have renounced your family, friends, relatives and your kingdom, but just as the clear autumn sky is on the outside unobstructed by any clouds, yet is surcharged with fine particles of aqueous vapour, so you, even after giving up all external possessions, have not been able to free yourself from the subtle ignorance in the form of the internal egoistic idea. It is no reason that because you have renounced your family and kingdom you should as a necessary sequel attain to the state of supreme Bliss. That state is one of positive self-existent Bliss, attained after much effort. When the internal knot of your heart in the form of the subtle ego-idea will, by your continuous dwelling upon it, attain big proportions, all your renunciation of the external possessions of kingdom etc., will be rendered futile. How is all-renunciation possible for him in whose heart a jot of the idea of ego dwells? The loss of the idea of egoistic desire and possession is the real fruit of renunciation. When you have not been able to estimate your renunciation by the measure of absence of egoistic feeling, then both renunciation and absence of desire have fled from you. Starting to renounce with a detached heart you have in the end become bound in the egoistic idea of renunciation and engaged in futile austerities impelled by an excessive desire for mortification, have paved the way for your own miseries. He who giving up the near and present Infinite Bliss of the Supreme goes after excessive mortification for the attainment of a finite object, for the satisfaction of the idea of having renounced, is a self-killer. O Sadhu! Having given up the bondage of your kingdom, you have fallen in the more terrible bondage of the ego and its impulses. The restlessness and disquietude of the mind you had while in your kingdom, has been doubled by the thoughts and vain imaginings of your austerities in the forest."

Sikhidhwaj answered: "O youth! Yes, it is true, but I cannot understand your words that having given up family and wealth and kingdom, I have not been able to renounce anything."

Chudala said: "O Tâpas! Wife, home, wealth, kingdom, land, the circumstances of royalty do not belong to your subjective Self, why

then in renouncing them do you attribute to yourself the egoistic idea of having renounced? The subtle internal desire in the form of the ego-idea is still reigning within you. By giving up this internal desire, this idea of me and mine, this tentacle of selfishness which the ego throws out to grasp external objects as one's own, you will reach the supreme state beyond all grief."

Sikhidhwaj said: "Sir, perhaps there are possessions nearer to me which are a detraction from complete renunciation, a bar to the Supreme Bliss. The kingdom etc are not mine but I may have the idea of possession for this forest of trees and creepers; therefore I now draw back all idea of possession from this forest." Chudala said: "The hills, the forests, the trees, and water are not in reality yours, but by your mind, you grasp and ascribe them to you. How then by giving up that which is not yours can you impute to yourself the idea of having renounced? A far stronger bond than that in the form of the internal idea of 'me and mine,' its grasping of external objects as constitutive of the Self, is yet un-renounced by you. If you can give up your love for the ego-idea, you will attain the supreme state beyond all grief." Sikhidhwaj said: "These are not mine, but this hut of leaves is mine, and I root out all idea of possession with regard to it. Now I have reached complete renunciation." Chudala said: "These trees, creepers and shrubs, and your hut are not yours really, but you are tied to them only through the link of the mind and the ego. A far stronger desire for sense-objects than these is lurking in your mind. When this extreme desire for sense-objects which pivots itself upon the idea of the ego will be renounced by you, you will attain the Supreme Bliss." Sikhidhwaj said: "If there is still a trace of the idea of possession in me, then this hut, and its thatch, this staff, *kamandalu*, deer-skin are not mine, I renounce them also." Saying this he collected all his things of use and set fire to them. The fire burning consumed all the things of the king. Then Sikhidhwaj in a bare body and with a pleased mind began to say: "O Divine child! Now I have reached the height of renunciation. I have nothing left to call my possession, I have become very happy." Chudala said: "O King, you are falsely imputing to yourself the Supreme Bliss by the mistaken

idea of giving up everything. You have not been able to renounce everything. The strong knot of the mind, the root of egoistic desire and possession by which you grasp external objects as your own and superimpose them on the Self, is still predominant in you."

Hearing these words of Chudala, the King Sikhidhwaj thought for a while and said: "Even now this body of flesh and blood, surrounded by the limbs and sense-organs, is remaining to me. By throwing myself down from on high I will destroy this body, then surely I shall have renounced everything." Saying this, the King arose to throw himself down into the neighbouring ravine.

Seeing the King rise to destroy his body, Chudala obstructing him said: "This body is inert. There is no chance of any evil to you from this inert body. As a log of wood is drifted by the waves, so this body is driven by another. It has no independent power of its own but if you can renounce that which is afflicting your body, by which you have imposed the body-idea on yourself, then your renunciation will be complete. Otherwise even by your destroying the body it will sprout up again and again. Renunciation is not compassed by the destruction of the body, the sacrifice of the kingdom or the burning of the hut. The renunciation of that from which the idea of egoistic possession and feeling with regard to them has risen, the seed and producer of all, is complete renunciation.

Sikhidhwaj questioned: "What is that thing which is the producer and seed of all?"

Chudala said: "The *chitta*, the ego-mind and the sense-mind, and the limiting adjuncts which they superimpose on the Self, is that all-productive principle of nescience. The renunciation of *chitta* is the complete renunciation of finite sense-objects. The *chitta* is the field for the sprouting of the Samsara (world). When that field is rendered barren and unfertile how can the seeds sprout? Therefore, O wise one, ponder well what is the real object of renunciation (viz. the ego and its ascriptions) and then renouncing that give up even the egoistic imputation to yourself of having renounced."

Sikhidhwaj said: "Sir, I have many times tried

to give up the *chitta*, still I have not been able to renounce it. It has insistently besieged me with its finite sense-objects and egoistic feeling with regard to them. First indicate to me the nature of the *chitta* and then speak about the way of abjuring it."

Chudala said: "O blessed one! Desire and the idea of egoistic possession is the nature of the *chitta*. The word *chitta* is but a synonym of desire. The ignorance of the Atman is the seed for the tree of *chitta*. Who am I? How have I come to have my present mental ascriptions and *upadhis*—by such a discrimination of the Reality, the tree of *chitta* is consumed by the flame of knowledge. Therefore destroy by the fire of knowledge the seed of desire.

Sikhidhwaj said: "O serene one! I have repeatedly thought and discriminated, that I am not the earth, the hills, the forests, the movements of the leaves, this body of flesh and blood, the organs of sensation or knowledge, the mind, the Buddhi, or the ego. These are all inert and derived principles. Afterwards I have found that there is one Conscious Self which is the primal source and cause of these substances, like trees and shrubs. O Muni! thus trying to break down the limiting barriers of the ego and wash away its impurities of the mind, I cannot yet know the internal supreme Intelligence of the Essence of Bliss who is beyond these limitations. Therefore I am much afflicted by the sorrow of the mind."

Chudala said: "O King! Really there is no independent, original substance called the *chitta*, the ego and the sense-mind. What appears as the mind, its finite thoughts and desires, is but the Infinite Intelligence and Bliss of the Self. There is no world as such, no finite objects you see, but all is the One Brahman. It is futile for you to seek to renounce the finite objects and the desires of the mind for them without substituting in their place the vision of the Reality—the Brahman; for they are not independent and underived, but derivations and limitations of the Bliss and Consciousness and Reality of the Brahman. Only by inducing the vision of Reality, of the Brahman, are they truly and successfully renounced. You are in reality stainless and unchanging. That which has no beginning, no end, that which is ever the same, devoid of birth, increase and decay,

which is without any stain, a partial manifestation of which is the world, which is at the source of all as the Primal Existence,—you are that Reality, the Atman."

Hearing these words of Chudala, the King Sikhidhwaj with a delightful heart and voice choked with emotion said: "O benign one! By your

words my ignorance and delusion is vanished to-day. By your gracious words, I have to-day seen the most exalted state of the Infinite Bliss. That divine nectar which I was searching after in vain since my birth, I have obtained to-day by your blessed company. Infinite is the glory of the blessed company of Sadhus!"

### SRI-VIVEKANANDA-RAHASYA-DASAKAM.

#### श्रीविवेकानन्दरहस्यदशकम् ।

युगधर्मस्य वैचित्र्यं हेराकालविचर्तनं ।  
 लोकानां रुचिभेदश्च भावशिखाविपर्ययं ॥  
 योऽनुपमस्ववृत्तेषु दर्शयितुमिह स्फुटं ।  
 लोकशिखानुकूलत्वात् कृत्स्नभावानुभावकः ॥  
 कदाचिन्नास्तिकोऽभूद् वा कदाचित् संशयाकुलः ।  
 क्वचित् तार्किकशूरेन्द्रः क्वचिद्वा ब्राह्मसाधकः ॥  
 नानाविरुद्धभावानामाश्रयो भूतनाथवत् ।  
 कोऽपि जयति सोऽद्भुतः परमाद्भुतवृत्तधृक् ॥  
 यथा भक्त्यवतारोऽपि लीलावैचित्र्यसिद्धये ।  
 लोकशिखणसौकर्यात् विलङ्घ्य भक्तिसाधनं ॥  
 क्वचिद्भूच्च चैतन्यः कुरालः शुष्कतार्किकः ।  
 कदाचिद् वैष्णवद्वेषा भक्तोपहासतत्परः ॥  
 नानाविरुद्धभावाच्च वैचित्र्यात् यस्तथा भुवि ।  
 अचराणां सुदुर्ज्ञेयः रहस्यमिव विद्यते ॥  
 अतुल्यत्वादपूर्वत्वाद् भीराणामपि दुर्गमः ।  
 स महाकुहकी कोऽपि कुहकं नोऽपसर्पतु ॥  
 यं जज्ञौ केवलं सम्यक् श्रीदक्षिणेश्वरेश्वरः ।  
 विचार्यते किमस्माभिस्तस्य गौरवलाघवे ॥  
 ततोऽद्य वादसन्देहौ त्यक्त्वा जन्मतिथौ प्रभोः ।  
 अथ सिद्धं नरेन्द्रं तं तथा कृतार्थतां व्रज ॥

#### TRANSLATION.

Glory unto the wonderful one, the embodiment of all ideas, with the most wonderful turns of temperament like those of Bhutanath, the manifestor of many different contradictory qualities,—who reflected vividly in his peerless character the many-sidedness of the age ( Yuga Dharma ) due to the influence of the Time-spirit and the changed tastes of the people brought on by the transformation of ideas and education, in order to favour the teaching of the present humanity; and who as a consequence sometimes played a sceptical enquirer, sometimes an equipped and fearless logician, while at other times a Brahma-jnani.

May the Great Seer-magician dispel our illusion, whose personality, owing to its embodying different contradictory qualities and diverse manners, has been a complicated phenomenon to the fool and even hardly comprehensible to the wise, because of the unprecedentedness and incomparability of his personality,—just as Chaitanya, though himself Bhakti incarnate, sometimes transcended the appearances of a devotee, sometimes acted as an arid logic-chopper, sometimes an antagonist to the Vaishnavas and sometimes a mocker of the devotees in order to show forth his multiform Lilas.

Who is to measure the greatness or littleness of one, whom the Lord of Dakshineswar alone did fully appreciate !

Yield, therefore, to that Siva-Narendra on this birthday of the Lord, casting aside doubt and debate, and be blessed thereby.

RADHARAMAN NANDY SARASWATI VIDYABHUSAN

## THE FIFTY-NINTH BIRTHDAY ANNIVERSARY OF SWAMI VIVEKANANDA.

### Belur Math.

The 59th anniversary of the birthday of Swami Vivekananda was celebrated on Sunday, Feb. 6, at the Belur Math with great success. The special feature of the day was the Seva of 'Dandra Narayanas' on whom the Swami looked with a special eye of consideration and reverence. His own words were, "The best religion of to-day is that every man should according to his means go out into the streets to search for one, two, six or twelve hungry 'Narayanas,' take them into their houses, feed them, clothe them and offer them all the worship they could give to their images." An incident of the day was the unexpected arrival of Mahatma Gandhi and party with some ladies who came to pay a tribute of homage to Swami Vivekananda's memory—the patriot-saint of India. The Mahatma and his companions asked many questions—as to how many institutions the Mission had, how many workers—the Mayavati Ashrama on the Himalayas, how to go there and so forth. They then visited the temple-room which was strewn with roses, the offerings of devotees, and gaily decorated and enquired of the method of worship, not overlooking even the figure of Mahavir in the temple-room. The attention of the Mahatma was then drawn to the figure of Sri Ramakrishna's wife and on enquiry he was told of the life led by her—her madonnahood,—her life-long purity. They then visited the "Sayan Ghar" or Resting House of Sri Ramakrishna lying alongside, where some of the articles used by Sri Ramakrishna are still preserved with great care and reverence. Mahatma Gandhi touched the mattress used by Sri Ramakrishna and was shown the handwriting of Sri Ramakrishna Dev as preserved in "Mahabir Pala" written by him. The Mahatma, and his companions were astonished to see the fairness and neatness of writing of him who could with difficulty write his name out and spoke about his unlearned wisdom.

### Bangalore Cantonment.

Under the auspices of the Vedanta Society, Bangalore Cantonment, the birthday anniversary of Swami Vivekanandaji was celebrated in the Chatur Veda Siddhanta Sabha School premises on Sunday,

the 13th February, with much eclat. At noon about 800 poor brethren were fed sumptuously in the name of that great modern Saint of India. In the afternoon there was Bhajana, with harmonium, violin and mridangam. In the evening Mr. C. B. Srinivasa Rao M. A., of General and Revenue Secretariat, Mysore State, delivered a stirring speech on the Swamiji. After dusk the Swamiji's photo was well decorated with flowers and ferns and placed on a Vimana was taken round in procession through the principal streets on the Cantonment, preceded by the Indian Brass Band. The Swamis Somananda and Durgananda of the local Sri Ramakrishna Mission graced the occasion with their holy presence. The function closed at about 9-30 p. m. with Mangalarati and distribution of prasadam to the audience and to all the students of the depressed classes.

### Madras.

The 59th birthday of Swami Vivekananda was celebrated with great eclat at Madras. A beautifully decorated portrait of the Swami was installed in the spacious Hall of the Math.

The celebration began with Bhajana from early morning. Many *sankirtan* parties from various parts of the city arrived. One of the parties was that of the local Chamars who were received with equal cordiality, though generally they are treated as untouchables. About two thousand poor 'Narayanas' were fed. In the evening a public meeting was held when Mr. N. Subramanya Iyer delivered an interesting lecture on "The Vivekananda spirit and the Problem of evil." By Vivekananda spirit he meant not so much his spirit of renunciation, his catholic love or his spirit of study and research but his evangelistic work, his missionary spirit, his spirit of world-propaganda of the message of the spirit. The world, the lecturer said, is in great pain and confusion. Nations are warring against each other, there is rivalry between capitalists and labourers, distrust between man and man, both as individuals and as aggregates. He traced the present condition of the world to conflict, rivalry and competition. The only way out, he suggested was the com-

structive activity of harmony, of interdependence between nation and nation, class and class, sex and sex. He said that Swami Vivekananda first preached to the West the 'live and let live' co-operative oneness preached by our sages so that the West might correct its challengeful and competitive separateness. The universe is one, and no part of it can be happy or free when any other is not. This is the Vivekananda spirit, the duty of world-propagandism, the duty of world-guidance. In conclusion he urged that this great work of the Swami must be taken up by us and that we are to organize ourselves for it.

The gathering dispersed after *Aratikam* and distribution of *Prasadam*.

#### Banarès.

The 50th Birthday anniversary of the Swami Vivekananda was celebrated at the R. K. Advaita Ashrama, Banarès City, on Sunday, the 6th Feb. A large portrait of the Swami was placed on a raised platform in the spacious hall of the Ashrama. The picture was profusely garlanded and the hall was decorated with ferns and flowers. From early morning worship began in the temple-room attended with Bhajana and music which added a sweet devotional strain to the hearts of all those who were present on the occasion. The Swami in body took delight in feeding the poor 'Narayanas' and so that was the special feature of the day. About 800 poor were sumptuously fed. In the evening a large meeting was held in the Ashrama premises. About 600 persons, ladies and gentlemen, attended the meeting. Swami Saradananda, Secretary, R. K. Mission, took the chair. Swamis Sharvananda and Suddhananda addressed the meeting on "The message of Swami Vivekananda to the modern world," in English and Bengali respectively. The latter, in the course of his highly interesting speech dwelt upon the present situation and clearly pointed out Swami Vivekananda's view on the regeneration of India. Pandit Yajnanarayan Upadhyaya M.A., B.L. delivered a nice speech in Hindi. Sj. Upendra Chandra Datta M. A. read a paper on the message of the Swami which was very much appreciated (printed elsewhere). A highly instructive speech on the synthetic view of the harmony of all religions as lived by Sri Ramakrishna Paramahansa, and as exemplified in the life of Swami Vivekananda was delivered

by Swami Saradananda. The meeting terminated with a closing song. Bhajana and music continued till a late hour in the evening. All were served with *prasad*.

The Tithi was observed on 30th Jan. and the day was one of fasting and prayers by those who performed *Viraj Homa* and entered into the holy life of Sannyas with the twofold object of attaining personal salvation and doing good to the world. Twenty Brahmacharins took the life of Sannyas and fifteen youngmen took the vow of Brahmacharya.

#### Bangalore.

The 50th Birthday Anniversary of Swami Vivekananda was celebrated in the Ramakrishna Ashrama, Basavanagudi, Bangalore City, on the 30th January and the 6th February, 1921, with the usual joyousness and enthusiasm. The former day was that of the Tithi Puja when the gentlemen of the place associated intimately with the local Ashrama joined in worship and a large number of children of the locality were treated to sweets. On the latter day was the public celebration in a big pandal erected in the Ashrama compound for the purpose. Bhajana parties from different parts of the City and Cantonment and Madigarapalayam came in procession through the City and arrived in the Ashrama about noon. They were served with *prasad* and about a thousand poor people were fed besides. In the afternoon at 3 p. m. a large number of the admirers of the Swamiji began to assemble and the function of the evening commenced with *Harikatha* in Kannada on the Swamiji's life composed specially for the occasion by Brahma Sri Koppal Jayaramachar. The *katha* was a most inspiring performance and went on till about 6-30 p. m. and was followed by a very thoughtful speech in English by Mr. N. Kesava Iyengar B. A., B. L., a member of the local Bar. The lecture was highly appreciated and is published elsewhere. Rajasabhabhushana Karpur Srinivasa Rao, Retired Chief Engineer of Mysore, then gave a short account in Kannada of his personal reminiscences of the Swamiji. With *arati* and distribution of *prasad* the function came to a close at 8 p.m. It is to be noted that this year the assemblage both of ladies and gentlemen was unprecedentedly large in spite of other distractions. It was also announced that the local branch

intended starting a periodical in Kannada containing translations of valuable Bengali works on the lives of Sri Ramakrishna and Swami Vivekananda.

#### **Kuala Lumpur (Federated Malay States).**

The 59th Birthday Anniversary of the Swami Vivekananda came off on Sunday, the 6th February, and the occasion was celebrated at the premises of the Vivekananda Ashrama, Kuala Lumpur, by a whole day programme of events.

A large-sized portrait of the Swami was installed in the hall on the main platform artistically decorated to represent a miniature hill scenery while the hall, the building, the compound and the main entrance were tastefully decorated with flags, evergreens, palm leaves, paper lanterns etc., and lavishly illuminated with electric and other lights.

Harinama Sankirtana (singing in praise of the Lord) was kept going in the hall by parties of Bhaktas during the forenoon while preparations were going on outside for the feeding of the poor 'Narayanans.'

As soon as Aratrikam was performed at 12 noon, the chief item in the day's programme was commenced and nearly 4000 poor 'Narayanans' were treated to a sumptuous breakfast under a specially erected pandal. The arrangements for the serving of the food was undertaken and carried out by a band of about 50 young volunteers in a very orderly manner.

At 7 p. m., a crowded meeting was held in the Ashrama hall under the Presidency of Dr. P.N. Sen. After the usual chanting of Davaram (sacred hymn) and the garlanding of the Swami's portrait a number of sacred songs in Sanskrit and Tamil were recited by the students of Ashrama and by the pupils of the Vivekananda Tamil School.

Dr. J. H. Joshi of Ipoh spoke in English on the Life and Teachings of the Swami, approaching the subject in a truly devotional spirit. He alluded to many an incident in the Swami's life, his birth, his childhood and studentship, his search for one who had seen God and his subsequent meeting with the great Master, Sri Ramakrishna Paramahansa of Dakshineswar temple, his renunciation and wanderings as a Sannyasin throughout the length and breadth of India mixing with people of every walk of life from the ruling Prince to the peasant and studying their problems, his visit to America and Europe and triumphant

return to his mother country, the establishment of the Sri Ramakrishna Math and the Mission, and concluded with a reference to some of the essential points in the message he had delivered to humanity in general and to his countrymen in particular.

Mr. S. S. Dorai spoke in Tamil, quoting suitable passages from Tamil works, on some of the aspects of the Swami's teachings and appealed to the audience to co-operate with the monastic representative of the Mission now resident in the Ashrama in the carrying on of the many works of service to which the Swami's life was dedicated.

The Chairman in his concluding remarks referred among other things to the services the Swami had rendered to the cause of the Hindus by removing many a false notion from the minds of the Western people about their religious beliefs.

Srimat Swami Vivekananda in thanking all those who have in such self-sacrificing manner contributed to the success of the day's functions drew particular attention to one of the most prominent features of the Swami Vivekananda's teachings, the all-embracing and universal nature of the truths of true religion giving a death-blow to all narrowness, sectarianism and bigotry. He appealed to the audience, illustrating with apt parables, not to lapse into lethargy but to make an endeavour to bring into practical life all the good things they had heard that evening. The meeting and with it the day's functions concluded with the singing of Devaram.

Some select sayings of the Swami Vivekananda were printed through the kind help of Mr. M. Sundaram Pillay and distributed on the occasion.

#### **Kankhal.**

The 59th Birthday Anniversary of Sri Swami Vivekananda was celebrated with success on the 6th Feb. The Tithipuja of the Swami was performed on the previous Sunday with Puja, and feeding of some of the Mahatmas of the locality. On the day of the public anniversary many gentlemen and Mahatmas of the locality were present, and the whole Ashrama was tastefully decorated. Some Sadhus delivered very interesting and instructive speeches in Hindi on the life and teachings of the great Swami. They dwelt at length on what great work the late Swami had done both in the West and in India during his lifetime, and after his death what work the Ramakrishna Mission which was founded by him was still doing in various ways for the service of the fellowmen.

The lectures were appreciated by the audience specially by the Madhwas. In the afternoon more than one thousand poor people were sumptuously fed by the loving hands of the members of the Ashrama.

#### Vaniyambady.

The fifty-ninth anniversary of the birthday of Swami Vivekanandaji was celebrated in the premises of the Ramakrishna Mission, Pudur, Vaniyambadi on Sunday, the 6th Feb. The celebration consisted of Bhajana, Sankirtan, feeding the poor and Aradhana with musical band throughout the day.

In the evening, under the presidency of Mr. K. R. Krishnaswamy Iyengar B. A., L. T., a lecture was delivered by Mr. C. Venkataswamy, the president of the Math, on the epoch-making character of the Swami's career, the spiritual, social and patriotic aspects of his teachings and on the ever-memorable Vedantic message of the East to the West borne by one of the greatest sons of India.

After the speech of Mr. C. Venkataswamy, the President, made an effective speech and said that the Swami's wise teachings regarding the progress of India on Indian lines should be strictly and cautiously followed by his countrymen and that religious instructions were quite essential to the Indian students along with their other studies. Mr. C. Venkataswamy, thanked the chairman and the audience with blessings in the name of Sri Ramakrishna. Then the celebration came to a close with the distribution of *prasadam*.

#### Lohajang Dacca.

The Lohajang Sri Ramakrishna Ashrama, started last year, observed for the first time the 59th birthday anniversary of Swami Vivekananda with great eclat. The Tithipuja was duly performed. *Nam-sankirtan* was conducted throughout the day and *prasad* was distributed amongst the Sevaks and the gentlemen of the locality. The Daridra-narayans numbering more than 500 were sumptuously fed with *prasad*.

#### Coonoor.

The fifty-ninth birthday celebration of Srimat Swami Vivekanandaji was celebrated at Sri Balasubramania Swami Temple, Wellington Market, on the 6th Feb. The programme was as follows: (1) Puja and Bhajan 2 p. m. to 4 p. m. (2) Lecture on the Life of Swamiji 4 to 5 p. m. (3) Procession 5 to 7 p. m. (4) Distribution of Prasad.

The anniversary was also celebrated at other places viz. at the Sevashrama, Brindaban, Mayavati etc.

### NEWS AND NOTES.

Owing to our late receipt of the V. P. amounts for the subscription of the P. B. for 1921, we were

delayed in despatching the February issue of P. B. This again has caused a delay in the issue of March P. B. We hope to make up the delay soon.

We have received the following Press Communique from the Publicity Officer, U. P. :—

The question of Utar in the Kumaon hills was recently the subject of a statement by Government in which it was announced that Government hoped to effect an early and drastic reduction of Utar with a view to its eventual abolition. Subsequently, on the 5th of March Thaku Jodh Singh B. Negi Sahib moved the following resolution :—

"That this Council recommends that the Coolie Utar (impressed labour) system in vogue in Kumaon be abolished within a definite period of say one year and that it should be replaced by some such method as shall not entail any taxation on the people."

To this resolution Rai Narain Datt Chinwal Sahib moved an amendment to substitute the word 'immediately' for the words 'within the period of say one year.'

The Hon'ble Finance Member in accepting the resolution and opposing the amendment announced that while it was the considered policy of Government to abolish Utar absolutely with the least possible delay, he could not bind Government as suggested in the amendment.

The majority of the members of the Legislative Council recognised that the system could not be abolished by a mere stroke of the pen; and the amendment was lost and the resolution carried.

The Government has had under its consideration the steps to be taken in fulfilment of the promise given by the Hon'ble Finance Member. It has been decided that coolie Utar should be abolished almost immediately in the Naini Tal district as well as throughout the most thickly populated parts of the Almora and Garhwal districts and in all the tracts now covered by coolie agencies which supply means of transport along all the main routes. The Government will take over and pay for all existing coolie agencies and will provide them on routes where they are required but do not exist at present. The Council will be asked at a very early date to vote the necessary funds for the maintenance of the coolie agencies. A sum of Rs. 45,000 has already been entered in the budget for the provision of paid-coolie agencies and pack mules. The allotment will be supplemented by further grants as found necessary. In the remoter tracts Utar will be abolished as soon as possible, that is to say, as soon as means can be devised to replace it. The result, it is hoped, will be achieved in the course of a few months.