

The Vedanta Kesari

"LET THE LION OF YEDANTA ROAR."



VOL. XIII, No. 5 : SEPTEMBER 1926

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- ii. To look upon all men, women and children, irrespective of sect colour, creed or caste as veritable manifestations of the Lord and worship them as such by trying to remove all their needs and sufferings—physical, moral, intellectual and spiritual.

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THE VEDANTA KESARI

"Let the lion of Vedanta roar."

"Let me tell you, strength, strength is what we want

And the first step in getting strength is to uphold

The Upanishads and believe that 'I am the Atman.'"

—SWAMI VIVEKANANDA.

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PRAYER

त्वं ब्रह्म परमं धाम निर्गुणं निरहं कृतिः ।

निर्गुणश्च निर्गकारः साकारस्मृणस्त्वयम् ॥

साक्षिरूपश्च निर्लिप्तः परमात्मा निराकृतिः ।

प्रकृतिः पुरुषस्त्वं च कारणं च तयोः परम् ॥

सर्वशक्तीश्वरस्सर्वः सर्वशक्त्याश्रयस्सदा ।

त्वममीहः स्वयं ज्योतिः सर्वानन्दस्सनातनः ॥

○ Lord, Thou art Brahman, the Highest Goal, without desire and without egotism. Thou art without attributes and without forms, yet hast Thou forms and attributes.

Thou art the Supreme Being, the Witness, unattached to anything, and formless. Thou art Prakriti (Primal Matter) and Purusha (Soul), yet Thou art the Primary Cause of the two.

Thou art everything. Thou art the controller of all power. Thou art the source of all power too. Thou art void of all desires. Thou art the Self-luminous, All-blissful and Eternal Being.

• SRIMAD-BHAGAVATAM

SPIRITUAL TALKS WITH SWAMI BRAHMANANDA

[The Swami—who was looked upon by Sri Ramakrishna as his “spiritual son” and was the late President of the Ramakrishna Math and Mission—visited Benares in January, 1921. Notes of some of his inspiring conversations held there were taken down by a monastic member in Bengali. They are presented here in translation to our readers.]

THE SWAMI—Well, how are you going on with your spiritual practices?

S—Maharaj, I do not find enough time for it. There is too much of work to do.

THE SWAMI—It is a mistake to think that Sadhana (spiritual disciplines) cannot be practised for want of time. The real cause, however, is the restlessness of the mind.

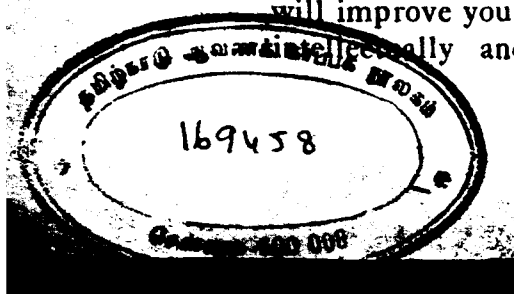
Work and worship must go hand in hand. It is very good if one can devote oneself solely to spiritual practices. But how many can do it? Two types of men can sit still doing nothing. One is the idiot, who is too dull to work his brain, and somehow carries on his earthly existence. The other is the saint who has gone beyond all activity. As the Gita says,—‘Without performing work none can reach worklessness.’ One can attain to knowledge only by passing through the discipline of work. As we see, even those who give up work and lead a retired life have to spend a good deal of their time in putting up thatches, cooking food and doing other things.

Instead of working for yourself, work for the sake of the Lord. Know that all works that you have to do are Sri Ramakrishna’s and Swami Vivekananda’s. If you can work with this idea in view, your work will not bind you. On the other hand, it will improve you in every way, spiritually, morally, physically and also physically. Offer your body

and soul at the feet of these great teachers. Give yourself up wholly to them,—be their servant and tell them—“Here I give you my body, soul and all I have. Do with them as you please; I am ever ready to serve you to the best of my power, however limited it may be.” If you can do this, the responsibility of your spiritual welfare rests with them. You need not bother about yourself any more. But you should resign yourself in the right spirit. You shouldn’t do it with a doubting heart, “taking the name of God and at the same time keeping your clothes untouched by water*.”

We led a wandering life for five or six years and then set ourselves to work. Swamiji (Swami Vivekananda) called me aside and said, “There is nothing in the wandering life. Work for the sake of the Lord.” We did various kinds of work, but I don’t think it did us any harm. Rather, it did us great good. But we had strong faith in Swamiji’s words. I tell you,—you must have infinite faith in these two great souls,—Sri Ramakrishna and Swamiji,—and work for their cause. Don’t be afraid. Keep your faith firm. Hereafter many will try to shake your faith by saying—“The work you have taken up has nothing to do with Sri Ramakrishna or

*The reference is to Sri Ramakrishna’s parable of the milkmaid and the Brahmin priest. A milk-maid used to supply milk to a Brahmin priest living on the other side of a river. Owing to the irregularities of boat service, she could not supply him with milk punctually everyday. Once being rebuked for her delay, the poor woman said; “What can I do, Sir? I have to wait a long time for the boatman?” The priest said—“Woman! people cross the ocean of life by uttering the name of God, and canst thou not cross this little river?” The simple-hearted woman believed the priest. And from the next day forward, she began to cross the river by following the easy means of uttering God’s name and supply the milk early in the morning. One day the priest asked her why she was never late as before. The woman replied—“I cross the river by uttering the name of the Lord as you bade me do, and don’t wait for the boatman.” The priest could not believe this, and wanted to see himself how the woman crossed the river. The woman took him with her and began to walk over the water repeating the name of the Lord. But looking behind, she saw the sad plight of the priest and said, “How is it, sir, you are uttering the name of the Lord, but at the same time you are trying to keep your clothes untouched by water? You do not fully rely on the Lord.” Complete resignation and absolute faith in God are at the root of all miracles.



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Swamiji. " But never pay heed to them. Even if the whole world stands against you, never give up what you have once believed to be true.

S—It is very difficult to devote oneself exclusively to spiritual disciplines. I tried but couldn't continue it for a long time.

THE SWAMI—Why do you think that you can't do it, because you failed once or twice? One has to try again and again. Sri Ramakrishna used to say,—“The new-born calf tries to stand up, but falls down many a time. It does not stop there. On the other hand, it tries again and again. And then at last it not only stands up but also learns even to run.” The mind gets a good training if one takes up some regular work at the beginning of one's spiritual life. Then the trained mind can be applied to meditation and other spiritual practices. The mind that is usually allowed to drift, will drift at the time of spiritual practices also.

To the spiritually advanced soul there comes a time when he wants to devote himself solely to meditation, prayer, etc. At that time work falls off from him by itself. This takes place when the mind awakens spiritually. Otherwise, even if one takes to a life of exclusive spiritual practice by a sheer effort of the will, one can go on only for a few days. And then comes monotony. Some even go mad by persisting in the course. Others follow the spiritual path in a haphazard way, and keep their mind busy with other things as well.

Great strength can be acquired through the practice of Brahmacharya. A true Brahmacharin can do the work of twenty-five men. In olden days, besides the practice of continence, Brahmacharya included Japam (repetition of the Lord's name), meditation, study of the scriptures, pilgrimage, association with holy men etc.

All men cannot know what is good for them. It is, therefore, that one has to keep the company of holy men. Here I give you full freedom. Let me see how long you

can follow the right path. Not long—not more than a few days only.

All troubles arise because the mind is not properly trained. There is no enemy more harmful than idle gossip. It ruins one completely. Unless one spends some time in solitude one cannot understand the workings of the mind and realise the truth. It is very difficult to grow spiritually along any particular line in the midst of tumult and confusion.

I give freedom to all. I want everybody to advance along his own line. But when I find that he is not able to do so, I come to his help.

It is good in every way to stay at a particular place and take up some form of service. You will feel uneasy if you stay here for a long time without doing any work useful to the institution. Others also may say the same thing. But if you render some form of service every day, you will feel all right in both mind and body.

During the days of our active life, we used to be in high spirits and keep excellent health too. I think, we used to feel much better then than now when we do not do any regular work. I tell you my innermost thoughts—what I actually feel.

I have now retired from active work. I speak of myself just by way of illustration. Some people think they, too, should do like me. Never entertain such a thought.

Eternal life is before you. What, if you devote a few lives to the cause of Sri Ramakrishna and Swamiji? Even if it is a mistake to do so, let a few lives be spent in vain. But I tell you, it is not going to be so. Through the grace of Sri Ramakrishna and Swamiji, you will see to what a great spiritual height you will soar like a rocket.

Do not lead an easy-going life any more. If you do that you won't be able to practise spiritual disciplines properly. Any work that you do, do with your whole

heart. This is the secret of work as Swamiji used to say. Set yourself to work. Now you are wanted to conduct a magazine. Why not do it by all means? It is nothing to you—it is very easy for you.

Before you begin work, remember the Lord, and offer your salutations to Him. Do the same at intervals in the course of the work, and also after you finish it. Spend all your time in thinking of the life, teachings and commandments of Sri Ramakrishna and Swamiji. Know in your heart of heart that the work you do is for the sake of Sri Ramakrishna and Swamiji, and not for anybody else.

EDITORIAL NOTES

MISUNDERSTANDING BETWEEN THE EAST AND THE WEST

A great gulf, nay an ocean of misunderstanding separates the East from the West. The steamship and the railway, the cable and the wireless have greatly minimised the physical distance, but unfortunately they have not been able to lessen to the same extent the distance that lies between the Oriental and the Occidental in the domain of thought. Eastern ideals have not been preached in the West as much as they ought to have been. The Western Orientalists have no doubt rendered invaluable service to the cause of Asia by popularising her ideas and ideals through their translations of the Sacred Books of the East. But their noble work has been hampered to no small extent through the reckless misrepresentation of Oriental peoples and their culture by Christian missionary and other writers and speakers who know just enough to misunderstand and misrepresent. Occidental ideas have made great progress along with the western political domination and missionary enterprises in the East. But unfortunately the West has not been properly represented at her best. As a matter of fact, Western civilisation with its evils of aggression and exploitation of the "backward races" and its "politicised" Christianity contaminated by race prejudice and "religious imperialism" has almost convinced the Asiatics of its failure as a world-culture. In the East as in the West there

is a general prejudice against the alien. And as it often happens, this prejudice is confirmed by a false knowledge of the essentials of the two civilisations. That is why, in spite of close contact, people fail to know, nay they even misunderstand one another greatly. Speaking on the general British and Indian mentality an English writer observes: "The British are naturally and ineradicably conservative; they are prejudiced against bare feet, betel-chewing, and a hundred other customs that are second nature to the Oriental. On the other hand, the Indian is equally conservative on his side; he thinks the pocket handkerchief unnecessary, the cock-tail a folly, the foreign women an indecency and Western speed and efficiency totally undesirable." This reveals the opinion which the average Westerner and Asiatic hold about each other.

CAUSE OF THE MISUNDERSTANDING

The Occidental thinks the Oriental to be semi-civilised, superstitious, visionary and devoid of all initiative. The Oriental in his turn considers the European to be no better than a barbarian who holds the doctrine of "might is right," and who without any hesitation robs others of their land and wealth for satisfying his inordinate craving for power and sense-pleasure. The two races certainly seem to be wide apart from each other in the world of thought. It is no wonder that the "jingo" poet of England has said—"East is East and West is West, and never the twain shall meet." But fortunately for humanity this is not the whole truth. This is more or less the superficial view. The Westerner sees only the exterior, but not the inner glory of the Asiatic civilisations—their spirit of renunciation and conquest of inner nature, their practical ethics and religion. The Asiatic observes only the horrors of the Western civilisation but not its splendours—its indomitable spirit of work, conquest of external nature, its remarkable tendency ever to explore new fields of scientific knowledge. Each tries to judge the other from the wrong standpoint and by the wrong standard. This is the main cause of the great misunderstanding that divides the two mighty branches of the great human family.

THE TWO TYPES

"Not even the snowy barriers," says Mr. Okakura in his 'Ideals of the East,' "can interrupt for one moment the broad expanse of love for the Infinite and Universal, which is the

common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from the maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end, of Life." The Japanese author by making this observation very clearly points out the general traits of the Eastern and Western peoples. In spite of the biased opinions of superficial critics, it must be affirmed that the Asiatic possesses a naturally religious temperament, a quiet mood, a hankering for the realisation of the Infinite. He is practical in religious matters, and is very particular about his religious freedom. The Westerner, on the other hand, possesses an intensely active temperament, a great tenacity of purpose and an almost unquenchable thirst for material improvement. He is very practical in his affairs of the world, and loves political independence and scientific culture more than anything else. The trend of the Eastern and Western civilisations can be understood from the types of great men they respectively produce. Asia, following her ideal of sense-control and Self-realisation, gives birth to spiritual giants. The West, occupied as she is with the conquest of external nature, produces giants in the field of science and politics. But the spiritual temperament of the East does not mean that every Asiatic is spiritual. On the other hand we find the religious mood sometimes lapsing into indolence, weakness and cowardice. Again, the active temperament of the "achieving" West does not necessarily imply that every Westerner is a scientist and politician, and is indifferent to spiritual culture. But as we find usually, the ideal of "activity and progress" breeds the unholy spirit of militarism and aggression leading to the unrest of the soul. How to remedy the defects and keep intact the good features of each type—is the great problem before the world to-day.

SYNTHESIS OF THE TWO TYPES

Whether in the East or in the West, the crying need is the combination of the essential features of the two types,—of spirituality and activity. As Swami Vivekananda observes:—"Each of these types has its grandeur. The present adjustment will be the harmonising, the mingling of the two ideals. The Oriental idea is as necessary for the progress of the human race as is the Occidental, and I think the more necessary." If the serene mood is to be prevented from degenerating into inertness and passivity, the active temperament too must not

be allowed to develop the spirit of militarism and aggression. This can be done by combining idealism with practicality, meditation with activity, and spirituality with scientific and political knowledge. The assimilation of mutual ideals does not, however, mean any lifeless uniformity, nor the suppression of the individuality of any. Asia is not to become another Europe, nor Europe another Asia. Each must realise her own true soul and fulfil herself by assimilating what is best in the other. Each must develop in her own way a particular phase of humanity and supplement the other. Each must stand on her own strength, and that in a spirit of fellowship and harmony. There will then dawn upon the world a new age when the East will meet the West, and men will sing with the poet—

"There is neither East nor West
Border, creed nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

EXCHANGE AND ASSIMILATION OF MUTUAL IDEALS

There are, however, great obstacles in the way of this cultural synthesis. There is a very thick mass of ignorance that is to be cleared before the union may be brought about. The Asiatics as a whole are becoming alive to the need of assimilating the scientific culture of the West. But very few among them are feeling the necessity of spreading the ideals of the East in the West. "Give and take" is the law of life. And no individual or nation can ever prosper in life, without following the law. Besides, the union of the East and the West, which is so indispensable for the well-being of humanity, can never take place unless both stand on a footing of equality. Each must stand on her own strength and teach and learn from the other. That is why Swami Vivekananda asked his countrymen to preach abroad the great truths of the Eternal Religion of India—"You go to England, but that is also in the garb of a beggar—praying for education. Why! Have you nothing to give them? From time immemorial India has been the mine of ideas precious to human society; giving birth to high ideas herself, she has freely distributed them broadcast over the whole world. . . . Give those invaluable gems in exchange for what you receive from them." The Westerners are no doubt trying their best to propagate their culture all over the world. But most of them think in their vanity and pride that they have little to learn from the East.

The dreadful lessons of the great war have not been enough to open their eyes. Some more terrible calamity seems to be necessary to bring them to their senses. But in spite of this sense of self-sufficiency, the soul of the West is restless.

YEARNING FOR A NEW ORDER

"The chief impression," said Rabindranath Tagore in a recent interview in England, "which Europe left on me was one of unhappiness and unrest. Everywhere there were strife and suspicion. . . . For the first time in several centuries, Englishmen are dissatisfied with themselves and the world in which they live. That is an amazing thing and a new thing." Indeed a deep discontent is raging in the soul of the West. There is a sincere hankering for a new order. The Occidental has become dissatisfied with his Christianity. As a thoughtful writer says in the *Open Court*—"It does not satisfy. While he has grown, the church has remained static." Many sincere men and women of the West are now turning to India for a higher ideal of life than that which has brought them to the brink of ruin. Even some of the leaders of philosophic thought in Germany are anxious to acquire that "wisdom" which the Orient still preserves in spite of her downfall, "that poise and repose, that inner self-control and simplicity" which the Westerners have lost because of "the disintegrating influence of an extreme intellectualism." The fact that Rabindranath Tagore has a larger circle of readers than any living author in Europe shows that the West is slowly coming to admire the spiritual culture of India. The widespread appreciation of Mahatma Gandhi indicates that there is a large number of men and women in the West, who find a sure cure for militarism in the Indian doctrine of Ahimsa (non-violence). This remedy for man's political troubles is, to quote the words of an eminent American publicist, "the most effective that human genius could invent." Anyway, there is no doubt that many thoughtful Westerners are coming to assume towards the Hindu ideals a humbler and truer attitude so very essential for the realisation of the unity of mankind.

THE BASIS OF UNION

But what should be the basis of this synthesis? The cultural union of the East and the West can be securely established only on the universal ideals of Religion. Missionaries of creedal religions have been tirelessly pleading for the

acceptance of their respective "universal religions". Each of these religions is, in the words of Arabinda Ghose, "a system, a thing of creed and intellectual belief," and "has failed and deserved to fail because there can be no universal religious system." The hope of the future lies in "a spiritual religion of humanity"—which brings to man the message of the Infinite and the Universal pervading the finite and the individual. The world and particularly the West is gradually being drawn towards the Vedantic ideal of the One which gives meaning to the manifold. As many highly intellectual men and women of America frankly acknowledged, the message of Unity, which was very effectively proclaimed by Swami Vivekananda both in the East and the West, "has great ethical value in cementing the ties of friendship and brotherhood between distant peoples, and in helping us to realise the solidarity of human relationship and interest which has been affirmed by all the great religions of the world." What is needed most in the West are missionaries of this Universal Religion, to whom the One is a matter not of speculation but of realisation, and who by their spiritual touch can teach people the higher ideals of life. We also want in Asia Western teachers of the right type, who would combine great love and sympathy with their scientific and political knowledge. The Asiatic needs the services of his Western brother in order to improve his economic and political condition, and fight more efficiently the battle of life. Our modern world urgently wants innumerable workers, Eastern and Western, who by their selfless service can make the East and the West better understood, and can unite them by the bond of culture which would be scientific in form but spiritual in substance. But where are the workers? And when, again, are they going to take up their labour of love?

"Stand on your own feet, and assimilate what you can; but learn from every nation, take what is of use to you, but remember that as Hindus everything also must be subordinated to our national ideals."

SWAMI VIVEKANANDA

THE LIGHT OF ASIA

BY PROF. A. R. WADIA, B. A., BAR-AT-LAW.

(Concluded from page 145)

IN the famous eight-fold path Lord Buddha initiates, he emphasizes, first of all, the Right Views, Right Aspirations, Right Speech, Right Conduct, Right Mode of Livelihood, Right Effort, Right Mindfulness, Right Rapture (self-concentration). In this path he recognises again the one great distinction between the message as he developed it and the message of Hinduism as it was practised at that time. I do not refer to the great Upanishads here, which, of course, realized the grave truth such as Buddha did realize, but to the ordinary Hinduism whose belief was that sin could be washed out in a river: whatever wrongs they might do, they could ward off their effects by sacrifice and prayers. Buddha would have none of these things. He insisted on the right action—not merely the action which resulted instantly in achieving some good but the action which was permeated through and through with genuine morality and love for humanity. He emphasized such actions and such a morality.

In this eight-fold path, he again distinguished the first stage, the stage of conversion during which what he called the three fetters have to be overcome. The first of these fetters was the delusion of self, the idea that this self is an individual separate entity whose salvation could be secured by itself instead of realizing that this individual self is a mere dream and a delusion and that this self is a part and parcel of the great soul of humanity. He realized and he felt that before a man could love others as himself and no less than himself, he must first of all be convinced that his narrow self is not the real self, that this narrow self has to be overcome, conquered and spiritualized.

The second fetter was the fetter of doubt—doubt as regards the efficacy of the teaching of the Enlightened. It is not a mere abstract statement which says that faith moves mountains. Students of recent psychology will appreciate the fact that faith has got some tremendous power in it and it is this faith that he emphasized.

The third fetter was the belief in the efficacy of rituals and mere outward observances. Every man to be truly converted to the Buddhistic mode of life had to feel that he must work out his salvation through himself and from within—not merely from without.

In the second stage, or the path of those who return, and in the third stage or the path of those who never return to us—two more fetters have to be overcome and those fetters are the fetters of sensuality and of ill-will. He again and again emphasized the oneness of humanity and therefore it was not possible for one soul to bear ill-will to another from his standpoint. If I bear ill-will to another person, I consider him to be some one alien to me—some one apart from me. The essence of Buddhism was to make one and all feel the oneness of humanity and therefore, ill-will or even the very possibility of ill-will must be overcome.

In the fourth stage and the last one, the path of redemption, all the remaining fetters have to be broken—the spiritual pride, the desire for separate individualized life, even though that individualized life be by itself in a glorious heaven or paradise, has to be quelled. What is the use of a man attaining spirituality if he feels that he is superior to other beings, if he feels that other beings are lower than himself and that he can ride rough-shod over their desires and their needs? Here comes the supreme humility of the great Master who having attained enlightenment himself does not arrogate to himself the whole efficacy of that enlightenment. He is prepared through the uncontrollable love that filled his heart, to let the lowliest share that enlightenment. What is the worth of spiritual pride of a person if he cannot share his spirituality with others?

And lastly comes the sense of self-righteousness and dignity. Here, I think, is perhaps the highest point which Buddhism attains and in that highest, the Upanishadic teaching and the Buddhistic teaching meet. The Upanishadic seers may have expressed their thoughts in their own words—in the vehicle that suited them most, and Buddha may have expressed his teaching in a mode which suited him and his aspirations.

But if truth be one, it is the same whether propounded in the East or the West, whether propounded 2000 years ago, to-day, or 2000 years hence. But since the Upanishadic seers were intellectual giants, how could we expect the ordinary

mortals to follow the intricacies of the Upanishadic teaching when they are differently interpreted even by the greatest philosophers of India? Buddha wanted to avoid that danger. He preferred to avoid metaphysics. All that he did care for was that the message he had to teach should be communicated to others and should be intelligible. It was in that sense that he taught Nirvana as the ultimate goal of life.

People who know nothing of Buddha know at least that he aimed at Nirvana and unfortunately they interpret that Nirvana as pure extinction. I believe it is fashionable even for philosophers to show that Nirvana could mean nothing else but extinction. But Buddha was too positive a thinker to rest content with mere negations. In fact, this misunderstanding took place even in his own life-time. It was his fate to have been misunderstood and he once complained bitterly. "Teaching this, explaining this, I am falsely, without reason, wrongly, not truthfully accused by some. . . . 'an unbeliever is the Gotama, the real entity's destruction, annihilation, dying away is what he preaches.' What I am not, what is not my doctrine, that I am accused of."

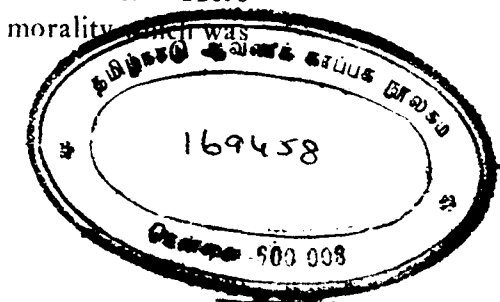
Buddha said: "What is not my doctrine, that I am accused of." I think a sentence like that is a sufficient answer to those people whose intellectual subtlety revels in showing what Buddha was not. They may go to the later authors and they may convict the later Buddhistic writers of all sorts of beliefs, because the later Buddhists did not keep true to the spirit of their Master. The Master's teaching was for the masses and his followers wanted to evolve a doctrine—a sort of metaphysical doctrine—and in developing that doctrine, they forgot the needs of the masses. No wonder if nemesis overtook them and in their own mis-conceived and ill-judged efforts, succeeding generations came to couple the holy name of Buddha with a belief so lifeless and so uninspiring to human aspirations as that of mere atheism or mere agnosticism.

The question may fairly be raised—If Buddha had this positive conception in him, how was this misunderstanding possible at all? The answer is that Buddha was not interested in metaphysics. He had his own teaching—his own faith if you like to call it—his own background for his mode of teaching. But he felt, as every other prophet and every other philosopher has felt, the impossibility of manifesting the inward strength of that belief in words which could carry conviction to one and all. We have got an interesting story of

Vacchagota, a mendicant. When the mendicant came to enquire of Buddha whether the Ego is or is not, the latter observed a rigid silence. When the mendicant had gone away, one of Buddha's disciples asked him why he had not replied, since his silence might be taken as a weakness. Buddha answered: "What to answer? Whatever answer I might have given could have been misunderstood." Buddha felt how the simplest words, simplest answers could be manipulated to mean a hundred different things. So he thought it safer not to answer at all. We can appreciate this because he felt what so many others have felt that there are truths which cannot be adequately expressed in words. As Edmond Holmes puts it: "When thought fails, words can do nothing but perplex and mislead."

Now we come to the most interesting and important point—Buddha's special emphasis on Love. Even the Christian missionaries of the present generation, at least those who have made a sympathetic study of other religions and Buddhism in particular, have come to realize that this emphasis on Love was not the monopoly of Christ or his followers, that this Love was preached 500 years before Christ was ever dreamt of. "We reach the immortal path only by acts of kindness: we perfect our souls only by Love." "That which is most needed is a loving heart." "Not by hatred is hatred appeased. Hatred is appeased by non-hatred. This is the Eternal Law." And this is illustrated by the story of the Ogress Kali, where in an interesting way he points out how hatred leads to evil desires of the heart, how these evils find themselves fulfilled in the next birth and this goes on till there is absolutely no egress out of it. That was the great emphasis, that was the spirit which made Buddhism what it was, particularly in the days of the great king Asoka. It is in that connection, that is in connection with the doctrine of love that we come across his conception of Ahimsa—not merely caring for the sanctity of life as such, but the motives that permeate that sanctity. And Buddha was the one person more than others that realised these motives. "Anger, drunkenness, deception, envy, these constitute uncleanness, not eating flesh." If a man refrains from eating flesh, it may be a symbol of his own spiritual development. By itself, it cannot stand for morality; it cannot make amends for the deceitfulness of a vegetarian's life. Here again we come across the emphasis on pure morality which was the characteristic of Buddhism.

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All this teaching was proclaimed to the world 2,500 years ago and I have been merely repeating it to refresh our memory and to gain some inspiration. If you permit me, may I just spend a few minutes more on pointing out the effect of such teaching. The first magnificent effect of that teaching is to be seen in the personality of perhaps the most spiritual of Kings and Emperors—Asoka. We know how he was a conqueror and how the havoc that was done in the wars caused a revulsion in him and how he repented for his military activities and became a follower of Buddha; how he put all the wide resources of his great Empire at the disposal of this great religion; how he sent missionaries to the most distant lands and converted the people of these lands. Not merely that; but for the benefit of succeeding generations, he also had his edicts carved on rocks and pillars which even to-day constitute perhaps the most spiritual contribution of India to the historical records of the world. In the edicts, we see a number of moral precepts. What he really emphasized was the law of piety and the real ceremonial of piety was not the recitation of prayers but essentially the kind treatment of slaves and the weak. And there is that edict which shows the magnificent spirit of toleration which was India's pride and privilege even two to three hundred years before Christ. Even in the 16th and 17th centuries, in Christian lands, there was an abominable religious persecution. But look at the message of Asoka: "His Majesty does reverence to men of all sects. . . . by donations and other modes of reverence. . . . A man should not reverence his own sect by disparaging that of another man for trivial reasons. . . . The sects of other people deserve reverence. By respecting another's sect one exalts one's own sect. . . . by acting contrariwise one hurts one's own sect. . . . He who does reverence to his own while disparaging all other sects. . . . in reality inflicts severe injury on his own sect."

Not merely this, but in the realm of arts, the effect of Buddhistic teaching was something splendid. Not the least important part of Christianity are the fine cathedrals with their beautiful paintings and carvings. In India too, the temples and caves of Ajanta which are Buddhistic are the manifestation of the artistic genius and the patient spirit of India, and that noble image of Buddha that has come down to us is still so impressive in character, and is so fully and exquisitely reflective of that supreme peace and love which filled his heart when he was alive.

Though Buddhism has been extinct in India now, at least during the time when it was prevalent, India knew and felt a sense of political unity without the grades of superiority and inferiority being fixed by the accident of birth. There was a genuine democratic feeling. Even to-day, in one great place in India, you find that characteristic of Buddhism. I refer to the famous temple of Jagannath at Puri. Within the bounds of that temple, there are even now no caste distinctions. All men are equal within the precincts of that temple. That is due to the fact that that temple was formerly the temple of Buddha. And even in these days of changed conditions, that fine cosmopolitanism has continued.

May I just linger a bit on the conversion of Ceylon, China, Burma and Siam and of the other foreign countries where Buddhism has been the dominant religion? Even to-day, I suppose it is a matter of guesswork whether the number of Christians is more or that of Buddhists is more; but they run shoulder to shoulder. Some of these great nations look up to India as the home, as the birthplace of their Prophet. They look up to India as the home of spirituality which has affected their lives and which has made them better citizens, —better citizens and men than they would ever otherwise have been. I need not emphasize the fact that the Master's teaching has not been kept at the same high pitch of purity because it is the misfortune of every great man that the purity of the original teaching is not kept up by his followers. Whether it is the case of Christianity or of Mahomedanism or of Buddhism, we have the same sad, sad story of petty-minded followers spoiling the purity of the original teachings of the Masters. Perhaps, Buddhism has suffered more in this respect than other religions. But we are met to-day not to celebrate Buddhism but to refresh our memories with the original, pure teachings of Buddha. Whatever may be the shortcomings of the followers, we cannot hold the Master himself responsible for that. For their shortcomings are not because of the great Teacher but they have been in spite of that great Teacher.

Before I take my seat, I shall briefly point out the importance of Buddha's original teaching for modern India. For in these democratic days we need most that catholicity of spirit which was India's most magnificent contribution to the peace of the world and to the progress of the human race. Buddhism was an offshoot of Hinduism. It was nurtured

on some of the basic conceptions of Hinduism. Through the kinship of spirit it is allied to the Upanishads. What Hinduism needs to-day is the vivifying touch of the esoteric teaching of the Vedanta or the democratic message of Lord Buddha—the Prince of Peace—the Light of Asia—that has become the Light of the World.

THE DOCTRINE OF EXPERIENCE AS THE ONE SELF

II. INTRODUCTORY (2)

By Prof. K. Sundararama Aiyar, M. A.

THOUGH we have already made it clear in what sense the (Monistic) Doctrine of Experience is entitled to claim that it is alone founded on the Veda, we think it necessary also at the outset to state that there is a further special sense and significance which that statement bears in reference to the ultimate, supreme, and fundamental feature of that doctrine—viz., (1) that *Experience*—the one, absolute, innermost reality, Self or Atman—means and implies a realisation that is ever present, and always possible to us, *even while we are here*, however hidden it may be by the limiting conditions to which the living, roving, incarnating soul is subject owing to its primeval ignorance of the truth; (2) that this realisation (and all that it means) results from the well-known Maha-Vakyas (or Vedic sentences), the full significance of which will be dwelt upon later in its proper place in our exposition. It is this speciality of our doctrine—what is known as *Jivanmukti*, (or liberation from ignorance even while here) resulting from what is technically known as *Sabdaparoksha*, knowledge (of the innermost reality) resulting from the spoken sentence,—that gives a special justification for the (Monistic) Vedantin's claim that this Doctrine of Experience as the One Self is alone truly and ultimately founded on the Veda. Sankara says (*Svatmanirupanam*, Sloka 22)—“When all the objects perceived by the senses are stultified, then, from the *worldly* point of view (*lokatah*), we have the assurance that nothing else is known as existing (*siddha*); then (also) through the Veda, is known as existing (*vedatah-siddha*) that (existence or reality) without whose support (as the perceiving and witnessing Intelligence) nothing else (in the world) can exist.” When the Guru gives his final instruction through the Maha-Vakyas of the Upanishads to the prepared and qualified disciple, the

direct knowledge of the Atman (*i. e.*, Experience as the One Self, absolute and free from all the limitations of matter) is alone existent as the Real, Intelligent and Blissful, (*Sat-Chit-Ananda*).

It is this doctrine—or what seems an approach to it—that is referred to by the living British poet, Mr. Baurice Baring, in his little poem, “The Vale” —

“I have loved words which left the soul with wings,
Words that are windows to eternal things.”

Another English poet seems to say something similar, but less suggestive of what we have in view—

“Breathe on Me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou dost do.”

It would be nearer to the truth if this latter poet had said—“that I may *be* what thou *art*.” But his reference to “the Breath of God” as the source of the immediate and direct knowledge of what he does (or is) is what the Vedanta has in view. For, the Upanishads declare that “the Vedas are the Breath of God” (*Yasya nisvasito vedah*) and that they form the original and only source, not only of the world beyond the senses, but of the immediate realisation of the absolute and innermost Self, Reality, or Experience.

We may add here a few further remarks—though its full significance will become clear only after frequent repetition and deep meditation—to explain that, when it is said above that the Maha-Vakyas of the Upanishads *give rise* to the realisation of the Self as the One Reality, it does *not* contradict the fundamental fact (and idea) that the Experience (the One innermost Self as the Absolute or Reality) is *ever existing* as the intelligent witness, and cannot therefore be said to arise as an effect of the Guru's teaching of the Maha-Vakyas. If this latter conception is true, then, indeed, the Atman; Experience, or Reality (of the Vedanta) would be what is technically known as *Anyasesha* (a consequence of what has gone before, and therefore a knowledge dependent on, related to, and implied in, something else, and so not absolute and independent). The Atman—*i. e.*, Experience, Absolute, Noumenal, One—is really *agathartha*, unlike anything known before. It is not even knowable, for that implies a triplicity of knower, known, and knowledge. Still, the help of the Veda and of an Acharya is needed to remove the primeval veil

of matter (Ajnana) which bars from us the true self-effulgence of the Atman and has thereby brought our mind and senses into full operation so as to make us the slaves, willing or unwilling, of the experiences, painful or pleasurable, of the material world. The following passage from the great Vedantic teacher, Ramatirtha, may be quoted in this connection :—"The Veda is in itself a source of true knowledge regarding all matters of which it treats,—and, especially, regarding the realisation of (the true Self which is) the permanent and absolute entity desired by all (living) souls : and hence, it also reveals the means to such a realisation (which cannot be gained by sense-perception or the method of reasoning, etc.) to those who desire and seek them with all zealous effort. As this permanent and absolute object of desire is no other than Moksha (*i. e.*, deliverance from the life of wandering in the phenomenal universe), we see that the *real purport* of the Veda is to reveal the means to such deliverance." Various passages to this effect can be quoted from the Upanishads, but the following will suffice. "The One (Reality) to which all Vedas lead is that which is the Self of us all." "When that (Reality) is known thus, we pass beyond death,—and to gain this goal there is no other path."

To explain and illustrate how the Acharya effectuates his revelation of the Atman to his trained and qualified disciple by the use of the Vedic Maha-Vakyas, the Vedantin narrates the story of the *Ten Adult Simpletons*. They crossed a river, and then began counting their number to know if all had crossed. In so doing, each and every one omitted himself, and counted nine only. There was much bewailing and breaking of hearts among the whole party. A merciful bystander interposed and told the first person who again counted nine,—“the tenth is yourself.” When this sentence had been uttered, there at once came to him (and then to each of the others in his turn) the sudden flash of knowledge regarding the existence of his own self, formerly forgotten from simple ignorance. The analogy is clear, and need not be dwelt upon.

The supreme importance of the Veda (Vedanta) thus lies in the fact that it alone can reveal the Innermost Self, the Experience Absolute, the *Sat-Chit-Ananda* which transcends the entire phenomenal universe of matter—and also (reveal) the means to its revelation or realisation through the disappearance of that universe which is the effect of the evolution of primeval ignorance. The Veda also treats of various other important and related topics such as Creation, Karma,

Upasana, etc., all of which have their own values. But these values are all subordinate to the supreme value of liberation from the bondage of ignorance and the resulting life of mingled pleasures and pains in the material world of phenomena. When this freedom ensues, the veil of Maya is removed and we reach the goal of self-effulgence in the supreme reality and bliss of the Atman,—or Experience, one and absolute. Without creation, the entire living universe of souls (*jivas*) will be immersed in the ocean of oblivion which overwhelms all in the state of *pralaya* (destruction of all the forms of matter in manifestation) and in which none will be able to go through the activities which are necessary in order to accomplish the aims of life. It is by activity alone that man can live his physical and mental life on earth and fulfil his mission and purpose in the place there assigned to him according to his previous work and worth. Karma is intended (according to the Shastras which enjoin them) to produce the purity of mind which discards all purely worldly aims and desires which bind us to the life of births and re-births, never-ending and still-beginning, which keep us far from the blissful realisation of the One Self. Upasana (or the worship and meditation of a Deva, or even the supreme Personal God in the form of Vasudeva) is intended to produce,—through the eight-fold process of Yoga, or through any other prescribed form of Dhyana—the one-pointed (*ekagra*) condition of the mind through which alone the mind can reach the state of *laya* (dissolution) when the realisation of the self-effulgence of the Atman is reached as the ultimate goal of the Vedic teaching given by the Sad-Guru.

One last point must be mentioned before we close this introductory section. All the objections to this fundamental Indian doctrine of the supreme importance of the Veda (including Vedanta) as the one source of super-sensuous knowledge right up to the realisation of the supreme Atman have been met by the Rishi Jaimini (the author of the Purva-Mimamsa Sutras) and by other authors following in his wake down to the present day. It is beyond our present purpose to enter into details. We wish only to state here that there can be no true knowledge (*Prama*) without a recognised means (or instrument) of such knowledge (*Pramana*, as it is called). In India the three accepted Pramanas (instruments or sources of true knowledge) are (1) sense-perception ; (2) the process of reasoning, deductive or inductive, upon what is perceived by the senses so as to draw from it correct inferences and

thereby add to our knowledge ; (3) direct verbal instruction from one who knows the truth regarding what we do not perceive by the senses or cannot gather as conclusions from premises through the established processes of reasoning. As regards this *third* source of knowledge,—technically known as *apta-vachana*—, any human being who plays the part of an *apta* may err from the effects of total ignorance (*apratipatti*) or of wrong apprehension (*anyatha-pratipatti*), etc. But the Veda—which is also a form of *apta-vachana*—has ever been regarded as the eternal, original, and beginningless source of all knowledge leading to the ultimate liberation (*Mukti*) of the living soul and its realisation of the innermost bliss of the supreme, noumenal Self or Atman. It is *ordinarily* held that not even Vasudeva, the one supreme Personal God, is the author of the Veda, but that he is only the revealer of it. It has ever been recognised on all hands that it has been transmitted by word of mouth from the supreme Lord Narayana Himself, and that even the Rishis—the *seers* (of the Veda)—revealed to their disciples what they had previously only heard by word of mouth from their own teachers in the lineal succession from the supreme God Himself and thereby had become part of the contents and furniture of their mind. The Veda is *also* regarded as eternal and beginningless (*anadi*), because Brahma,—the creator of the universe to whom it was first revealed by the supreme Narayana,—was enabled to perform his function of creating the world only with its aid. Hence it is older than even Brahma (the *first* divine personality among the three Hindu personal deities, collectively called Trimurti). Hence also it remains as eternal as the supreme Divine Person. Indeed, the Veda—as already stated above—claims to be the “Breath of God,” and hence it is not to be regarded as different from his person. Hence, also, it is impossible to seek for a confirmation of its claims as a revelation from any other source. The only confirmation that is obtainable is the considered and conscientious avowal of those sages who have obtained the illumination—possible only to the perfected Yogi—which reveals, among the experiences of previous lives imprinted in the mind, those Vedic texts, which having been taught to such a Yogi by his own teacher in a previous incarnation, is recognised therein as part of its contents and furniture, then proclaimed as such to the world outside, and recognised and accepted as authoritative by other equally illumined seers and sages.

A RE-VALUATION OF PATRIOTIC IDEALS

By K. N. Kasturi, M. A.

THE Aryan/conception of patriotism was neither an abstraction of the mind nor a fabrication of the intellect; it was a living consciousness permeating every endeavour and transmuting acts into offerings. Aryavarta (the land of the Aryans) was revered as a *Punyabhumi* (Holy Land) fertilised by sacred rivers, rich in herbs and food-stuffs, and sanctified by columns of sacrificial smoke and the dust of heroes' feet. This recognition of a protecting motherland demanding the service and sacrifice of her children was widened and intensified by the experience of pilgrimages and post-graduate peregrinations, the peopling of all beautiful spots with the gods of Nature's own primeval energies and the rules of the orders of wandering monks ensuring a vigorous circulation of Bharatavarsha's (India's) spiritual life-blood. The amazing prosperity of Ancient India and her success in colonisation and culture-conquest are undoubtedly the efflorescence of this strong patriotism, built on pride of race-heritage and love of soil. Then came the dark and impenetrable period of social and political unsettlement which drove that magic current underground or, at best, made it too local and narrow to offer a united front against the onslaughts of aggressive Islam. The Muslims of India, during their ascendancy and for long after, watched wistfully across the frontiers for help and guidance, too suspicious of the successes of an all-absorbent Indian culture. They thus contributed to scatter the virile race-consciousness, which had assailed them, among the Mahrattas and the Sikhs. The British aggravated the situation by the introduction of a wholly alien civilisation and the encouragement of a supercilious attitude among the English-educated classes in which criticism was sadly divorced from reason and admiration from discrimination. But the feeling of mortification roused in the minds of the Indians by the bombastic pride in the infallibility and indispensability of British rule and the repression of patriotic manifestations as savouring of sedition, and intensified by the advantages arising from the unprecedented assets of a common language, cheap and easy means of communication and common grievances have once more revived, though not in its pristine robustness, the popular consciousness of duties to the motherland. The nationalistic movements of social, economic,

political, and even religious reconstruction during the last half a century, have contributed in a great measure to the enshrining of the motherland in the heart of every Indian requiring and receiving reverent homage from him.

The day has come when a re-valuation of our age-old sentiments has become necessary, when the question of developing the patriotism of millions of India's sons and directing it along healthy channels of activity has to be tackled by educationists and statesmen. Naturally, one has to meet at the outset the violent opposition of certain pseudo-humanitarians and ultra-cosmopolitans who denounce patriotism as but 'reflex egoism' and therefore undesirable. To Grant Allen it is 'a vulgar vice,' while Tolstoy stamps it 'as stupid and immoral.' In his pamphlet on 'Christianity and Patriotism,' Tolstoy says— "The so-called patriotism of our time is on the one hand a certain mood or frame of mind which is being constantly aroused in the people and maintained by school, religion and a venal press; or, a temporary excitement aroused in the lower classes, who are both morally and intellectually inferior, by the ruling classes, and vaunted by them as the will of the people." But even Tolstoy is constrained to admit that patriotism can be a virtue when heterogeneous populations have to be welded into strong states or when a race, creed or institution has to be defended from barbarism.

Tolstoy and his friends are, therefore, up against the brainless and fraudulent clamour of earth-hungry wire-pullers, the derisive and dominant, the intolerant and aggressive patriotism, for example, of a Lord Milner. Lord Rosebury is once reported to have said, "We have to remember that it is part of our (British) responsibility and heritage to see that the world, so far as it can be moulded by us, should receive the Anglo-Saxon and not another character,"—a doctrine dangerously akin to the 'Kultur' of the German. And in spite of the illuminating lessons of the war, humanity is yet too grabbing to enlarge its instinctive patriotism into an innocent and inclusive sense of brotherhood. Signs are not wanting in our own land of the dangers of false or fanatic patriotism, born in hatred and bred on vulgar fear.

In reality, patriotism is a laudable and legitimate aspiration to preserve all that is good in the character and institutions of one's own nationality, a noble ambition that one's own country should do what is right towards others, should contribute her best to the general progress of humanity and keep

abreast of other countries in industry, invention, science and art. It is the secret spring of constructive activity, the silent energy behind every glorious act, every forward step. A patriot looks upon his nation as an instrument of service to humanity, as the source and inspiration of his ideal in life. The ideal is not a string of unintelligent words; it is made up of the flaming lives of a nation's heroes, those stalwart souls who built up, brick by brick, the organisation of which we are the parts. Hence, the guide and the standard of a patriot are those primary qualities that can be shared undiminished by all the peoples of the earth—Truth, Beauty, Charity—or, in the profoundest sense of the word, Religion itself. The sentiment of patriotism is in its essence spiritual and who can say, so far as spiritual qualities are concerned, that there is conflict between depth and expansion?

To keep this mighty force pure and sweet, constant emphasis has to be laid on certain fundamental aspects. As Mr. Wickham Steed wrote in the "Review of Reviews"— "If we refuse to understand what others think, if while remaining devotedly English or Scotch, we fail to perceive or make no effort to find out how other peoples feel within and without the British Commonwealth, we are denying ourselves the privilege of service. We cut ourselves off from the only source of superiority which the modern world instinctively recognises, superiority in opportunities for service and in the talent to use them." "Do not deny yourselves the privilege of service"—that is a call dear to India's heart, her own ancient ideal of Seva of the Virat (Service to God in all beings). What a magnificent idea to correct and control the blind and narrow patriotism of fanatics! Understand aright India's international activities and her role among the civilisers of humanity and derive confidence in her future and in the grandeur of her message. Each nation is a distinct contributor to the common good; it can become richer only by a more generous welcome of the co-operation, nay even the competition, of other countries in the spheres of Truth and Beauty. In the concert of nations, each country has a special note to strike, either political progress, social organisation, economic advancement or spiritual achievement. Our duty is to discover our true task and do it ungrudgingly, in humility and joy. True patriotism is this loyalty to the mission of each people. If this truth is realised, patriotism can never degenerate into exploitation and the battle-flags of all nations can be unfurled in the Parliament of Man and the Federation

of the World.. It will inspire dignity and self-confidence among the peoples of the earth and promote co-operation and good will. It will obviate the need for biased histories, praising or denouncing from partial view points. No longer will histories of India prepared by magistrates and educational bureaucrats satisfy the national mind. Indian history has yet to become wholly Indian. The intimate cultural exchanges of Ancient Asia have to be borne in the minds of our young men, as well as the mighty moral and spiritual forces that constituted, according to the nameless chronicles of our past, the real story of our land.

Again, contemporary events in India remind us of the necessity to emphasise on the steady, sober and life-long patriotism of a citizen in order to counteract the ignorant worship of triumphant mediocrities or enthroned success. Bosanquet presents the dying Socrates rejecting the proposal of his friends that he should escape from prison and evade the sentence of the law as a supreme example of this deeper patriotism. Our ancient lawgivers had the same idea in view when they dwelt on the proud and responsible position held by the Grihastha (house-holder) in society. True patriotism, according to the modern philosopher, is the law-abiding spirit, the recognition that to fail in normal civic duty is, so far as in us lies, to make war upon and undo the society to which we belong. This sturdy sense of citizenship has to be earned by gifts of energy, sympathy and love to one's neighbours, for is it not a law of life that it is those who give most that get most? The continual practice of this aspect of patriotism will divert the attention of men from the empty clap-trap of factious platforms into the thousand little acts of daily beneficence that really contribute to the sum of human happiness, for he too serves who simply stands and serves.

Nor does love of motherland require the feverish hiding of the faults and maladjustments of the national machinery—a universal justification of every act done by our countrymen. Let us boldly face all the complex problems of India's reconstruction. In her name shall we recognise, frankly and freely, our littleness, despite the murmurs of wounded pride. For, once confessed, these weaknesses no longer make us blush, seeing that in owning them, we disown them. Historical truth of this nature makes us sincerer to ourselves and the world.

Again, the various birds of prey and passage that alight on our shores have dinned into our ears the dangerous half-

truth that India is but a geographical division of the world, peopled by diverse races fortunately kept from each other's throats by the intervention of the British bayonet. Sir John Strachey begins a voluminous book on India with the remark that the first thing one has to note about India is that "there is no India at all"! Educators in India to-day have therefore a mighty obligation to fulfil—the insistent emphasis on the fundamental organic unity of our motherland. As Sister Nivedita wrote—"To the Hindu of all provinces, his Motherland is a seat of holiness, the chosen home of righteousness, the land of seven sacred rivers, 'the place to which sooner or later must come all souls in quest of God'. To the son of Islam, her earth is the dust of his saints. She is the seal upon his greatest memories. Her villages are his home. In her fortune is his hope. In both, the nationalising consciousness is fresh and unexhausted." All the races and peoples of India have the same background of culture and feeling. "With all alike, love of home, pride of race, idealism of woman,—is a passion. With every one, devotion to India as India finds some characteristic expression." Let us remember the need for such unity in these stormy days when the angry waves of communalism are tearing asunder brother from brother. For, as Mr. Hydari proclaimed to the graduates of the Punjab University, "Unity has for long been the ideal of India. To-day it has become an absolute necessity if she is to revive, nay, if she is to survive as a nation."

Above all, let the children of India learn to maintain their rights and fulfil their heavy obligations with manly dignity and self-respect, with a view to realising enduring and inspiring ideals. Let them appreciate the invaluable spiritual culture that has been, and still is, India's unique contribution to the progress of man. Let them listen to the cry around them,—agonised, ever-insistent, ever-increasing—for a practical and profuse demonstration of the truth of that culture and that message. Let them divert their surging patriotism from the blind rush towards the jails or political rostrums to the quieter and more difficult Seva of the Daridra Narayanas and Moorkha Narayanas (Service of God in the poor and the ignorant) of their land. And thus, let their Matripuja (worship of the motherland) be a lifelong service of her children.

Patriotism, so intense and spiritual as this, can alone check that wild and fantastic greed for reform, that feverish pulling

down of age-old institutions, that cankerous alienism slowly eating into the vitals of our race. It alone will rejuvenate India by preserving her past through the tumults of the present for her future service to humanity.

ADHIKARAVADA*

By Swami Iswarananda

THE institution of Chaturvarnyam or the four-fold caste has fulfilled the grand purpose of the conservation of Aryan culture, whatever be the other objects it might have served. The division of society into four specialised groups increased the efficiency in the discharge of the functions of each. And, besides, the exclusiveness of the different groups which grew up in course of time in the Aryan society, with restrictions in regard to intimate social intercourse such as marriage, dining, etc., led to the keeping up the level of culture—social, ethical and spiritual—to which each had attained, from being lowered by contact with a community of a different and lower culture.

Culture in its social, ethical and spiritual aspects, is to a great extent the product of environments, and in turn it influences the society also; and therefore, if there is any difference in the level or types of culture of two communities, the best way to preserve the type or maintain the level is not to have free intimate intercourse between the two as regards intermarriage and other social affairs. This does not mean that any society should allow any community within it to remain in a low state of culture. On the other hand it is the duty of the more cultured community to spread its own culture to the other and bring it up to its own level. But until this equality in the level of culture is actually attained, any free and intimate intercourse between the communities will lead to a lowering of the standard of culture of the higher one, and may in course of time, prove even destructive to the culture itself, though it may slightly raise the cultural level of the lower one. The Aryan preferred to conserve the highest culture by avoiding over-hasty democratisation. He wanted that the highest standard of culture must be kept up at least by a small minority, even if it could be done only by leaving others to be satisfied with a lower standard.

*"The doctrine of fitness" to follow the graduated courses of social, moral and spiritual training in Hinduism.

The Aryan conceived of this world as a school where man has to learn and teach, where each Jiva (soul) has to rise higher and higher in evolution and help others also in this evolution. To him this world was not a messing house where all should subscribe equally for their ration, and sit round the same table, each getting an equal share. The Aryan divided society into different grades and classes, each representing a different stage of progress. His society was like a school. Each class having learned its lessons was to pass over to the next higher class. There was no compulsion to join the school, but if a man joined, he could have a class and a grade of teaching suited to his fitness. But the Greek conceived of social life and moulded it in a different way. They stood for the abolition of all privileges and grades in society; all had equal rights and privileges and everyone was compelled to give his contribution to the greatness of the national life. This fundamental difference explains the variation in the form of the organisation of society by the Greek and the Aryan.

The present-day societies of Europe and America are organised after the Greek pattern, in so far as they claim to stand for equal rights for all people. But as regards the actual enjoyment of rights conceded by law, there is a great difference attained by different sections of society such as the capitalist, the middle class, and the labouring class. We find a similar difference in privileges in the later Hindu society, though it declared that the highest culture was for all people. Thus a yawning gulf came to separate the Brahmin and the low caste man in the actual enjoyment of its rights. There was no doubt a fundamental democratic principle guiding the caste system, though its working was slow and graduated. But the progressive realisation of this principle was many a time hampered and at last almost put a stop to, by the vitiation of the principle of Adhikaravada, just as in Western society, we find a breakdown of the democratic principle by the introduction of the invidious distinctions between class and class.

Adhikaravada in its first beginning was a sound principle. It simply declared, "if you want to learn multiplication, you must learn addition beforehand. Therefore, you should first of all join the lower class where addition is taught. Then and then only you will become an Adhikari, that is, one qualified for multiplication." This was perfectly sound, and so long as this principle was kept up in its purity, Hindu society was a mobile one. Many a community which qualified itself

by the actual realisation of the standard set before it, was given the next higher standard ; many others who disqualified themselves for some reason or other had to come down to a lower status in society.

Unfortunately, this Adhikaravada later on underwent a wrong interpretation in the hands of selfish individuals and groups and there came to be promulgated the most objectionable laws which have made Hindu society weak and degraded to-day. Adhikara thus came to be interpreted as *right* instead of *qualification* which was its first significance. Those communities which were at first held as not yet qualified for a certain privilege but could some day be qualified for it, were declared under the new interpretation as having no such right at all. Adhikaravada, in the hands of the early Aryans, conceded to every man the right to qualify, but the later interpretation deprived him of even this right. The result was that each community stood where it was and all progressive realisation of the ideal of the society came to a standstill. The Sudra remained a Sudra, and the Chandala (out-caste) remained a Chandala.

By sheer perseverance many communities in the past had forced their way up by the progressive realisation of the ideals. And many communities are doing it at present. What is wanted, therefore, is only a recognition of their right to qualify themselves for the higher status. The days of preventing others from acquiring even the highest Aryan culture is gone, gone for ever. All disfranchised communities have become conscious of their right as also of their power to claim the right. If the so-called Adhikaris or the classes now qualified for the higher culture would only give up their claim for exclusive rights, and remove the obstacles placed in the way of the cultural elevation of others, it will be neither grace nor mercy on their part, but they will only be doing the barest justice.

But all glory will be to those noble souls who will themselves come forward and take up the education of their "non-privileged" brethren in the ideals of Hindu culture, and help them in a sympathetic manner in their struggle to achieve those ideals, which they are already trying to do. This is, by no means, an extravagant demand from the privileged classes. It is merely asking them to do what is their bounden duty,—to push on the work of our ancient Rishis and Acharyas—and to realise, to the fullest extent, their ideal of cultural progress.

NOTES AND COMMENTS

PROF. RADHAKRISHNAN'S EXPOSITION OF INDIAN PHILOSOPHY AT OXFORD

Prof. Radhakrishnan has done an invaluable service to the cause of Indian philosophy by delivering the series of four "Upton lectures" at Oxford. His exposition of the principles of Hindu philosophy was masterly. The lectures were delivered with a command of the subject-matter and an attractive clearness and excellence of style which are characteristic also of his famous book—the History of Indian Philosophy. According to a report of the lectures published in the "Forward" of Calcutta, the Professor could make "even the most complex philosophical problem interesting to an audience of laymen" and "the lecture hall was not only crowded but many late comers had to go away disappointed."

In the first lecture, the learned Professor pointed out that the Hindu religion is experience and not dogma or belief in authority. God being Infinite, the experience of different men about Him differed from one another but these experiences were all more or less correct readings of the Infinite. The recognition of this fact made the Hindu broad and liberal in his outlook, and helped him to realise that man progresses not from error to truth but from lower truth to higher truth.

In his second lecture, Prof. Radhakrishnan dealt with the missionary character of Hinduism. The Brahmin, the Sufi and the Christian mystic, he said, do not differ vitally so far as experience is concerned. There was no need therefore for quarrelling about names and forms. The Hindu readily accepted the names and gods with which his culturally inferior neighbours were familiar but he clothed these old names and gods with new conceptions. This made for religious peace and harmony and avoided all persecution resulting from converting the whole world to one and the same religion.

The subject of the third lecture was the doctrine of Maya and the theory of Karma. The Professor said that Maya does not mean that the world is but an empty dream. It is a statement of fact that the world has an empirical reality for us but loses it when we attain the superconscious state. The lecturer also said that Karma is not fatalism but the law of action and reaction in life.

His fourth and last lecture was on caste. He frankly admitted the defects of the caste system as it now stands. But he pointed out that when the Hindus first settled in India, they had to deal with various peoples in different degrees of

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The Vedanta Kesari

"LET THE LION OF VEDANTA ROAR."

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culture and civilisation. They had therefore to face a racial and cultural problem. "They could pursue three different policies in their relation with their new neighbours. Firstly there was the policy of extermination. The Hindu rejected this policy not only as ruthless but also as wasteful. It may be reasonably asked what the world loses if a backward race like the Zulus is exterminated, but answered the Professor, the cultural possibilities of a race are always very difficult, if not impossible, to ascertain. No one denies to-day the immense contribution made by the English to the progress of the civilisation of the world. But what a sorry picture do we find of the ancestors of the same Englishmen in the pages of Julius Cæsar! Would it not be a tremendous cultural loss to the world if the Romans exterminated the inhabitants of Britain? The second possible policy was that of subordination. But the aboriginal inhabitants of India were too numerous. So the Hindu followed a policy of racial reconciliation, and caste was the result of this policy of 'live and let live'. Racial intermarriage was out of the question as that would mean cultural annihilation for the numerically inferior Hindus."

All these lectures were very much appreciated as their subject-matter was profoundly important and interesting. They presented what Dr. Jacks, the Editor of the Hibbert Journal, called "a wonderful picture of the vast hospitality of the Hindu mind"—of the unparalleled breadth of outlook and catholicity of the Hindus. Prof. Radhakrishnan deserves the congratulations of one and all interested in Hindu philosophy and culture for having so successfully represented it in a famous foreign University.

THE STUDENT MOVEMENT IN AMERICA

The modern undergraduate in America has begun to feel that he is a "self-conscious and independent personality." Long inarticulate and pliant to the will of his elders, he now demands autonomy in student matters. Nay, he is also anxious to have a hand in guiding the educational affairs of even his college.

President MacCracken of Vassar College is "one of the most understanding of observers among the college authorities," who is in actual touch with what is going on in student circles in America. In a very sympathetic article specially contributed to the Sunday *New York Times*, which a kind friend is sending us regularly, he says that the undergraduates are now demanding some control of the working day at the College, and are questioning not only the requirements of subjects, but also the methods of teaching.

"The time is soon coming," further observes the writer, "when innovations in the curriculum will not be imposed upon them without

conference, when they will retort with 'tu quoque' to the professor, 'if we study badly it is because we are taught badly,' 'if we have no intellectual enthusiasm it is because your teaching is mechanized,' 'if we despise research it is because of your own attitude towards it,' 'if some of your gentlemen with Ph. D.'s showed any real enthusiasm for research we might ourselves respect it more,' 'we know what an interesting lecture is as well as you do,' 'we know when a course is well taught as well as you do,' 'if we soldier on our job it is because you soldier on yours.' Those and other equally irreverent rejoinders are now being heard on the college campus. They constitute the real student movement in America to-day. To the present writer the movement seems wholly good if the professor recognises the situation in time."

This new spirit among students is unmistakably the sign of an intellectual enthusiasm which is beginning to manifest itself in student circles in India also. Our college authorities should take a careful note of it, and give it proper scope to express itself along healthy lines. If this is done with love and sympathy, the Indian undergraduate will learn to think for himself and develop an individuality of his own, which every well-wisher of the student community should be glad to see. Given proper direction, the youthful enthusiasm and the so-called spirit of revolt will certainly prove to be an undisguised blessing not only to the students but also to their elders.

A "CULTURAL WAGE" FOR LABOUR

The majority of labourers in India get what may be called only "a starvation wage" which is not sufficient to give them even one full meal a day. But as the result of persistent demands and repeated strikes, the workers in some of the industries of the country now receive a "living wage". The amount paid for labour is just enough somehow to support the labourer and his family, but little is left to be saved against a rainy day. The American labourer has passed through these two stages, and is now receiving a "saving wage," a part of which he can lay by for old age, after paying for the necessities of life. According to the *Literary Digest* the latest move in America in the evolution of wage is towards a "cultural wage".

"Industry in this country," says Mr. Owen D. Young—one of the great captains of American industry,— "is making progress toward the objective which I think should be sought. I believe we are making progress in the direction, not only of a living wage, but of a cultural wage, that which will enable the men to develop to such a point that they may take advantage of all the great opportunities which are offered to the citizens of the United States."

The "iron law of wages" accepted by the economists of the last century allowed a wage which could give the labourer only the bare means of subsistence. The "roseate prediction" of a "cultural wage" in America places before the worker the prospect of a remuneration sufficient to supply him not only with the creature comforts, but also with the cultural and spiritual pleasures of life. The American labourer may take much time in reaching this happy state. But whatever it may be, the very talk of a "cultural wage" is a clear proof of his greatly improved condition. The poor Indian labourer must first of all be able to get a "living wage" before he can dream of enjoying the blessings and benefits of modern life, and along with them equal opportunities of improving himself like his American brother.

IDEALS OF EDUCATION

In his thoughtful Convocation address delivered at the Bombay University on the 17th August, Dr. Brajendranath Seal, the great Indian savant, comprehensively surveyed the intricate problems of Indian education and discussed many salient points which are engaging the attention of some of the best intellects of our country. The principal theme of the address is how to harmonise the ancient Indian traditions with the modern ideals of education. Free and compulsory secondary education, socialisation as an antidote for the evils of overweening individualism, and education as a form of community service—these important ideals which are so dear to the hearts of the modern educationists were understood, said Dr. Seal, and practised in their true spirit in ancient India.

Dr. Seal also dealt with another momentous topic, viz., nationalism in education. He referred to two aspects of nationalism—the aspect of duty and the aspect of right. He observed that more emphasis should be laid on Dharma or duty than on Adhikara or right, so that advancement, individual as well as collective, could be achieved without any conflict or loss of energy and resources.

"A composite nationality like that in India," said Dr. Seal, "of which the proximate units are not individuals but communities sharply divided from one another by creed, custom and history, must cultivate the national sense, the sense of the national whole, above everything else. But if clash and collision among the congeries of communities is to be eschewed, nationalism in India should stress the duties and obligations of the units to one another, and of each to all, more than the rights of each against each or of one against all; in other words should stress Dharma more than Adhikara." He further observed: "Our new Dharma, the national Dharma must be based on social

equality and social justice, but it is this binding force of mutual duties and obligations (including duties to the Self, the Atman in every person or group) rather than the divisive and militant concept of rights, which must be the special message of the gospel of nationalism to a heterogeneous and composite society". We wish the policy indicated in the convocation address were adopted by the Indian Universities.

REVIEWS AND NOTICES

SUPERCONSCIOUS VISION : A lecture by Swami Prabhavananda. Published by the Vedanta Society of Portland, Oregon, U. S. A. Pp. 15.

This lecture deals with the superconscious state—what it is and how to reach it. It says: "If you but follow sincerely the teachings of one single religion, you will attain that state, because all lead to the same goal. Vedanta accepts all religions because Vedanta includes all methods. And these different methods have been classified under four different general divisions: Love, Work, Psychology, Knowledge. One has to follow one's own path, according to one's temperament and character." The lecture also sounds a note of warning when it observes that man should rise above the temptations of psychic powers which will come to him during the course of his spiritual practices.

SWAMI VIVEKANANDA—THE PATRIOT MONK OF MODERN INDIA : By K. N. Kasturi, M. A., B. L. Published by Sri Ramakrishna Ashrama, Mysore. Pp. 37. Price 3 as.

This brochure is a lecture delivered on the occasion of the 64th birthday anniversary of Swami Vivekananda, celebrated by the Sri Ramakrishna Ashrama, Mysore. It gives in a nut-shell the life and teachings of the great patriot-saint of modern India, to whose inspired teaching of the dynamic truths of our religion,—to whose gospel of manliness and strength and clarion-call for renunciation and service—the present awakening in our motherland owes more than to anything else. A perusal of this pamphlet, which is written in a racy and vigorous style, is sure to stimulate in the reader a desire to know more about the great Swami and to tread the path leading to the realisation of Truth which is the common goal of all souls.

IN THE TEMPLE OF TRUTH : By M. Sri Ramamurthi, M. A. With a foreword by Prof. Seshadri, M. A. of the Benares Hindu University. Pp. 51. Available at Goldquin & Co., College Street Market, Calcutta.

This is a small book of lyrics—a series of prose poems and reflections—reminding one of the poetry of Tagore.

The book consists of two parts. The first is devoted to 'poems' and the second to 'reflections'. The first part is of a very highly poetical quality. The pieces in it are exquisitely reflective of the spirit of direct communion with God and Nature, and capable of communicat-

ing to the sensitive reader a thrill of joy and devotion. In 'A Reminiscence', one of the pieces in the first part, the author says:—

"I was in a temple whose high-walled charms kept me from the god on the altar.

"I wandered marvelling at the fountains sleepily splashing their waters in the marble basins at the blue lakes where smooth-feathered ducks were swimming and fishes of gold and ruby shot for a moment and flashed in the sunlight, and at marble statues which, in their perfection of form and limb, mocked Nature's rude immature skill.

"As I stood there, lost in delight, the doors of the temple were closed and I remained without with my flowers unoffered and my camphor unburnt."

Equally beautiful—as well as naive—is the writer's sentiment expressed in:—

"I saw the waves break in fury on the treacherous shingle and I saw them sink into the sand. But now they are there in perfect wholeness, gleefully laughing at my puzzled gaze."

Telling of the beauty of Sri Krishna and the delight he feels at the mention of His name, the poet says: "The freshness of dawn, the many tints of the deep and full rainbow, the cool lustre of the stars. . . . not one, nor all of these, can ever create in me the glow of delight that comes up at the mention of Thy name." The author truly observes in his Preface: "Truth has its temple, not in a glade nor on a river bank but in the hearts of wise and contemplative men. . . . Of the few that find and enter it, fewer still care to think of the Inner Sanctuary." He thus says in "The only Cure," one of the lyrics: "Cure there is none for the ills of life save faith in the love of God. Throw out, forget these pangs of an hour in a reckless abandon of rapture." Elsewhere he adds: "O dive deep, my soul! Plunge into the mid-sea. Thou wilt drop into a home of the rarest charm—a home such as was never seen on land."

The second part is not so poetical as the first, and it is not intended to be so; but it contains many words of wisdom often expressed in a telling and epigrammatic manner. Here are given three specimens:

"Knowledge in one direction is ignorance in many others." "Books are the guides of the student, the crutches of the scholar, and the superfluities of the sage." "If our greatest men were allowed to govern the universe, they would send it back to chaos in five minutes."

The poet also speaks words of sound common sense when he says:

"Whether the world came out of atoms or energy, whether the Purusha severed himself or an egg burst on a vast ocean, these are all stupendous irrelevancies. The vital issue is of the future, not of the past: how am I to obtain peace?" Again, "They speak of the coming of the World-Teacher. He will never come, for He is always with the world. The world has only to recognise its Teacher."

The series of these "poems" and "reflections" has been aptly called "In the Temple of Truth". The author deserves to be congratulated on the success of his work.

RURAL INDIA (Journal of the Madras Forest Panchayats): Edited by Arcot Swaminatha Aiyar, B. A. Annual subscription Rs. 3.

This is a tri-lingual journal devoted to the discussion of rural problems. All matters having for their object the betterment of our villages are dealt with in the pages of this journal in English, Telugu and Tamil, the portions in the vernaculars being translations of those in English. The journal gives sound and up-to-date information on items of rural reconstruction such as rural education, rural co-operation, rural sanitation, rural agriculture and rural industries. We wish all success to our new contemporary which must commend itself to one and all interested in the improvement of our villages which form the heart of our motherland.

NEWS AND REPORTS

THE RAMAKRISHNA ASHRAMA, OOTACAMUND

The Ramakrishna Ashrama at Ootacamund, which is situated on a plot of land measuring two acres and commanding a beautiful view of Bishops Down, was opened with great eclat on Friday, the 24th September by Srimat Swami Shivananda, President of the Ramakrishna Math and Mission. A tastefully decorated life-size portrait of Sri Ramakrishna was taken to the new Ashrama in a procession headed by the Swami and accompanied by parties of men singing devotional songs and chanting Vedic hymns. On reaching the gate of the Ashrama, the Swami carried the portrait himself, installed it in the shrine, and offered worship. M. R. Ry. B. Rama Rao, President of the local committee which has been vigorously working for the construction of the Ashrama, next read a report of the work done and handed over the keys of the new building to the revered Swami who then formally declared it open.

At 5 P. M. a public meeting was held in the spacious hall of the new Ashrama. Swami Yatiswarananda, Head of the Ramakrishna Math and Mission Branch at Madras, was requested to speak on the Life and Teachings of Sri Ramakrishna. The Swami in an eloquent lecture dwelt on the important facts of Sri Ramakrishna's life, and clearly brought out the salient features of his teachings. Brahmachari Sura Chaitanya who next addressed the audience in Tamil also made a speech suited to the occasion. The function came to a close with Aratrikam and distribution of Prasad.

SWAMI YATISWARANANDA AT OOTACAMUND

Swami Yatiswarananda, Head of the Ramakrishna Math and Mission Branch in Madras left for Ootacamund on the 22nd September to take part in the opening ceremony of the new Ashrama there. Besides speaking at the Ashrama on the Life and Teachings of Sri Ramakrishna on the 24th September, he also delivered three public lectures in the town at the request of the friends at Ootacamund. He spoke on the Principles of Hinduism, the Ideals of Worship and Aggressive Hinduism on the 25th, 26th and 29th September respectively.

The Swami began his speech on the Principles of Hinduism by remarking that the word 'Hinduism' which is derived from Sindhu—the Sanskrit name for the river Indus—has only a geographical significance, and the Persians used it to denote our religion which can be more aptly called the Vedanta. He then explained the essential principles of Hinduism. He observed that the mainstay of the religion is not the life or personality of an individual teacher but the grand spiritual experiences of the Vedic Rishis or seers. These seers realised spiritual truths which are eternal and which can be realised by anyone following their path. The Swami then explained how Hinduism embraces within itself all possible phases of religious experiences. From idol worship and the lowest fetichism to the highest Advaita or monism, every form of worship has a place in Hinduism. It ministers to the spiritual needs of a variety of types of men with diverse temperaments—emotional, active, intellectual or psychic. The Swami also spoke of the alliance of religion and philosophy in India and pointing out how religion is the practical side of philosophy and philosophy the intellectual aspect of religion.

In the second lecture which was on the Ideals of Worship, the Swami strongly emphasised the fact that religion consists not in doctrines and dogmas but in spiritual realisation, in being and becoming. It implies the manifestation of the divinity already in man, and worship of God whether Personal or Impersonal.

The lecturer then traced the evolution of the conception of God. First God was looked upon as an extra-cosmic being. The second stage in the evolution was reached when man realised that he was a part of God. And in the last stage he perceived the absolute unity of all existence.

The Swami next pointed out how the difficulty of the human mind to transcend the limitations of name and form led it to the worship of the Personal God. And the Personal God might be worshipped in His different aspects as master, friend, child and lover, etc. This worship again might be done by adoring God in a Pratima (image) and by Japa (repetition of the Lord's name), Stotra (hymn) and Manasa Puja (mental worship) leading to the realisation of the One without a second.

In the third lecture which was on Aggressive Hinduism, Swami Yatiswarananda spoke about the wonderful power of assimilation possessed by the Hindu faith and how the Sakas, Huns, Bactrians, Parthians and even Greeks and other races and tribes had to yield to this assimilative power. He then referred to the present deplorable condition of the Hindus and their religion, and pointed out the urgent necessity of assimilating the best culture of the East and the West. He also spoke of the great need for preaching abroad the vitalising truths of the Hindu faith. He also warned that our aim should be not to bring about a formal conversion by the mere sprinkling of water or muttering of words, but to conquer the heart of the foreigner through the mighty power of the Hindu spiritual culture.

All the lectures left a profound impression on the public of Ootacamund and served to awaken in them a genuine interest in the life-giving truths of Hinduism.

THE RAMAKRISHNA MISSION SEVASHRAMA, RANGOON

The report of this Sevashrama for 1925 shows that the usefulness of the institution has been increasing day by day. The total attendance of patients during the year under review was over 75,000. The number of indoor patients treated was 1,262. In the outdoor department the number of visits paid by the patients was 73,842, and the actual number of persons served was 34,152. The indoor department consists of two wards, one medical with 22 beds and another surgical with 23 beds.

Including the opening balance of Rs. 1,983-5-0 at the beginning of 1925, the total receipts were Rs. 27,651-14-3 of which Rs. 16,685-12-0 was received as donations and Rs. 8,844-3-0 as subscriptions. The expenditure was Rs. 26,295-1-9, the credit balance being Rs. 1,356-12-6.

This charitable institution stands in need of help. All voluntary contributions, however small, will be thankfully received and acknowledged by the Honorary Chief Supervisor and Monk-in-charge, or by the Honorary Secretary.

THE RAMAKRISHNA MISSION VIDYAPITH, DEOGHAR

We are glad to find from the report for 1925 that in this educational institution there are at present 46 students on the roll, and 15 workers of whom 10 belong to the teaching staff.

The most important feature of the year under review was the erection of three separate blocks of building—two for dormitories and one for kitchen, servants' quarters, etc.

The total receipts for 1925 with the opening balance amounted to Rs. 11,235-6-9 and the expenditure for the equipments of the school, maintenance of the boys and teachers, and establishment was Rs. 9,257-3-10 1/2, leaving a balance of Rs. 1,978-2-10 1/2. The sum of Rs. 10,509-10-10 was received for building purposes and the opening balance in the building fund at the beginning of the year under report was Rs. 6,107-3-6. Rs. 16,104-1-9 was spent for the construction of the new blocks of building and Rs. 512-12-7 was left as balance.

The institution is at present badly in need of an office-room, a library-hall, a laboratory, a prayer-hall, a guest-house and one more dormitory. An approximate sum of Rs. 50,000 will be required to meet these demands. Besides, to place the institution on a permanent basis and meet the recurring expenditure, a permanent fund is also needed. The Vidyapith therefore earnestly appeals to the generous public for help. Contributions may be sent to the Secretary of the Vidyapith, or to the President, Ramakrishna Mission, Belur, Howrah, or to the Secretary, Ramakrishna Mission, 1, Mukherjee Lane, Bagh-bazar, Calcutta.

THE VIVEKANANDA SOCIETY, JAMSHEDPUR

The work of the Society which is a little over five years old can be classified as religious, educational and philanthropic. The Society teaches the Hindu Scriptures in daily classes. It maintains a library

Some work remains to be done for the completion of the main building of the Society. A small brick and tile structure has been put up for accomodating the boys of one of the schools which are being conducted. A debt of Rs. 4,500 has been incurred on account of the construction of the building. The Society is in need of support and appeals for help.

THE VIVEKANANDA SOCIETY, COLOMBO

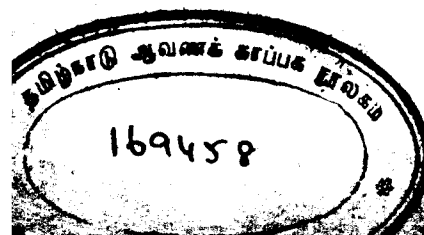
The annual report of this society for 1925 shows that it is rendering valuable service. The number of members on the roll was 555 as against 399 of the previous year. The society has started a Tamil monthly by the name of Vivekanandam under the editorship of Swami Vipulananda of the Ramakrishna Order and owns, besides, a small library. It desires to start a primary school for poor boys but is in great need of funds for the purpose. For this as well as for liquidating the debt it has incurred in purchasing its premises, it appeals for help from the generous public.

THE RAMAKRISHNA SEVASAMITI, KARIMGUNGE, SYLHET

This charitable institution is situated in an out-of-the-way village. It maintains a small public library and a night school for the poor depressed class boys. Besides medical aid; it gives also monetary help to the needy. During Melas and times of distress, it also undertakes temporary relief work. We wish the Samiti all success.

SRI RAMAKRISHNA BALIYA BHAKTHA JANA SABHA,
KOTTAGIRI

This Bhajana Sabha was opened on the 21st August by Swami Sitaram in a newly constructed Mandapam at Thinnimatti, a Badaga village, which is two miles from Kottagiri in the Nilgiris District. A picture of Sri Ramakrishna and another of Swami Vivekananda were installed in the Mandapam. A large gathering of about 800 persons attended the function. Prasad was distributed to them as well as to 200 poor people. There was a procession with devotional music in the evening and the whole night was spent in Sankirtan. On the 22nd morning, Swami Sitaram delivered a lecture on Sri Ramakrishna and His Mission.

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MADRAS.

41. The Sri Ramakrishna Math, Mylapore, Madras.
42. Sri Ramakrishna Mission Students' Home, Mylapore, Madras.
43. Sri Ramakrishna Ashrama, Nattarampalli, (via) Jalarpet.
44. Sri Ramakrishna Ashrama, Ootacamund.

45. Sri Ramakrishna Ashrama, Mysore.
46. Sri Ramakrishna Ashram, Basavangudi, Bangalore.
47. Sri Ramakrishna Students Home, Basavangudi, Bangalore.

48. The Ramakrishna Ashram, Trivandrum, Travancore.
49. Sri Ramakrishna Ashram, Haripad, Travancore.
50. Sri Ramakrishna Mandir, Tiruvella, Travancore.
51. Sri Yogananda Asram, Allepy, Travancore.
52. Sri Ramakrishna Ashram, Quilandy, N. Malabar
53. Premananda Ashrama, Muttom, via Haripad, Travancore.

54. Sri Ramakrishna Ashrama, Trincomali, Ceylon.
55. Sri Ramakrishna Vaidyeshwara Vidyalaya, Janna, Ceylon.

56 ` Sri Ramakrishna Mission Sevashram, East Rangoon.

57. The Ramakrishna Math, Kuala Lumpur, F. M. S.

58. The Vedanta Society, 34, West 71st Street, New York, U. S. A.
59. The Vedanta Society, 176, Marlboro Street, Boston, Mass, U. S. A.
60. Ananda Ashrama, La Crescenta, L. A. Co., California, U. S. A.
61. The Hindu Temple, 2963, Webster Street, San Francisco, California
62. The Shanti Ashrama, California, U.S.A.
63. The Vedanta, Society, Portland, Oregon, U. S. A.

1. Famine, 2. Flood, 3. Plague, 4. Fire, 5. Earthquake, etc.

1. Famine Works.—In District of Murshidabad in 1896–97; 1908; (b) In the District of Devagpur in 1897; (c) At Devagpur in 1897, 1919; (d) Dakshineswar in 1897; (e) Kishanghar (Rajputana) in 1899–1900; (f) (C. P.) in 1900; (g) Tipperah, Sylhet, Nookali, and Faridpore Districts Khudve, in 1906–07, 1915–16 and 1919; (h) Diamond Harbour, 1916–17; (i) District of Puri in 1908, 1919–20; (j) Bankura District, 1915–1916, 1919; (k) Midnapur, Garbeta, 1919; (l) Barisal, Faridpur, 1919; (m) District of Balasore, 1915; (n) Khulank District; (o) District of Manbhiroom, Bagda, 1919.

(ta) Ghoga (Bhagalpur District) in 1899 ; (b) Behola Bishumpur, 1900 ; (c) North Bengal Flood Relief, 1918 ; (d) Ghatol to Hoogly District, 1909 ; (e) In Bankura, Moogly, Howrah, Midnapur District, in 1913-14. (f) Birbhum, 1919 ; (g) In Muttra District in 1918 ; (h) Jenapur, Cuttack District, in 1918 ; (i) In Tanjore, Trichy, Coimbatore, Br. Malabar, Cochin and Travancore States in 1924.

In English—The Prabuddha Bharata, published by the Adwaita Ashram, Mayavati; (2) The Vedanta Kesari, published by Sri Ramakrishna Math, Myslapore, Madras; (3) The Message of the East, published by the Ananda Ashrama, La Crescenta Calif. (4) The Morning Star, published by Sri Ramakrishna Ashrama, Patna. (5) The Voice of Truth published by Sri Ramakrishna Ashrama, Kuala Lumpur, F.M.S. In Bengali—The Udbodhan. In Tamil—The Ramakrishna Vijayam, published by Sri Ramakrishna Math, Myslapore, Madras. In Hindi—Samanway, published by the Adwaita Ashrama, 182A, Mukhtaram Babu Street, Calcutta. In Malayalam—Prabuddha Keralam, published by Yogananda Ashrama, Alleppey, Travancore.

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