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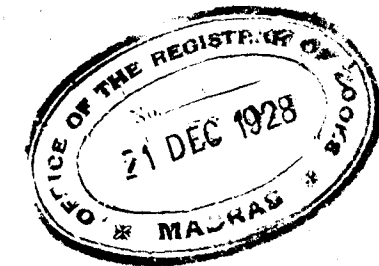
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THE VEDANTA KESARI

"LET THE LION OF VEDANTA ROAR."



VOL. XV, No. 8: DECEMBER, 1928.

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"Let me tell you, 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

Vol. XV]

DECEMBER 1928

[No. 8.

PRAYER

ॐ

एक स्त्वमात्मा पुरुषः पुराणः

सत्यः स्वयञ्ज्योतिरनन्त आद्यः ।

नित्योऽक्षरोऽजस्रसुखो निरञ्जनः

पूर्णोऽद्वयो मुक्त उपाधितोऽमृतः ॥

सत्यव्रतं सत्यपरं विसत्यं

सत्यस्य योनिं निहितं च सत्ये ।

सत्यस्य सत्यमृतसत्यनेत्रं

सत्यात्मकं त्वां शरणं प्रपन्नाः ॥

Oh Lord, Thou art single and the oversoul, the indwelling spirit and the Ancient One; Thou art identical with truth and self-effulgent, infinite and the first; Thou art eternal, imperishable and of the nature of bliss everlasting, and untainted; Thou art perfect, without a second free from appellations and immortal.

Oh Lord, Thou art of truthful vows, and the means of attaining unto Thee is the way of truth; Thou art the true existing entity in the three stages of the world; Thou art the origin of the entire creation; Thou dost pervade it and art its true essence; Thou art the Progenitor of truthful speech and of true behaviour, and Thou art all truth; therefore do I take refuge in Thee.

SRIMAD BHAGAVATAM.

SPIRITUAL TALKS
 OF SWAMI BRAHMANANDA

Disciple: Maharaj, for bringing my senses under control I have been trying in various ways, but all of no avail ; now, will you tell me, sir, how I can succeed in my attempt ?

Sivami : I shall conquer lust, conquer anger and so on—with such ends in view if you try, you can never conquer them at all. On the otherhand, if you can concentrate your mind on God, the senses and all shall themselves become curbed without much effort on your part. Sri Ramakrishna used to say, the more you proceed eastwards, the further are you off from the west and no energy is specially needed on that account. So, take up this direct method, and do always call upon God and pray to Him ; then the senses and all shall lose their venomous sting upon you in no time.

The way in which you perform Japam and meditation is most superficial. With such a slack enterprise—by an hour's practice or two—God can never be realised. But if you can lose yourself day and night in the contemplation of God, His name and glory, then alone you can be blessed with His vision, otherwise not. That is the only way: be plunged in Sadhana heart and soul; no more waste of time; yea, the chance awaits you!

In the primary stage of your Sadhana you should go on increasing your Japam and meditation slowly and steadily little by little. Today if you spend an hour, a few days after add a little time more to it; and again a few days later, devote a little still more, and so on. In this way you should prolong the time of your spiritual practice, more and more every day. But under momentary enthusiasm you must never increase your Japam and meditation by leaps and bounds. If you violate this law, I warn you

you shall very badly suffer: the reaction that will result from the sudden increase will be too difficult for you to bear unmoved; and consequently you are likely to undergo a terrible depression in mind. Then you shall have no more inclination for Japam and meditation. It is indeed an arduous task to raise up a depressed mind and set it back to Sadhana once again.

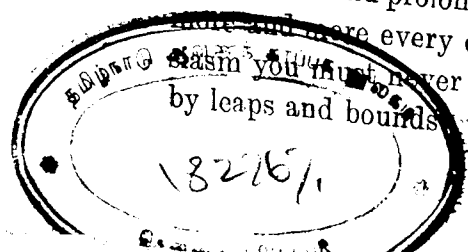
In all spiritual realisations His grace is most essential ; without that no progress is possible. Therefore for grace you must pray to Him with an eager heart. And prayer has a wonderful efficacy of its own ; it pleaseth God so much !

Also in the beginning of your Sadhana you must not let yourself be swayed over by any desires for enjoyment. For you now is the time for complete abstinence, for controlling all desires. By the grace of the Lord when you are once well established in this practice, then you shall have no fear of being soiled by their dirt any more, should they crop up in your mind at any time.

Again those who have embraced the life of a monk after giving up their hearth and home and all, for them it is indeed a sheer low-mindedness to be actuated by any desire for exercising authority over others. For a monk such a motive is the root cause of falling into the bondage again. Therefore you must be very careful about this pitfall, and whatever you may do or see, know it as belonging to God, yourself being simply an instrument in His hand; and also remember (the words of the Gita), "Being deluded by egotism do men call themselves the master."

To tell a lie is yet another great sin for you. A drunkard or a man who frequents the places of ill fame, can even be trusted, but not in the least he that lies. Verily, it is the blackest of all sins in this world.

You must never find fault with others, nor criticise them. Such a habit is immensely detrimental to one's



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own good. By thinking of the evil qualities of others day and night you will surely have them impressed on your own mind, and that, at the cost of the good tendencies that you may possess. So, no good in fault finding! Rather eat, drink, and sing His glory and mix heartily with all and rejoice. But who would listen? It is indeed very bad for Sadhus to group together for finding others' fault and launching a mischievous campaign against them. None but the low-minded do take part in such a shameful action against his fellow-being!

So you must always cultivate the habit of looking into the goodness of a man and doing him honour and praising him even though the least trace of goodness is found in him. Take it from me, my boy, that if you do not show due regard for other's greatness, your mind shall never expand, nor shall you ever be called great in the estimation of people at large.

It is a regular fraud on the part of a Sadhu to accept a householder's offerings without performing due Sadhana in return. The householder supplies him with food and provisions, because he is expected to carry on his Sadhana exclusively having withdrawn himself from all other pursuits of life. So without Sadhana you must not take the advantage of a householder's service; and if you disobey, know that you do so at the cost of your good.

The acceptance of holy alms—no matter in whatever shape it is—from a householder entitles the latter to a share of the former's religious merits. Therefore a Sadhu must accumulate as much merit as would leave a decent remainder after meeting this charge.

Man is composed of both good and bad tendencies; so do not slight him only because the evil ones are visible to you. But considering him as your own counterpart try to rectify him and draw him towards the good through love. If you can do so then alone you do rightly deserve

to be called a man, otherwise what credit is there in simply crying down a fellow-being!

D.: Maharaj, on some days in my meditation my mind of itself becomes calm and steady, while on others I cannot make it so even with my best efforts; it runs about to and fro; now, how to make it steady, sir?

S.: As you see, my son, ebb and flow in the tide of the Ganges, even so is the case with everything in this world. Your Sadhana too in particular has its ebb and flow. Such occurrence in the beginning, however, is not to be wondered at. But by all means you must stick to your Sadhana; and if you can carry it on for some time, such phenomenon shall soon stop, then shall flow the mind on in a current, incessant and unobstructed.

Whenever you feel that the mind is calm and steady, then leaving off all works aside engage yourself deeply in Sadhana. Again when you are perturbed in mind and do not feel comfortable, then also you must sit for taking your usual daily exercises regularly, and try to bring the mind under control through discrimination and remonstrances. The mind does not become steady all at once. You must have to 'struggle' and 'struggle' on incessantly, every moment you are to 'struggle'. Through struggle the mind and senses and intellect all shall come round easily.

Remember, my child, since you are a Sadhu, you are expected to be calm and gentle and modest and fair-spoken; and goodness must flow out through every word you utter, and every action you perform, and through your behaviours and movements. By their contact with you, people must attain peace of mind and be drawn towards God and goodness.

D.: Maharaj, we hear of the spiritual current of holy places; may I know what is that, sir?

S.: Yes, every place of pilgrimage has a time when the spiritual current of it sets to flow. At such a time

the mind can be easily pacified by means of Japam and meditation, and also you can feel a great joy at heart.

D. : How to know that time, sir ?

S. : Oh, that is not so difficult to know ; a sincere man can easily catch it at a little advanced stage of his Sadhana.

And regarding Kashi (Benares), it is beyond the pale of all vulgarities of the world ; it is a place of mighty spiritual consciousness. Whatever Sadhana you perform here, that shall multiply itself tenfold ; and also the dormant lion of Mantram gets soon awakened in this sacred place. In Kashi, the land of eternal freedom, Lord Viswanath bestoweth salvation unasked unto all, great or small, rich or poor, virtuous or vicious, and surely unto all alike. He who can procure an honest living in this thrice blessed home of spirituality is verily a man amongst men !

THE PROBLEM OF INDIAN NATIONAL RECONSTRUCTION

The Indian National Congress shall hold this month its 43rd Session in the Metropolis of Calcutta, and the attention of the whole country has been more or less rivetted upon the significant issues to be determined in this momentous sitting of the Congress ; for on the final denouement of its coming deliberation ultimately rests the cosmic well-being of the three hundred million souls of India. Standing as we do on the threshold of a new epoch it is indeed gratifying to re-call how the once tiny association of not more than four score Indians, launched into being under the stimulus of Occidental political idealism, has, after so many years of continuous struggle, sprung into such a huge political body and today stands with a grim determination to evolve the political destiny of the nation in consonance with the cultural traditions of the land. That the dynamic principle of self-determination which, since the last Great War, has found an

eloquent materialisation in many a land of the East, shall convulse the hearts of the Indians is not at all a matter of surprise. And it gives satisfaction to every lover of freedom that the Indian National Congress is no more a negligible factor in the political life of the Indians but stands as a full-throated organ to voice forth the manifold grievances of the dumb millions of the country and furnishes the much-needed cohesive force to meet the conflicting interests of diverse communities. Fortunately enough, the creed and objective of the Congress after various vicissitudes have been raised from the boredom of an academic talk to a living issue. Hence, it is desirable that the patriotic souls of India who are trying to mould the destinies of the people should weigh in the balance of their past experience how far their activities have hitherto ameliorated the condition of the suffering millions and secured a solid foothold in the consolidated aspirations of the nation. This country of ours should not merely be a geographical complex but a living federation of cultures—a crown of many thoughts ; for in a country like India this is the noblest and the grandest culmination of all our synthetic activities, political, social or spiritual. It is needless to point out that the nation which is guided merely by the political instincts of the race and shuts out all other nobler aspirations of a collective life, can hardly rise above matters of parochial interest and presume to serve mankind through the manifoldness of its spiritual culture and heritage ; nor is it possible to achieve any permanent solidarity in a country of different tongues and different creeds, unless the hearts of the people are wedded to beat to the one single tune of national idealism.

One can hardly be too exhaustive regarding the problems of India. Needless to say, the economic problem far outweighs all others in point of magnitude of the interests involved. In India where seventy-two per cent of her population are engaged in agriculture, industrial development depends to a great extent on the soundness of the agricultural life of the people. But what we find today is neither promising nor calculated to make for any agricultural or industrial regeneration in the near future, unless the scattered forces are properly marshalled to stimulate the latent possibilities of the country in these directions. Through years of reckless exploitation and strangulation of the indigenous

injuries of the land, the backbone of the labouring masses has *ipso facto* been broken. The pristine glow of enthusiasm that characterised the sturdy peasantry of India is now lost in the hectic flush of a diseased life, and chill penury has, to say the least, frozen to stagnation the healthy flow of nobler aspirations. That is why the illustrious poet Mr. Edward Carpenter broke out in righteous indignation in the following strain: "India the same.....Five hundred millions sterling from the famished myriads, taken to feed the luxury of Britain, taken without return—while Britain wonders with a pious pretence of innocence why famine follows the flag! Last, but not the least, insult is added to injury. For while she prates the blessings of her Empire, contempt and studied indifference are her methods of administering it." In fact the country is not what it was even a century back. The economic resources have almost been depleted and no positive step has as yet been adopted to stem the efflux of the life-blood of the Indian people. That India excelled all other nations of the world in spinning, weaving and dyeing, and the industrial supremacy continued well-nigh after the end of the 18th century has now become a subject of antiquarian research! The healthy life of the ancient Indians contrasted with the present atrophied state of the people tells its own tale. The extant records of ancient travellers bear an eloquent testimony to the commercial greatness of India and prove beyond doubt that even before the days of Solomon and Hiram, merchants from the different quarters of the globe visited her ports with a view to furnish themselves with her valuable products and manufactures. The great galaxy of historians viz., Strabo, Niarchus, Megasthenes, Polo, Conti, Nikitin and a host of other travellers testify to India's marvellous achievements in the various branches of industrial arts. "Ere yet the Pyramids looked down upon the valley of the Nile,—when Greece and Italy, those cradles of European civilisation, nursed only the tenants of a wilderness,—India was the seat of wealth and grandeur." What a pity such a land of plenty and profusion has, as if through some magic spell, been reduced to a land of paupers and beggars! The Indian masses are to-day no better than the Roman plebs of yore and the actual tillers of the soil seldom have two meals a day! That is why the celebrated orator Burke

while characterising the whole army of modern traders as worse than Tartarian conquerors so eloquently appealed to the bar of humanity for the suffering Indians. Rightly has Sir Daniel Hamilton observed: "If Britain has to leave India as suddenly as Rome had to leave Britain then England shall leave behind a country minus education, minus sanitation and minus money." One third of her population is insufficiently fed and four crores of her people lie down with barely one meal! If this be the state of affairs obtaining in the country, is it not the patriotic duty of every political thinker to devote the major portion of his energy and attention to the industrial uplift of his sunken fellow-countrymen and to stop the further outflow of life of the already famished territory? It must be borne in mind that any attempt for the reconstruction of the political life of the country without any practical scheme for its economic and industrial revival is doomed to failure; for the well-being of the race depends not so much upon empty political talks and formulæ as upon the soundness of its moral and economic backbone.

The most important item in the scheme for economic development in India is the problem of rural reconstruction. The towns have already grown to be the crowded centres of luxury and amusement as well as standing drains upon the material resources of village-life, while uncared-for and tradition-bound the ignorant millions of the villages are grovelling in the sink of superstitious ideas and customs. The pampered section of society, not unlike the "reformed" intellects of the present day, have already bid adieu to the "vicious" association of the "rustics" and taken to a life of ease and comfort in the green-house of polished society in towns. The result has been that "a creeping paralysis has overtaken the villages, and the loss of interest in life is reflected in the steady spread of epidemic diseases. Is it an exaggeration to say," remarks an Anglo-Indian paper, "that within another fifteen years the countryside will be left to jackals and hyaenas?" In the whiz and whirr of political movement the much-needed problem of village-organisation and social reform has been cast into the background. It has been pointed out that any movement that has no solid foundation in the vital principles of life and does not appeal to the social and spiritual instincts of the people can never be expected to produce any

appreciable result. In a country where ninety-five per cent. of the population are steeped in the darkness of ignorance and the average daily income does not go beyond the amount of six pice per capital and where death-roll surpasses the statistics of other civilised races of the world, it is indeed regrettable that this most vital problem of rural reconstruction has not received the amount of attention it deserves from our leaders. The coming Congress, we doubt not, while framing schemes for political emancipation, must feel the ground on which it stands and take *inter alia* the most stupendous problem of the rural reconstruction in India in right earnest.

It cannot be gainsaid that the present political movement has created an unprecedented stir and commotion throughout the length and breadth of India and has called into being a number of quasi-political organisations, all intended for carrying the scattered forces to one rallying point. But it must be borne in mind that the edifice of national life can rise high into the air only in so far as it sinks its foundations deep into the soil of its indigenous culture. And when the nation feels an impulse to make its life count in the grand process of human betterment, it more often than not errs on the side of an over-accentuation on only one aspect of its life. In the flush of enthusiasm many fail to distinguish between patriotism and politics, and forget that patriotism has a far deeper connotation than politics even though the former not unfrequently expresses itself in political activities. The present youth-movement is but one of the most significant expressions of the dynamic Indian nationalism; but it is painful to notice that some of our countrymen have capitalized their budding sentiments to subserve their political ends. The recent speeches of some of the leaders of the youth-movement cannot be characterised as a balanced pronouncement in view of the fact that they have ignored the vital aspects of the student life and have summed up their duties in terms of politics alone. The *Modern Review*, a leading journal in India has, we are glad to find, already struck a note of warning. "We are old fashioned enough," it says, "to believe and assert that the proper duty of students is to study. And, of course, like other people, they have their duties, which are subsidiary. When they leave their schools, colleges or universities for good, let them, if they choose and are fit to

do so, devote themselves entirely to politics or other kinds of social services." We do not mean to taboo any kind of social duties or the political training of the students in the calm and healthy atmosphere of the student life, but what we denounce is the recklessness with which the sentiment of the immature boys are being roused to be diverted to only political end without giving them sufficient scope for the development of their latent potentialities of life and the crystallisation of their nebulous ideas during the period of their academic training. The sweeping proposition of Aristotle that "man is by nature a political animal" is indeed a very hard pill for many of us to swallow especially in a land like India where divinity has been predicated of every living creation by the seers and sages. Is it not a rank blasphemy to label down man only as "a political animal" to the negation of other nobler aspects of human existence? In the West no doubt "political philosophy and its applications have been inseparable from university training from the days of Isocrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick and Widrow Wilson," but in India politics, though a necessary factor in the collective life, did never occupy the greater share of human thought and aspiration and even now cannot be over-accentuated without the concomitant dangers of intellectual and moral breakdown. For the nation that holds fast to politics alone stands on a very uncertain ground, and if the inner spring of national life is thus ignored, India may unfortunately be a victim to disorder and chaos at no distant future. We stand today at the parting of the ways and the whole country looks up to the coming Congress for light and guidance in the uphill and thorny path towards the national goal.

But this is not the whole of the Indian problem. In the hurly-burly of political agitation we have in fact failed to visualise one most vital factor in the scheme of national reconstruction. Needless to say, religion has been the very fundamental basis of the cultural evolution in India, and we have invited the pointed attention of our countrymen to the outstanding phenomenon that unless the Indian aspirations are broadbased upon the stable foundation of a universal religious ideal, no amount of political scheme would touch the deeper springs of our thought and compel the ready acceptance of the people at large. It is indeed

regrettable that the recent draft "constitution" drawn up by the political leaders of India instead of giving a legitimate share of consideration to the religious aspect of the Indian problem has put it under a ban as it were. Religion, they forget, is the very life-blood of the Indian race, as of every other race on the face of the earth. In India any scheme for political evolution without the background of a healthy religious idealism shall not count in the betterment of human lot. The Indian Social Reformer strikes a true note when it emphatically pronounces: "Whatever else may or may not be true of India, no one can deny that it is a land of religion. Religion is the dominant factor in the lives of the Indian people. The only authority which they instinctively and unquestionably acknowledge is that of religion, the only discipline to which they voluntarily and cheerfully submit is that of religion. When we say, religion, it is not any particular religion we are referring to. The Indian or at least the Hindu attitude, which is the determining factor in this matter, to religion does not make any distinction between religions. And this has been planted in Indian policy from time immemorial. Asoka proclaimed his equal reverence and solicitude for Brahmanas and Shramanas—Hindus and Buddhists. Akbar's policy was founded on the same principle of equal consideration for all religions. The Indian conception of State under all the great Indian rulers included as an integral part of it the protection and support of religion. We seriously suggest that self-governing India cannot depart from this policy which has its roots in the national instincts. To disown religion, and to make it subservient to State policy, is utterly opposed to the national instinct, and it must inevitably lead to the early collapse of the constitution." The foregoing observation is but a re-statement of our historical experience; and in a land where every act of life is tinged with a religious hue and where the growth and development of social organism is absolutely dependent upon the healthiness of spiritual life, it would indeed be a suicidal step to oust religion from the scheme of our national reconstruction. Whatever theoretical value attaches to the statement that "to expose it (religion) to the legal atmosphere of a constitution is to deprive it of its spontaneity and freedom which are essential to its very existence," it cannot but be admitted that its acceptance as a state-religion by the Hindu and the Mahomedan rulers in the pre-British days fa-

from interfering with its "spontaneity and freedom" contributed a good deal to the growth of cosmic national well-being and minimised the petty jealousies and dissensions that characterise now a days all our efforts for "the progressive realisation of the Ideal." We sincerely hope that the coming Congress would deal with this vital problem with a free and dispassionate mind to avert any future catastrophe.

India today is not merely a land of the Hindus or of the Mahomedans but has become a meeting-ground of all the religions of the world. Our recent experience fully corroborates our conviction that the ignorance and misunderstanding of the fundamental principles of the different religions have been the fruitful sources of bloody fights amongst the different communities and even now stand as insuperable barriers to the consummation of political solidarity. As already hinted if real political unity is desired to be accomplished it must be through religion and religion alone; for religion and not politics is the vital principle of our life and unless the co-ordinating link in the spiritual background of humanity is discovered, the apparent contradictions in the different religious systems are sure to create bad blood in the land for time to come. In our fanatical zeal we generally forget that the various religious beliefs, like different streams, have their spontaneous rise in the perennial fount of one Eternal Truth, and notwithstanding the variety of courses they have ultimately found their synthetic fulfilment in the one vast ocean of universal brotherhood. And any religion that does not bear the impress of universalism is not a religion at all but a mockery of it. It is in the interest of humanity that we suggest the immediate inauguration of an annual session of a Congress of religions on a parallel line with that of the Indian National Congress to promote and cultivate better understanding among the various groups of religious thoughts and thereby minimise ignoble competition and corruption in the sacred name of religion. Not many years back a Parliament of religions was held in the famous city of Chicago in America, and everybody knows what an incalculable benefit has been done to humanity by an open-minded and cordial discussion of the fundamental principles of every form of religious beliefs. The establishment of such an institution in India on a permanent basis will be a step in the right

direction at this stage of spiritual awakening in and outside India. India, a land of all religions, would thus furnish the much-needed cohesive force to bring about a solidarity in the arena of international life.

The world has already grown weary of continued wars and bloodshed, and many a heart is panting for something substantial that would administer a lasting solace to the troubled hearts of mankind. Already there are unmistakable signs of a new spiritual awakening in the West. "National leaders", says Mr. Halcyon M. Thomas in *The Open Court*, "find security in religion, nor are they slow to voice forth their opinions. Brought suddenly to the responsibility of leadership in our great nation our President found strength for himself and gave confidence to his people when he said, 'He that keepeth Israel shall neither slumber nor sleep'." The same American writer quotes a passage from the editorial of a daily paper to adduce further proof of the deepening of spiritual life and religious awakening among the rank and file of life's hustlers: "We do not need more national development, we need more spiritual development. We do not need more intellectual power. We need more knowledge, we need more character. We do not need more of the things that are seen, we need more of the things that are not seen." In fact the spiritual instincts of the human race so long slumbering under the intoxication of self and power are now gradually re-asserting themselves. An annual session of the proposed Congress of religions would undoubtedly promote human understanding and eliminate from the field of national as well as international life those stumbling factors which have up till now hampered the process of national well-being and prevented the establishment of universal brotherhood in the cosmic life of humanity. The problems of India are indeed too many, and we sincerely hope that our national leaders would tackle these problems with an eye to the national interests of India as well as to the significant role she is to play in the betterment of human lot. May Lord bless the deliberations of the coming Congress with glorious success !

AN HISTORICAL COMPARISON

By K. C. R.

'History repeats itself' says the old proverb. Though this is a most terrible indictment of human character—the clear implication of the proverb being that men do not learn or gain anything by experience—it is true nevertheless. It is interesting to compare the recent history of India with the history of the Modern Age in Europe. Such a comparison is not only interesting in so far as it reveals the parallelism between the courses of events in the two great continents but it is also instructive in as much as it helps us to understand correctly the trend of contemporary history, and the defects and shortcomings of our own national life.

There have been three outstanding movements in the history of Modern Europe, namely the Renaissance, the Reformation, and the Political Revolution. From one point of view the three movements can be regarded as different phases of the same process, namely the liberation of the human spirit from the thralldom of custom and superstition. The three movements are not dead; they are as active even now as ever. But, nevertheless, the sequence of the movements is very noteworthy. There could be no political revolution without the reformation, and the renaissance. It was only when the mind of Europe had been freed from the influence of scholasticism and of the Roman Church that it could visualise any picture of political democracy. Political Revolution (*i.e.*, the establishment of true political democracy) has been successful only to the extent to which renaissance and reformation have been real and thorough. In India we are crying to-day for a political revolution, *i.e.*, for the establishment of democratic Swaraj. This democratic Swaraj is something else than freedom from British rule. It may not come into existence even when the last Englishman has said his good-bye to the shores of India;—again, it may possibly be realised without the severance of British connection. A secure and sound basis for Swaraj will be laid only when each Indian realises the dignity of man, learns how to revolt against iniquitous customs and laws, learns how to listen and respond to the voice within him.

The Renaissance in India under British Rule began first of all in Bengal. If we are to associate the name of any individual with the beginning of the movement we must mention Raja Ram Mohun Roy who has rightly been called the father of modern India. The renaissance was essentially the result of the impact of Western ideas upon

the Indian mind. English education was introduced into Bengal in the early years of the last century. The East India Company did not make any grant for education before 1813. In that year the Court of Directors ordered that "a sum of not less than a lac of rupees in each year shall be set apart, and applied to the revival and improvement of literature, and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the British territories of India." But ten long years elapsed before any money was actually spent. In 1823 a Committee of Public Instruction was appointed which immediately set out to spend the accumulated funds for the promotion of Oriental learning, and for the printing of old Arabic and Persian manuscripts. Thus during the first quarter of the last century, the Government did not take any active part in the propagation of Western learning or education among the natives of India. But the light from the West was coming in through other openings.

The East India Company did not at first allow Christian Missionaries to enter British Indian territory and preach Christianity for fear of unnecessarily causing aversion in the minds of the native population against British rule. But the famous Missionaries Carey, Marshman, and Ward established a centre at Serampore which was then under the Danes, and from there began to preach Christianity, and teach English language and European culture. These Missionaries also played an important part in the development of Bengali prose language and literature.

By 1815 there were a few Bengalees who had learnt the English language and something of European culture by private, individual effort. The real impetus for Western education came from this small group. All the enthusiasts for English education formed themselves into an Association, and with the help, and patronage of foreigner friends such as David Hare, and Sir Hyde East, founded the Hindu College on the 20th June, 1817. In no time this Hindu College became the centre of the Renaissance movement in Bengal. The College was fortunate in securing the services of some very talented teachers. The most famous of them was the young Eurasian, Henry Vivian Derozio who exercised tremendous influence over his pupils, and was the intellectual father of some of the greatest sons of Bengal.

In 1823 when the Government was considering as to how best to utilise the money sanctioned by the Court of Directors for the spread of education, Raja Ram Mohun Roy sent his historic letter to Lord Amherst regarding the necessity of introducing Western education. But the fight between *Naya Roskni* (New Learning), and *Purani*

Roskni (Old Learning) was not decided till Lord Bentinck came out as the Governor-General, and Macaulay wrote his infamous diatribe against Sanskrit, and Arabic literatures. The party of New Learning won the battle, and the Government became their champion. In 1833 Lord Wellesley's policy of completely dissociating Indians from the administration was given up; it was declared that Indians would not be debarred by their race or religion from holding appointments under the Government. It now became necessary to manufacture Government officers, and Government's educational policy was bent to suit this particular purpose. About 1859 the whole educational system practically became officialised.

The outlook of Government's educational policy was considerably narrowed down: but the movement of renaissance once begun could not be stamped underground. Bengal produced a number of great men each one of whom became a torch-bearer of the New Light. It is neither possible nor necessary to recount their names here. The Renaissance produced a phenomenal development of vernacular literature, and furnished an impetus for various kinds of social reform. Outside Bengal there was no such dramatic, and romantic advent of the New Learning,—Western education was introduced late in the 19th century, and largely through Governmental agency.

The movement of Reformation began almost simultaneously as the Renaissance. The world is progressing at an accelerated motion and the events, which took about three centuries in Europe to materialise, were crowded on the stage of Indian history into a few decades. Early Renaissance in Bengal was characterised by paganism just like the renaissance in Italy. This paganism was most remarkable amongst the disciples of Derozio. A most typical product of this pagan renaissance was the great poet Michael Madhusudan Dutt, the Milton of Bengal. But side by side with the pagan school, there grew up another school which turned the new light on the problems of religion. The Brahmo Samaj movement may be likened to the Protestant Reformation. Raja Ram Mohun Roy was the pioneer of this movement. Amongst later leaders we find such great names as Maharshi Debendranath Tagore, Keshub Chunder Sen, Pandit Shivanath Shastri. The movement spread to other provinces but did not meet with so much popularity or enthusiasm as in Bengal.

With the loss of solidarity amongst the Brahmos Hinduism began to revive its lost influence about the seventies of the last century. The Hindus began to put their own house in order, and save it from unmerited attacks from outside. The Arya Samaj, and the Ramakrishna Mission in more recent times are striking manifestations of this movement of counter-reformation,—though their ideals may

differ in important respects. In so far as both these organisations are trying to popularise their cause through educational activities, they resemble very closely the Society of Ignatius Loyola.

The political awakening in India has come rather late. Amongst earliest thinkers we may mention Ram Mohun Roy, Ramgopal Ghose, and Harishchandra Mookherjee. But organised political activity and agitation for Swaraj began only from 1885 when the Indian National Congress was founded.

Now let us turn to the points of difference between the movements in India and in Europe. In Europe the Renaissance displaced scholastic learning. It revived classical culture but not the classical language. Everywhere Latin was replaced by the local vernacular as the vehicle of thought and instruction with the result that the new learning easily filtered down to the masses. In India the teaching of Eastern philosophy and learning was replaced by the teaching of Western literature and sciences; but the vernaculars were not given their proper place as the media of instruction. The English language usurped the place of the vernaculars as the medium of instruction with the result that a gap was created between the English-educated few and the rest of the population. And this gulf is widening more and more with the progress of times. The light that was imported from the West with so much cost and effort has been confined to a handful of persons—it does not reach the masses at all. Even amongst the English-educated classes the awakening is very imperfect. The use of a foreign language as the medium of instruction prevents the boys and girls in the schools from gaining a clear and thorough grasp of subjects. Besides, an enormous quantity of labour and energy is wasted over learning the mysteries, and intricacies of the English language. To demolish the Chinese wall that stands between the English-educated middle class and the masses, the first thing that it is necessary to do is to use the vernaculars as the media of instruction in the schools.

Since the middle of the last century, education became too much officialised. Worldly gain took the place of acquisition of knowledge as the sole objective of education. The schools and colleges became factories for manufacturing clerks and officials. The bending of the educational policy to suit this particular need produced its inevitable consequences. The curricula had to be liberally diluted with untruths, half-truths, and useless truths in order that the students might grow up to be of the desired type and mentality. The spirit that inspired the first votaries of Western education—the spirit that sent Ram Mohun Roy to the mountains of Tibet in search of the truth of religion, the spirit that enabled Michael M. S. Dutt to disregard poverty and sickness and give his all in the service of Bengali language and literature

—the spirit that enabled Harish Chandra Mookherjee to work night and day in the cause of truth and in the service of the poor and the oppressed—in one word, the spirit that created, and inspired Young Bengal, and Young India, became very much tame and devitalised by the pressure of officialised education. In recent times, the universities have been given more power and freedom; a freer atmosphere has been created for the growth of knowledge, and culture. But what has been achieved is too little in comparison with what should have been achieved.

The Renaissance has not made equal progress amongst the Hindus and the Mussulmans. The disunion and lack of sympathy between the two communities, in so far as they are real and not merely the creation of self-seeking politicians must be regarded as due to the difference in the degree of modernisation of the two communities. The Indian Mussulmans were slow to take to Western education. The sudden change from the position of rulers to that of the ruled was a severe blow to their self-respect—they could not take kindly to English education. The community was spoonfed with Western education in small doses. In doing so the rulers took good care to alienate them from the Hindus as far as practicable and put a stop to the process of synthesis which had for a very long time been going on between the Hindu and Islamic cultures. Sectarian and denominational institutions were founded and patronised by Government. One English statesman wrote that the imparting of education "in the Vernacular of Bengal, a language which the educated Mohammedans despise, and by means of Hindu teachers whom the whole Mohammedan community hates" must never be countenanced by Government. Nay, the education of Mohammedans must not be secularised. Education must be "religious", and Muslim boys must receive it through the medium of Urdu from mediaeval priests. Even as regards higher education it was suggested that there should be separate colleges for Mohammedans. "The actual instruction might for the present be conducted by Mohammedan teachers as at present, but each college should have a resident European Principal acquainted with Arabic and capable both of supervising his subordinates, and of enforcing self-respect." (The Indian Mussulmans—by Sir William Hunter, 1871). These suggestions have been worked out with too much faithfulness. The results are too patent, and too sad to bear repetition here.

Is it possible to cure the defects in our present educational system, and make it more pervasive, and extensive? On the answer to this question depends India's future. Social, political, and economic problems can be solved only when the renaissance is more perfect, and effective. India is at present in a vicious circle. Only education can

save it from sinking deeper and deeper in the morass of poverty, degradation, and squalor. It is not possible to skip over a stage in history. There is a very important stage in the history of modern Europe known as 'enlightened despotism'. It is this process of enlightened despotism which considerably accelerated the process of modernisation in many countries. This task must be undertaken either by a single despot or by a minority group of influential men. In Germany, Russia, Austria, and France, Frederick, Peter, Joseph, and Napoleon did this work in their own times. Kamal Pasha, and King Amanullah are to-day doing the same work in Turkey, and Afghanistan. In England, on the contrary, the middle class Parliament undertook the task of "educating its masters". In India the task of uplifting the mass devolves in a special sense upon the minority group of educated Indians. If they do not put their shoulder to the yoke while there is yet time, they will have sooner or later to wend the way the Russian aristocracy of the Czarist regime have gone.

HINDUISM—ITS RATIONAL AND SCIENTIFIC BASIS*

By Swami Yatiswarananda

A new awakening has come over the Hindu society, and everywhere we are pleased to witness the stirrings of a new life, the signs of a new consciousness, that are becoming more and more marked with the efflux of time. Indeed we are passing through a period of transition, and our march towards the goal should be intelligent and well-directed, fully in keeping with the ideals and traditions of our great and ancient religion. Hence, it is all the more incumbent on our part to form a true conception of Hinduism, its essential features and principles, and this we should do not only for our own guidance but also for the illumination of others.

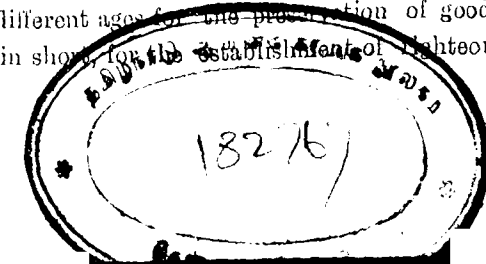
We Hindus have unfortunately become nowadays like the proverbial frog of the well. Forgetting the universal aspect of our great religion, most of us think of it only in terms of the particular country, province, sect or community to which we may happen to belong. But Hinduism refuses to be thus circumscribed. In spite of the many catastrophes through which it has been passing for the last so many centuries, it is still a dynamic religion the sphere of the influence of which is expanding to no small extent even in our present times. And

* Substance of a lecture delivered in the Ramakrishna Mission, Vaidyeshwara Vidyalya Hall, Jaffna, Ceylon.

in this expansion, the part played by Swami Vivekananda—the greatest Hindu missionary of the age—is undoubtedly the greatest. For it was the Swami who not only brought a new consciousness to the Hindus in India and abroad, but also awakened the interest and admiration of countless Western men and women for the eternal principles of Hinduism, that also form the very rationale of all other religions.

Hinduism is a universal religion. It is not a kingdom but an empire, not a particular system but a confederation of systems, not a single faith but a commonwealth of faiths. It is a synthetic religion that includes the worship of Shiva, Vishnu, Sakti, Rama, Krishna and other gods and goddesses, prophets and incarnations in their personal and universal aspects, and links them all together by the all-embracing ideals of the Vedanta as proclaimed by the ancient as well as the modern saints and sages, who, as Sri Ramakrishna has very aptly put it, cry, like jackals, to the one and the same tune. Indeed, Hinduism can be likened to a mighty stream that has been flowing since the very dawn of human civilisation, with its innumerable branches and tributaries, both in India and elsewhere towards God—the Ocean of existence called by various names by diverse peoples in different parts of the world.

Hinduism does not owe its origin to any single individual. It may be said to be the product of the spiritual genius of the entire Hindu race. It is certainly a revealed religion, but revealed not to a particular person or set of persons, but to innumerable prophets, saints and sages. It is based not on personality but on the Divine Principle that is embodied more or less in all the great spiritual men and women of the world. In this respect Hinduism differs widely from other religions. For, Buddhism without Buddha is unthinkable; Christianity without Christ falls to the ground; Mohammedanism without Mohammed loses its meaning. But such is not the case with Hinduism, which founded as it is on the bedrock of Eternal Verity, has yet place for any number of personalities, prophets and teachers. Hinduism does not, therefore, believe with Christianity in the theory of "the only begotten Son of God," nor with Mohammedanism in "the Messenger with final and complete revelation". It holds, on the other hand, that, as the human society is a living and evolving organism and needs readjustments with the change of time and circumstances, there must flourish newer and newer prophets who as declared in the Bhagavad Gita, are embodiments of the One Divine Being, and appear in different ages for the preservation of good and destruction of evil, in short, for the establishment of righteousness on earth.



Like the Hindu religion, its manifold sects and denominations also do not usually derive their names from any prophet or saint, as the terms Shaivism, Vaishnavism, Saktaism and others clearly indicate. These are named after the deities they worship,—deities which are in fact different aspects of the one God-head. Besides, Hinduism believes that the different religions of the world are the diverse expressions of the One Great Religion, and as such they are like rivers flowing towards the ocean, different paths leading to the same God—the Goal of all religions,—whose glory has been sung by various teachers and sages in different times, countries and languages. Hence, it does not, like some of the “universal” religions, promise eternal heaven to its votaries, and condemn the followers of all other “pagan” religions to eternal hell. It cannot believe that God can ever be like an old-world tribal chief who in his terrible jealousy and hatred is prepared to punish severely if not to destroy completely, all who do not accept him in a particular form. And very truly does the Lord give expression to the Universalism of the Hindu religion when he says in the Bhagvad Gita,—“In whatever way men worship me, in the same way do I fulfil their desires. It is my path that men tread in all ways.”

Unlike the Semetic religions, Hinduism very sympathetically takes into consideration the mental evolution of the worshipper in prescribing for him the form of worship. It, therefore, recognises the necessity of the use of idols or material symbols as well as of sound symbols in the case of those who cannot follow the mental forms of worship and practise the higher courses of concentration and meditation. Hinduism is thus immensely practical, and as such it holds that every one of the many courses of spiritual culture, beginning with the so-called image-worship and ending with the intuitive experience of the One without a second, has its legitimate place in religious life. And according to it religion does not consist in idle talks or in mere observance of forms; it is being and becoming. The progress made by an individual is to be judged by his own experiences, and not by his professions or intellectual assents or dissents. A sincere “idolator” is, therefore, a better man than an hypocritical “unitarian”, although certainly the former should try to outgrow the crudities of his religious conception, and raise himself to the higher planes of thoughts and experience. All this points to the all-comprehensive nature of Hinduism which more than any other religion, fulfils the conditions of Religion Universal. And it was because of this reason that peoples of all stages of evolution were admitted into the pale of the Hindu society and made to follow their own laws of growth and proceed step by step to the higher rungs of the ladder of culture.

This is borne out by the very name “Hindu” which has an interesting history of its own. The word is derived from the term Sindhu the Aryan name for the river which the ancient Persians distorted into Hindu, and the ancient Greeks into Indos. The Persians also used to call the people living in the country beyond the mighty river by the name Hindu. The term was also used by the Mohammedan conquerors of India, and was in course of time taken up by the people themselves. But gradually the meaning of the word underwent a change. Instead of standing for the entire Indian people, it has now come to mean only the followers of the ancient religion of India, who however, form more than two-thirds of the entire population of the country.

Hindu society is a veritable ethnological museum containing innumerable ethnic groups. The so-called Aryan, the Dravidian, the Kolarian, the Mongolian,—people of all varieties of colour, physiognomy, language, manners and customs—all have been fused together into one organic whole. A common motherland that is also the holy land, common prophets and saints, common scriptures, ideals and aspirations—these and other common factors cement together the apparently incompatible elements. As far as our historical knowledge goes, India has been the native country of the ancient Aryans and non-Aryans alike. Whatever may be the pet theories of a class of Orientalists regarding the original home of the Indo-Aryans, the fathers of the Vedic civilisation lived and died on the very soil of India,—in the land watered by the seven holy rivers including the Indus. Similarly, the Dravidian and other races lived in the same country, although in its different parts. But as time went on all the diverse ethnological groups were brought together. And more than any political conquest, it was the cultural penetration and fusion that achieved this remarkable union. And so very potent has been the power of the Hindu culture that it has been able to assimilate beyond recognition all the various indigenous races as well as the hosts of outlanders who invaded the country from time to time until the Mohammedan rule. To the vast mass of humanity known as the Hindu society containing innumerable communities in different stages of evolution and culture, the Hindu religion presents the same principle, but not one prophet but many prophets, not a particular ethical code and religious practice but many such codes and practices which, being different steps to the highest realisation, are calculated to suit the different types of aspirants and help them in their onward march towards perfection.

Like the Hindu people, the Hindu religion also is synthetic. The various streams of thought originally limited to particular parts of

the country met in course of time, and Mother India became the holy confluence of diverse cultures with the same ultimate ideal in view,—a phenomenon the like of which the world has never seen in the long history of mankind. It is wrong to call Hinduism by the name of Brahminism as some scholars are apt to do. The prophets and sages of ancient India were Brahmins and "non-Brahmins" alike. Rama and Krishna—the greatest of the Hindu incarnations were not Brahmins but Kshatriyas to which group also belonged many of the sages of Vedic India. Some of the Puranic sages were even persons of questionable parentage, but birth never stood in the way of their being honoured as saints even by the highest born in the land. The later saints of Hinduism like the previous ones, came from all castes and classes, including even the so-called "depressed" ones, and helped the current of religion to flow with greater force and intensity than before.

Hinduism is not a non-proselytising religion, as it is wrongly supposed to be. We have already seen that its all-absorbing spirit made it assimilate many an aboriginal community, originally outside its bounds, and also many an outlandish tribe that came to settle in the land. Not only this, but it also spread its irresistible influence on foreign tribes in other lands that came to form part and parcel of the "Greater India"—a name by which all countries that accepted the Hindu culture as their own were collectively called. And this process of Hinduisation is going on in modern times in India and in the West where many thoughtful men and women are being drawn towards the eternal religion of India, and are finding solace in its universal ideals and principles. Hinduism is not a dead but a dynamic religion possessing an inexhaustible vitality all its own.

Hinduism does not know of any conflict between religion, philosophy and science as is the case with some of the other religions. In it religion and philosophy have been practically synonymous, the one supplying the spiritual and the other the rational basis of life and thought. The Hindu philosophers were primarily men of Divine realisation, and thus they could build up grand systems of thought on the bedrock of spiritual experience. And these systems, called Darshanās, are literally the means of bringing about the vision of the Truth and they include, besides religion and philosophy, also the different branches of positive science. The atomic theory, the concepts of logic, the ideas of evolution, the problems of psychology and systems of metaphysics—these and other branches of knowledge were given their legitimate places in these Darshanās. Besides, all the systems also speak of the cosmological theories. They hold that creation does not mean the coming into being of the world out of nothing, but implies the evolution of the cosmos out of the chaos to which the former

resolves at the time of dissolution. This process of evolution and involution is going on eternally,—an old Hindu idea that finds its echo in the theory of the modern evolutionists of the West. Hinduism thus believes in the indestructibility of matter as well as in the conservation of energy that acts on matter,—conceptions that have revolutionised modern science and thought. Rightly has Sir Brajendra Nath Seal pointed out in his "Positive Sciences of the Ancient Hindus" that it was on the empirical basis of the positive sciences that the speculative superstructure of Hindu philosophy was securely founded, and this method was undoubtedly as scientific as it was rational.

Not only in its general traits but also in its essentials, Hinduism is universal in its outlook. The conception of the Atman or the spiritual entity existing in all beings, human and non-human; the law of Karma that makes each man responsible for his own doing; the belief in re-incarnation that gives a person infinite scope and opportunity for evolution; the belief in God who is both immanent and transcendent; the ideal of Moksha or salvation through Self-realisation that is the birth-right of every individual;—these and other grand conceptions form the essentials of the Hindu faith. Indeed the doctrine of the potential divinity of man, the ideal of human unity through the realisation of the One Being, and the spirit of toleration and universalism—these are the dominating notes in Hinduism. And these should be realised by us all Hindus in order to break down the encrustations of dead forms, customs that threaten to kill in us the very soul of religion. May these universal ideas, and ideals which are appealing both to the head and the heart, widen the outlook of us all—the followers of Hinduism, nay, the outlook of the followers of all other religions also, and thereby bring mankind nearer and nearer to God—in whom lies eternal peace and blessedness.

THE RELATION BETWEEN BUDDHISM AND THE UPANISHADS

(Continued from the November issue)

By Prof. A. K. Sharma

VII.

Buddha was a spiritual democrat. He did not contemplate the exclusion of any from discipleship. Nirvana should be the privilege of all, the caste Jew as well as the outcaste Gentile, man as well as woman. He was not particular about the renunciation of the

world on the part of the seekers, though he retained it as an essential condition for admission into the higher fellowship of the Sangha. Nor did he insist that they should have fulfilled the round of duties prescribed by the Brahmanical canons, for to insist on this would amount to telling them that they could not enter into the path till they were fifty or sixty years of age; moreover, there was no sense in requiring them to be good already, when his plan was to transform their lives. Good conduct would come as a state in realisation rather than as a condition for admission. The doors were, therefore, thrown wide open: no questions were asked: and whosoever came was admitted.

However, it was in the treatment of the methods that Buddha's teaching came out most distinctly as a programme of life. The methods, as they stood in the Upanishads, were deficient on the practical side: they presupposed a high degree of spirituality in the disciples, and also a peculiarly secluded atmosphere; worse still they were abstract and sketchy, and could be used only in the immediate presence of a teacher: and the worst was that they were intended to be taken together, and applied in a single sitting, to bring about the highest spiritual condition, as it were, in one sweep. How could Buddha accept them as they were? His disciples were a heterogeneous lot,—carpenters, weavers, husbandmen, and so on. Most of them had to begin spiritual life at the bottom. They did not have the quietness of a secluded life, or the immediate guidance of a teacher. They would make a mess of the whole affair, unless they were told in concrete terms what exactly they had to achieve. Further, their lungs were not powerful enough to breathe the rarified atmosphere of dizzy heights before being accustomed to lower altitudes. In other words, they needed a programme of life, spread out in time and divided into manageable stages, so that they could live it out step by step, each step leading to the next higher, gradually, naturally, and with ease. In the light of these considerations Buddha applied the old methods in an original way, without in the least impairing their integrity.

Buddhaghosha's Visuddhimagga, a compendium of orthodox beliefs, gives an exposition of this programme under two heads, *Sila* and *Samadhi*. The former is a preliminary discipline, and it occupies one stage; while the latter forms the main part of the programme, and it is worked out in four stages. In the Upanishads empirical reality is conceived progressively as physical, as organic, as mental, and as conscious; accordingly spiritual life consists in a successive criticism and refinement of these conceptions. On the other hand, Buddha recognised that corresponding to these conceptions there are different kinds of lives; in his view, therefore, the path which leads

to Nirvana is the path of reformation. At every stage of it one kind of life is attended to, and by means of a particular method, it is overcome and the next higher life brought into being. This is the programme. In the first stage, self-control keeps the individual on the plane of ordinary morality: in the second, faith weans him out of the desire for material goods; in the third, he practises breath control, and ceases to have any relish for mere living as such; in the fourth, he subdues the passions and lives a life of love; and in the last, concentration raises him even above consciousness, and he realises his oneness with the universe. It is in this manner that the standpoints of materialism, of realism, of idealism, and of the intellect itself are successively transcended, and an ascending scale of life built up.

Sila is conduct. It includes overt action as well as the disposition from which action issues. To check the impulses, that is to say, to exercise some control over the senses, to develop a certain amount of indifference to unpleasant situations, to cultivate a little of patience, and to be occasionally mindful of the other side of the question: these would appear to be, in Buddha's view, the essential means by which life is maintained at the moral level. Through *Sila* the individual controls and organises the mind, and thus keeps himself in the path of rectitude.

Disciplined in this way he enters into a life of faith. Faith leads to meditation. As he practises it from day to day he feels the presence of Buddha more and more, first as an idea, next as an influence, and then as a living reality. Occasionally he sees a vision; gradually it becomes more and more vivid; and every time it brings the same figure clothed in the same rags and holding the same beggar's bowl. The vision haunts, and our inquirer is stirred with questionings: why did the prince exchange a kingdom for beggar's bowl? Why did he discard royal robes and put on rags? Does he hunger and thirst as other men do?

Thinking on these things he grows into them; the message of poverty has gone home; and Buddha has conquered. The outlook of the disciple changes, and life acquires a new significance. Pleasure palls, and he develops an aversion to his old life. Food, drink, and worldly possessions: how vulgar and nauseating they are! Yet how much of energy is spent in their pursuits; what competition, worry and travail! How sad to think that the spirit is being immolated daily at their altars! How humiliating to contemplate that man forgets the high destiny to which he is called, and transforms himself into an animal to wallow in filth and mire! And what of the dear thing called his body? A putrid mass of flesh and bones, so frail that it needs constant repair, and so perishable that nothing can save it from

decay and dissolution ? Yet what a great value is attached to it, as if it were an idol cast for eternity ! Not for him this life ; henceforth he would live as if he has no body : in competition he would be generous ; and what he accumulated he would give away.

This aversion is not enough. Freud notwithstanding, of all the instincts the strongest is the instinct to live. It is the goddess of strife incarnate in the individual, it is the principle of dehumanisation in man, and it is the root of struggles. So long as it is not kept well under control, not completely eradicated, spiritual life is not possible. Therefore the seeker begins to practise breath-control. Breath is life, at least symptomatic of it, and the control of it is the control of life itself. When he has advanced far enough in this, he gets a queer experience : he can bring about all symptoms of death and yet be alive. Thus he discovers that real life, though veiled by physical vitality, is something more subtle and elusive.

He has still a far way to go. The virtue that he has acquired is of a parochial sort. It is confined within definite geographical limits, and is governed by considerations of race, nationality and creed. Thus confined it remains crippled and defective. In the eyes of the world, he is a good man, but real goodness he has not attained. After all, the world's view of these things is superficial. Love the members of your family ; be a friendly neighbour ; discharge your civic duties, do not violate conventional rules ; for the rest, your morality may go holidaying ; and, to be sure, the world will credit you with enough goodness. To be good, in the highest sense of the term, means to extend the range of obligations everywhere, unconditionally, without limits, without stint. This is attained by lifting the veil that blinds the view, by pulling down all partition walls, and by visioning an ideal immeasurably great. Love friends and foes alike ; have compassion for even those who do not seem to deserve it, namely, the powerful and the rich ; work loyally and sincerely for the happiness of all ; give thine own dear self a seat in a back row ; these are the commandments of Buddha's universal spirituality.

By the time the seeker gets to the final stage, he has attained a high degree of spirituality. But the self is still there, and in contact with it the world is still another, separate and distinctive. It may be kept in the background, its activities suspended, but it is there. As long as it is allowed to remain separate there is the possibility of mischief. To do away with its separateness is to transcend consciousness itself, and this is achieved by the method of concentration and of higher meditation. The methods used earlier are applied again, and it is only after they have brought about mental collectedness

that concentration has to enter. Any object will serve to focus attention. In the Upanishads, it is the syllable *Aum* ; here it is a tiny ball of earth. As the process advances, the concrete object is removed and attention is directed to the representation of perfect spiritual life,—universal love, universal good-will, universal pity, absolute disinterestedness. It is not without significance that this meditation is called *Brahma-Vihara*, i.e., the temple of Brahman. The mind, in the ordinary sense of the term, becomes absorbed in it ; the distinction between the ego and the non-ego vanishes, and the highest degree of life is attained. The human spirit has become one with the universe ; it is *at-one-ment*, Nirvana.

VIII.

Apart from the goal and the methods by which it is attained, even the organisation and the regulation of religious life in Buddhism are based on the life and teaching advocated in the Upanishads. The *Vihara* is a convenient edition of the hermitage ; and the *Sangha*, i.e., the brotherhood of monks, is a practical version of the fellowship of the sages in the forest. The renunciation of the world and the three vows required of a candidate for ordination, are, if at all, but slight variants of the renunciation and the vows demanded of a man before he takes to the life of an ascetic. The rules which Buddha established for the monks and nuns seem to be but reproductions of the rules laid down in the Upanishads for the conduct of ascetics. "Absolute continence ; no private property ; a very strict regime which.....seems very favourable for moral mortification while avoiding any corporeal pain ; the life of a wandering mendicant during the dry season and during rains, a cenobitic life with all the mutual concessions and admonitions this life implies. On the whole an aristocratic form of asceticism, very much resembling the asceticism of the Brahmins."

IX.

The two teachings agree in such a fundamental matter as the conception of reality. Everything is Brahman ; Brahman is Soul ; these two propositions sum up the view of the Upanishads. It is not Idealism. Idealism makes no distinction in kind between reality and appearance ; it explains everything in terms of consciousness ; and in it there is always the distinction between the knowing subject and the object known. Even when some form of Idealism, like that of Kant, distinguishes soul from consciousness, it is not treated as a foundational concept, and it therefore remains inoperative for purposes of explanation ; and when reality as such is also posited in contradistinction from phenomenon, it is shelved back into the region of the unknown. In the Upanishads, on the contrary, there is a fundamental

distinction between reality and phenomenon; the latter is explained in terms of consciousness and is condemned as an illusion, while the former is described in terms of a superconscious entity called Soul; and, what is more important, no dualism of any kind is tolerated, no opposition between the ego and the non-ego, the knower and the known. Reality is one, and there is no second real; it is beyond limits, beyond distinctions, beyond consciousness; it is nothing in particular, but it is the basis of everything that exists; as the cosmic principle, it is called Brahman, and, as the psychic principle, Atman.

Buddha too held this view. That he did not give any formal exposition of root-conceptions, is obvious; that he adopted the human point of view necessary in practical life, is admitted; that he attended mainly to reality as disclosed in selflessness, is also undisputed. Nevertheless there are enough utterances of his which bring out his conceptions most clearly. All things are one in essence, as pots and pitchers are in essence clay, and they progress towards one goal, namely, Nirvana. To attain Nirvana is to know that all things are one, and then to live accordingly. This is what Buddha told Kassapa. What is the nature of the real? This question was put by one of the followers of General Simha to Buddha himself; and the answer was that everything is spiritual, even what is perceived by the senses. However, it was Aswaghosha, a later Buddhist philosopher, who systematised the master's views in what has come to be called by the infelicitous name of the doctrine of Thatness. "All things in their fundamental nature are not nameable or explicable. They cannot be adequately expressed in any form of language. They possess absolute sameness.....They are nothing but one soul—Thatness. This "Thatness" has no attribute.....it is the pure soul that manifests itself as eternal, permanent, immutable."

And what of the phenomenon? In the view of the Upanishads all forms of empirical reality are labelled by one epithet and condemned as Maya, illusion. To talk of change and causality, of plurality and distinctions, is to talk of something which does not really exist. Thus the objective world, the individual self, and even the personality of God, are illusions which man cherishes in vain. Maya has various aspects. Objectively, it is illusion; in respect of knowledge, it is Avidya or nescience; and from the point of view of origins, it is Prakriti or power inherent in Brahman. Very well; but what is the constitution of the empirical world? How account for this riot of forms? Even as illusion the world appears to possess an order. Further, common sense would predilect in favour of life that it sees. Why should it be asked to give it up? What is wrong with it? These are questions which will naturally occur to every one. The Upanishads do not seem to

attach importance to these questions; at any rate, in comparison with the attention paid on the positive side of the teaching, the explanation of phenomena seems to be practically neglected. It was centuries later that Gaudapada handled the problem in the interest of orthodox Vedanta; but he was much influenced by Buddhism, if he was not actually a Buddhist. It was Buddha who made the first attempt in the direction of an explanation; and his teaching in this respect forms a valuable supplement to the teaching contained in the Upanishads.

In his view also, empirical life has the status of only a dream. Somewhere and somehow nescience supervened and the process started. The dream pictures, however, maintain an order of succession. It is to explain this order that Buddha correlated the ideas scattered in the Upanishads and fused them into a doctrine of the evolution of forms, *i.e.*, a process of successive differentiation. A vague activity; the emergence of consciousness, with its dualism of subject and object; thereafter the crystallising of mental and material forms; the various fields of sensation; sense-feeling; hedonic feeling; the association of this with objects; the desire for them; the conservation of this desire in the organism, giving it a particular inclination; rebirth, decay and death. Thus the self and the world have evolved together as two correlative terms. After they have come into being they sustain each other; the mind thinks as the world is, and the world behaves as the mind thinks. This dependence was explained later, by Aswaghosha and Asanga, in the manner of idealism.

Why not accept the world as it is? Commonsense agrees with James in thinking that life as we see it is worth living. Buddha dissents. He seems to think that the question involves larger issues. Eternal values are at stake, and the very reality of higher life is challenged. How can phenomenon satisfy the demands of reason? It is an aggregate of parts, and what is aggregated may also be dissolved. It is transient—one form now, and another the next moment. It has no identity, for it is ever shifting. After all a thing is what it does; and if its effects are ever changing, there is no way of describing it in terms of any predicate. It may even be that it involves contradictory predications. Further, it is a world of clashing individualities. How can it be the home of universal love? It is full of evil and sorrow. How can it be the expression of bliss? All that is highest and the best in man demands that it should be treated as only mimic reality.

This is not pessimism. Pessimism is made of weaker stuff. Even complacent optimists are not satisfied with the world as it is. They would have us believe that, in spite of much that is ugly, evil, and

irrational, the world is sound at heart. In this way their optimism is allied to a deeper view of things. It is so with Buddha. Life as it really is, not as it merely appears, is worth living. It alone answers to our highest ideals. It is in Buddhism, in the Upanishads, and also in Christianity, if by this is meant the teaching of Jesus, and in no other religion or system of philosophy, that the conception of the fundamental reality of the universe is in perfect accord with the conception of the highest ideal of man.

Buddhism has been woefully misunderstood. It is a system of rationalism, says one; no, it is a system of morality, says another; a third joins issue and calls it a system of religion; how can it be so, since it is atheistic? asks a fourth. "An inadequate knowledge of Indian mysticism...is responsible for the confusion that is implied in such a view," explains Professor Poussin.

"The Upanishads are to my mind the germs of Buddhism," declared Max Muller, "while Buddhism is in many respects the doctrine of the Upanishads carried out to its last consequences. In doctrine the highest goal of the Vedanta and the knowledge of the true self is no more than the Buddhist Samyaksambodhi, in practice the Sannyasin is the Bhikshu, the friar, only emancipated alike from the tedious discipline of the Brahminic student, the duties of the Brahminic householder, and the yoke of useless penances imposed upon the Brahminic dweller in the forest...In fact there is no break between the India of the Veda and the India of the Tripitaka, but there is an historical continuity between the two, and the connecting link between the extremes that seem widely separated must be sought in the Upanishads.

When the two are examined it would become more and more evident that the Upanishads taught a theory of life and Buddha a corresponding programme.—*Extracted from "The Monist," Chicago, U. S. A.*

(Concluded)

REVIEWS AND NOTICES

An English Translation of Saint Meikanda Deva Nayanar's Siva Jnana Botham : by Njavamoney David Nadar, B. A., B. L., Retired Deputy Collector, Arcot House, Puthur, Trichinopoly ; printed at the Jananukoola Press, Trichinopoly. Price Rs. 2.

Siva Jnana Botham is purely a philosophical work which deals with the nature of God, man and the universe and with the relation existing between them. The doctrines enunciated in this book represent one of the dualistic schools of philosophers that can claim a large following in India. Man through the grace of God attains Jnana which is revealed to him by God or Brahman when he through good actions and Tapasya performed in many previous births has acquired the necessary qualification for it. The translator of this precious Tamil work which expounds the whole philosophy in a nutshell consisting as it does of only 12 Sutras or Aphorisms has placed especially those students of philosophy who are ignorant of the Tamil language under a deep debt of obligation by making the book accessible to them and enabling others to make a correct study of Vedanta Siddhanta Sastras. If the author as his name signifies is a Christian by birth the interest he has evinced by the study of the Hindu Philosophy which emphasises previous births is laudable, and it is hoped that other Indian Christians will follow in his wake and turn to better account the Hindu culture that is imbedded in their blood. The English translation is faithful and has been made lucid by the addition of suitable notes and quotations.

Economics of Khaddar : by Richard B. Gregg;

published by S. Ganesan, Triplicane, Madras, S.E. Rs. 1-8.

At a time when the name of Khaddar stands in the forefront of the scheme for national reconstruction, the appearance of this book will be considered as valuable and opportune by all advocates of Khaddar movement. The value of the book is enhanced not only by its deep analysis, its exhaustiveness, and its scientific spirit, but also by its authoritative nature in as much as it comes from the pen of a person who has made a close study of Khaddar movement and has a long practical experience in mill industry. The main purport of the book is that the Khaddar movement is neither unscientific nor uneconomic as it is generally supposed to be by persons trained in Western economic systems. By elaborate arguments he shows that the Charka, worked by man power, is the most effective and at the same

time the most simple machine for utilising solar power from the current sources of supply instead of from the stored up sources of coal and petroleum. Such a scheme is neither reactionary nor fantastic, but in accordance with the views of the most advanced industrialists like Mr. Henry Ford. The economic utility of hand-spinning as a by-product industry to an agricultural country like India, where the rural population is practically kept in unemployment and idleness for six months that form the dull season in agriculture every year, is perhaps the strongest argument in favour of the Khaddar movement. As regards the higher price of Khaddar in comparison with mill-made cloth, the author says first of all that as spinning can be practised like cooking in every house for private use, it need not necessarily enter into competition with mill-yarn. Even if such competition exists, improvement in Charka, which is in no way an impossibility, can increase its productive capacity and thus safeguard its position. But what is more than this, the author points out a number of possible economies in Khaddar industry which, if effected by proper organisation and training of the farmer, are likely to bring the price of Khaddar lower than that of mill cloth. The book is on the whole original and well-reasoned, and is absolutely free from any play of sentiment.

Glimpses: by T. L. Vaswani; published by "Theosophical Publishing House", Aligarh, Madras. Price annas 8.

This little book embodies the thoughts which the author says he jotted down while he was on his sick bed. These thoughts have been grouped under attractive headings and reveal the depth of his religious feelings and his great solicitude for his mother country. To the English-educated young men of India who have become victims to the Occidental civilization and to the Westerner's views of life the thoughtful utterances appearing under the heading "Law of Humanity" are specially recommended as indicating the spirit with which arts and sciences should be studied. Professor T. L. Vaswani is at his best when he speaks of God-consciousness and of the methods to attain it. Man's ideal must be to realize his Self, his Atman by which terms is meant the Personal God, the Cosmic life. This realization is possible only by the practice,—the daily practice of complete dependence upon Divinity, the Personal God and not by any amount of intellectualism. This is the main theme of the book under review. The book on the whole is inspiring and many a soul thirsting for God-consciousness will find useful instructions and solace in it.

A Synthesis of The Bagavad Gita : by the Editors of the Shrine of Wisdom; published in London. Price 3/- net.

It is indeed gratifying to see that the Editors of The Shrine of Wisdom have published "A Synthesis of the Bhagavad Gita" which, to

use their own words, "ranks amongst the world's most precious scriptures". The Bhagavad Gita contains eighteen Chapters, the first six of which deal with the nature of the Soul or the Self of man, the rest six are devoted to the exposition of the Paramatman or the All-self and the last six describe the nature of the union between the two. The paths laid down for attaining this union have been declared to be mainly three—*viz.*, Bhakti, Karma and Gnana according as the temperament of the aspirant may be emotional, volitional or intellectual. And to these the Editors have thought fit to add two more, *viz.*, Dharmamarga and Rajamarga. The necessity for this addition is explained by them in their introduction to the book as follows:—

"But although the three paths are thus distinguished it is impossible to progress far on any one of them without combining, to some extent, the activities of the other two, since the Soul, although possessing many faculties, is and acts as a unity. Hence there are two other paths or main directions in which the Soul's energies may be directed and in which all the three faculties combine." They have accordingly waded through the whole of the Gita, collected and grouped the Slokas that may be fitly shown under one or other of these five paths. One reading this valuable Synthesis will not be led into the labyrinth of metaphysical subtleties but instead will get a clear insight into the nature of the Self, of the All-self and of the means for uniting the former with the latter. It should be said to the credit of the Editors that the few comments which they have appended under certain Slokas not only reveal their correct and clear grasp of the teachings of the Gita but are calculated to save many a reader from being lost in the quagmire of apparent contradictions, conundrums and doubts. We strongly recommend this Synthesis of the Bhagavad Gita to all lovers of Religion and especially to the reading public of the West who are yet to realize the value of the Bhagavad Gita—a work which when properly understood will be found to be universal in its appeal, "unexcelled in its beauty, its tenderness and its depth".

NEWS AND REPORTS

The whole country to-day mourns the lamentable death of Lala Lajpat Roy—the Lion of the Punjab. He passed away at 7-30 A.M., on Sunday, the 17th November, 1928 at the age of 63. India has lost in him a patriotic soul nerved to lion's courage and dedicated at the altar of the mother-land for the evolution of her destiny. A journalist, an educationist, a social reformer and a heroic political fighter, Lala Lajpat Roy stood as a tower of strength and inspiration

to his countrymen, and the void created by his loss in the arena of Indian national life can hardly be filled up for many years to come. He was a practical idealist; and it is indeed a matter of profound sorrow that he has been snatched away from our midst by the icy hand of death at a time when his dreams and cherished ideals were steadily shaping themselves and materialising into historic landmarks in the grand process of our national well-being. We offer our heart felt condolence to his bereaved family and relations and pray that his soul that bled and suffered for the soil of India may attain eternal rest in the bosom of the Lord in Heaven.

**A SHORT REPORT OF THE WORK OF THE RAMAKRISHNA MISSION
FROM JANUARY TO SEPTEMBER 1928**

The Report shows that at present there are 213 monastic and 281 lay members of the Mission in the register, and the number of the affiliated branch-centres in different parts of India including the one recently started at Singapore is twenty six.

The most pressing and urgent work in the hands of the Mission today is the famine relief work started in Bankura and Balurghat in May and September respectively. Till now 2264 Mds. of rice have been distributed to 6475 recipients belonging to 265 villages. The sum of Rs. 22,833/-, has been received for the work, but the expenditure on this account amounts to Rs. 23,991/-. The deficit has been advanced from the Provident Relief Fund of the Mission at present and there is a promise of Rs. 800/-, from one Gujrati gentleman. Twenty-two workers were sent to the field; nine of them have come back of whom six have been attacked with fever. The work shall still be continued up to the second week of November.

From the Poor Fund of the Belur Math the sum of Rs. 897/6- has been spent to help 47 monthly recipients, and 25 needy persons have been temporarily helped. The demand being very great on this fund, immediate steps should be taken to strengthen it.

On account of the gradual increase of patients the present dispensary building in the Belur Math needs an extension very badly. A kind friend has donated Rs. 2,000/-, to form a nucleus for the Building Fund, and it has been proposed to construct a new building on the plot of land just opposite the present dispensary.

The progress of the Industrial School at the Belur Math had been so long hindered for want of funds. It is a matter of great pleasure to announce that the Government has promised a monthly aid of Rs. 100/-, and granted Rs. 350/-, as an equipment-grant. Arrangements are being made to equip the school with a suitable staff of teachers.

The Home of Service in Benares has acquired a plot of land for the extension of the ward for women with a grant of Rs. 25,000/-, from the Government on condition that the authorities of the Home shall raise an equal sum from the public.

The Sevashrama in Allahabad has completed the new indoor ward. The new ward in Brindaban is also completed. The foundation of a ward for women in Rangoon Sevashrama has been laid by His Excellency the Governor of Burma.

His Excellency Sir Robert A. Stanley, K.C.M.G., the Governor of Ceylon was pleased to open a newly constructed building of the R. K. Mission Hindu School at Trincomalee on the 5th July. Besides, several schools have been established in Ceylon, through the efforts of Swamis Vipulananda and Avinashananda, who are trying to meet the educational needs of the islands. An attempt is being made to have the Mission registered in Ceylon by an ordinance passed by the Legislature of the Government of Ceylon.

With contribution from Swami Madhavananda the head of the Vedanta Society in San Francisco, U.S.A., a new fund has been started here for the spread of primary education in backward villages. Four schools have already been started at Mankhanda in 24 Pergs, Banmukha in Bankura, Beldah in Midnapur, and Charipur in Sylhet, and are supervised by our Ashramas at Sarisha, Koalpara, Contai and Habiganj respectively. Of these, the school at Mankhanda is meant for the girls and the same will be the case with the one proposed to be opened soon at Brahmanikirta in the District of Dacca. Besides these, we have 22 more free primary schools (including night schools) directly managed by our Ashramas.

Swami Madhavananda has promised another regular contribution towards organising lantern lectures for the spread of mass education. The work will be carried on under the supervision of Swami Nirvedananda.

The Mission conveys its hearty thanks to Sd. Rajani Mohan Chatterjee, Solicitor of Calcutta who has made a free gift of nearly 20 Bighas of land at Gouripur, near DumDum Cant: with a contribution of the sum of Rs. 3,200/- for its development to open a vocational section of the R. K. Mission Students' Home in Calcutta. There are now altogether seven Students' Home started from different centres in India and Ceylon.

The Mission branch at Baranagar has taken up the construction of two building blocks on the land given over to it by Messrs. D. N. Roy, G. N. Roy and their brothers. The completion of the structures that will be necessary to have the Ashrama removed to its own site will require about Rs. 10,000/- more.

A building has been constructed for the workers of the Vidyapith at Deoghar by the kind help of Messrs. Bholanath Dutt & Sons, the well-known paper merchants of Calcutta; and another building for the use of the boys by the kind contribution of the worthy sons of late Butto Kristo Pal of Calcutta has finished completion.

Preaching activities of the Mission in India and abroad have greatly increased from the beginning of the current year.

During the last several months Swami Nirmalananda, who is in charge of the Ramakrishna Ashrama at Bangalore and under whose fostering care a number of Ashramas have grown in Malabar, Cochin, Travancore and Coorg toured through Northern and Southern India to the great benefit of the places visited. His tour included also Rangoon, Mandalay and Akyab. Everywhere he created a great interest through his conversations and discourses.

After a period of incessant activities in Delhi, Swami Sharvananda spent the last Summer in Mysore State. At Bangalore the Swami delivered several lectures. He gave one also at Nandi Hills. As many as eighteen discourses were given by the Swami in the city of Mysore and invited by Mr. Shustrey, professor of Persian and Arabic in the Maharajah's College, he delivered an address in Hindi at the Shia Mosque.

Swami Vireswarananda, President, Advaita Ashrama, Mayavati, toured through several places of the South in the last winter and visited Ichhapuram, Berhampore, Parliakimedi, Chitacole, Vizianagaram Rajahmundry, Bezwada, Ellore, Anantapur, Cuddapah and went as far as Mangalore. In many places he delivered lectures on ideals of Vedanta and held discourses and conversations.

Swami Yatiswarananda, the President of the Madras Math went over to Ceylon and gave lectures and held discourses in several places.

The Sannyasins and Brahmacharins of the Belur Math and of the centres in Calcutta have been conducting many scriptural classes, and they delivered several lectures in different parts of Calcutta and its suburbs. They were also sent out to many parts of Bengal to spread the ideas and ideals of the Mission. Being invited by the Centenary Celebration Committee of the Brahmo Samaj, Swami Nikhilananda represented the Mission and read a paper on the 19th August, on the religious progress within hundred years in Bengal with special reference to the Ramakrishna Movement. The Mission centre at Baliati, Dacca, organised a Village Workers' Conference to discuss about the educational, sanitary and religious problems of the neighbouring villages, and two Swamis were deputed from the Belur Math to help them in their deliberations.

The following magazines, viz., The Udbodhan in Bengali, Prabuddha Bharata in English, and Samanway in Hindi, from Calcutta, the Vedanta Kesari in English, the Ramakrishna Vijayam in Tamil, the Prabuddha Keralam in Malayalam from the South, the Morning Star from Patna, and the Message of the East from U. S. A., are regularly conducted from these centres as part of the preaching work. Among the new publications of the Mission, mention may be made of (1) Six Lessons on Raja Yoga by Swami Vivekananda, (2) Gita Tattwa and Vibidha Prasanga by Swami Saradananda, (3) Life in an Indian Monastery, and Sri Ramakrishna and His Disciples by Sister Devamata of Ananda Ashrama, La Crescenta, U. S. A. Swami Bodhananda has compiled some of his lectures on Vedanta, from New York. The Report shows that Monsieur Romain Rolland the great French writer is writing biographies of Sri Ramakrishna and Swami Vivekananda in French which will be published very shortly in a French Magazine and the right for English and Vernacular translations in India, Ceylon and F. M. S. has been given to the Mayavati Ashrama. The English translation will be published first serially in the Prabuddha

Bharata from the new year and then it will be published in a book form.

In America Swami Madhavananda and Swami Dayananda are conducting the Vedanta Society, in San Francisco. Swami Bodhananda assisted by Swami Gnaneshwarananda is working in New York. Swami Paramananda is in charge of two centres—one, at La Crescenta and another in Boston. Swami Prabhavananda has been the head of the centre at Portland. Swami Akhilananda has recently opened a new centre at Providence, in Rhode Island, U. S. A., and he has received substantial help for the work. There is a proposal of starting another centre at St. Louis. Swami Paramananda has recently opened a temple called "Viswa Temple" in La Crescenta, which is to be the place of worship for people of all faiths, Hindus, Christians, Mohammedans, Buddhists, Jains, and others. The temple contains portraits of the prophets of many religions of the world.

The Ramakrishna Mission has been registered in the Straits Settlements and under that a centre has been recently started in Singapore, with Swami Adyananda in charge.

In India new centres have been opened in Delhi, Nagpur and Ranchi.

A plot of land has been given to the Ashrama at Mysore by the Mysore Government and the construction of an Ashrama building is under project. The Report ends with a hearty thanks to the generous public for their loving co-operation in the activities of the Mission.

Annual Reports of the Bhandarkar Research Institute, Poona, for 1926-1927 and 1927-1928 give a brief outline of the many-sided development the Institute has shown since its formal inauguration in the year 1917. It is indeed gratifying to find that this Research Institute has grown up to be one of the most useful public institutions in the land and has more than fulfilled the expectations entertained of it, though, in fact, there is still enough scope for its further expansion and development. The work of the Institute is divided into seven Departments, and of these, the Publication Department completed the publication of three works, finished the printing of three more and got seven more in the press during the year ending with the 31st March 1927; three numbers of the Institute's Journal were issued; the Institute press undertook the printing of the Annals besides the different publications of the Institute. The Mahabharat Department undertook to publish a fascicule containing the text of the first two Adhyayas of the Adiparva. In short the Institute made a substantial advance towards the ideal in the midst of great financial distress. A well-equipped Library, some Post-graduate lectureships, fellowships and scholarships and a guest-house were, as the Report shows, absolutely necessary to fulfil its noble destiny.

The working of this Research Institute during the year ending with the 6th July 1928 is nonetheless satisfactory. Besides the routine-matters, the following formed the most noticeable constitutional changes in the working of the Institute during the year;—(i) the creation of a separate Press Department; (ii) the creation of an independent Research Department with the object of holding regular Post-graduate classes at the Institute for the training of the M.A. students in Sanskrit; (iii) the reorganisation of the Mahabharat Department. The Institute was visited by His Excellency, the Governor of the

Bombay Presidency, as well as by a number of distinguished European scholars who gave to the members and students of the Institute the benefit of their own studies and researches by delivering lectures at the Institute. In short the Institute has won a recognition and a well-merited appreciation in the scholarly world outside India. But in view of the present financial position of the Institute, it appears that it has not received the measure of financial support it so richly deserves from our countrymen. Substantial pecuniary assistance should immediately be rendered to stabilise the institution and to afford it greater facilities for the expansion of its scope and the realisation of its noble ideal.

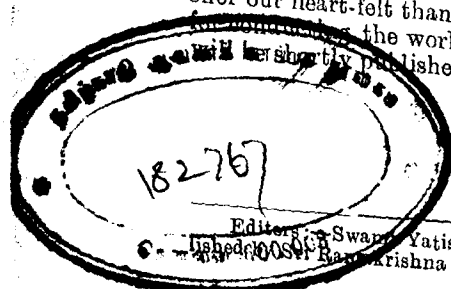
The Annual Report of the Ramakrishna Mission Students' Home, 7 Halder Lane, Calcutta, for the year 1927 is to our hand. The Home is run on the lines of a Brahmacharya Ashrama co-ordinating the ancient ideals of education with modern, and as a necessary supplement of the university education the boys receive spiritual training under the care and guidance of the resident Hindu Sannyasins. Regular classes on the Gita and the works of Swami Vivekananda were held thrice a week, and religious festivals were also performed to intensify their spiritual aspiration. Dignity of labour was taught to the students by allowing them to attend to all household duties in the Home, and a tailoring class was regularly held by an honorary expert during the year under review. The Home accommodated towards the end of the year, 23 students, 17 of whom were free, 4 concession-holders and 2 paying. The results of the University Examinations were also satisfactory. We are indeed sorry to learn that a sum of Rs. 2,334-6-9 was lying with the Bengal National Bank when it went into liquidation, and if the amount is not possible to be recovered, it would be a serious strain upon the financial resources of the institution. In view of the growing usefulness of Home, it stands in need of an immediate expansion of its scope. It intends to accommodate at least one hundred students, who may get here, in addition to this university education, a training in Agriculture, Dairy-farming, and some other useful home industries. For this the Students' Home has to be removed to the suburbs within an easy reach of Calcutta, where it should have at least 25 bighas of land. A big sum has to be raised for the purchase of land and construction of dwelling houses. We hope the public-spirited countrymen would lend substantial pecuniary help to the Home for its further expansion.

RAMAKRISHNA MISSION BALURGHAT AND BANKURA RELIEF

Owing to the prospect of favourable crops in Bankura and Balurghat we have stopped our relief activities from the third week of November. We therefore beg to inform the public that no further monetary help is required by us now for these areas. We gratefully offer our heart-felt thanks to all who have helped us in cash or kind for the work. A statement of account of the relief work will be shortly published.

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