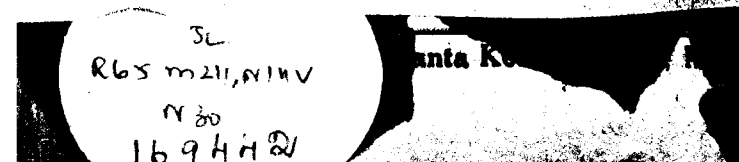


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Vol 16. No. 11, March 1920.

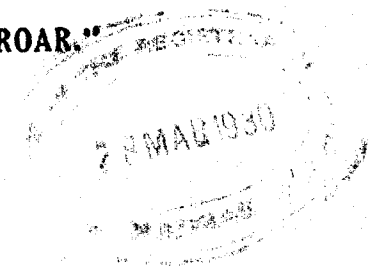


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THE VEDANTA KESARI

"LET THE LION OF VEDANTA ROAR."



VOL. XVI, No. 11 : MARCH, 1930.

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And the first step in getting strength is to uphold

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

SWAMI VIVEKANANDA

Vol. XVII]

MARCH 1930

[No. 11

PRAYER

ॐ

नास्तथा धर्मं न वग्मुनिचये नैव कामोपभोगे

यद्यद्भव्यं भवतु भगवन्पूर्वकर्मनिरूपं ।

एतत्प्रार्थयै मम बहुमंतं जन्मजन्मांतरेऽपि

त्वत्पादांभोरुहयुगगता निश्चला भक्तिरस्तु ॥

दिवि वा भुवि वा ममास्तु वासो

नरके वा नरकांतक प्रकामं ।

अवधीरितशारदागविंदौ

चरणौ ते मरणेऽपि चितयासि ॥

Lord, naught do I care for Dharma, or wealth or enjoyment of the objects of desire. Let what may fall to my lot according to my previous Karma. But this do I earnestly beg of Thee that I be endowed with love unshaken for the lotus of Thy feet in this life as well as in lives to come.

Let me be placed, O Lord, in heaven or on earth or in hell as it pleaseth Thee. I shall even in death think of Thy feet which (in beauty) surpass the lotus blossoms of the autumnal season.

MUKUNDAMALA

GOSPEL OF SRI RAMAKRISHNA*

THE MASTER'S VISIT TO THE RESIDENCE OF SRIJUT
JAYGOPAL SEN

II

THE HOUSEHOLDER'S LIFE AND GOD-REALISATION. THE WAY.

Sri Ramakrishna: Did you listen to the song? It says,— 'Put up the hedge of the name of Mother Kali and the crop will not be tampered with.' Take refuge with the Lord and you will get everything that you want. 'That strong fence of the name of the Divine Mother even the King of Death does not dare to approach.' It is indeed a strong fence!

"If you can attain God, the world shall not appear to be unreal. He who has realised Him sees that He alone has become Jiva and Jagat (soul and universe). Look upon every one as God. When you feed your children think you are feeding the Lord. Regard your father and mother as Divine and serve them. In the case of men leading the householder's life after realising God, there is rarely any physical relation with the wife. Both the husband and the wife look upon each other as a fellow devotee. They speak of God, engage themselves in topics pertaining to God. They serve those who are devoted to God. Recognising the Lord in every being they render service unto Him."

Neighbour: But, sir, such husbands and wives are not to be found.

Sri Ramakrishna: There are such persons, but they are very rare, and worldly people cannot recognise them. But to be like that both the husband and the wife must be good. And this is possible if both of them have got the taste of Divine Bliss. This means a special grace of God. Otherwise, there may be always differences between the husband and the wife, and one of them may have to stand aloof from the other. If there is a want of harmony between the two, it may become the source of great troubles. The wife may be complaining day and night,— 'Why did my father give me away in marriage here? I am not able to get good food either for myself or for my children. I cannot procure good clothes either. And, a single piece of ornament I

* Translated from M's diary originally published in Bengali.

have not received.' Addressing the husband she may say,— 'In what a state of great happiness you have kept me! And closing your eyes you are always thinking of God! Please do give up all this sheer madness!'

Devotee: Yes, sir, there are indeed such obstacles. And further, the sons may perhaps be disobedient. Besides, there may be many other troubles also. Now, what is the way out, sir?

Sri Ramakrishna: It is very hard for one to practise spiritual disciplines, living in the world. Many indeed are the obstacles. And these need not be recounted to you. There are disease, grief and poverty. Besides, it may be, the wife is discordant, and the sons disobedient, stupid and obstinate.

"But still there is a way out. One should now and then retire into solitude, engage oneself in prayer, and strive for the realisation of God."

Neighbour: Should one give up one's home?

Sri Ramakrishna: Not for good. Whenever you find leisure retire into some solitary place for a day or two. During that period see that you do not have any connection with the world, that you do not talk on worldly matters with the men of the world. Live either all alone or in the company of Sadhus (holy men).

Neighbour: Sir, how to recognise a true Sadhu?

Sri Ramakrishna: He whose heart and soul are merged in God is a Sadhu. He who has renounced the objects of lust and greed is a Sadhu. A real Sadhu does not look upon women with the worldly eye. He always remains aloof from them; and if he happens to come near them, he looks upon them as embodiments of the Divine Mother and worships them as such. A Sadhu constantly thinks of God, and does not talk of anything else. He serves all beings knowing that the Lord dwells in them all. These are in short the characteristics of a Sadhu.

Neighbour: Is it necessary to remain in solitude always?

Sri Ramakrishna: Haven't you seen trees on the road side? They are to be hedged round so long as they are young. Otherwise goats and cattle will eat them up. But when the tree grows big and the trunk becomes thick it does not stand in need of a fencing any more. Then even if you tie an elephant to it it will not break. You will have no more anxiety and fear if you can grow strong like the trunk of the tree. First try to

get Viveka (discrimination). Break open the jack fruit after smearing your hand with oil, and then the milky exudation of the fruit will not stick to your hands.

Neighbour: Sir, what is meant by Viveka (discrimination)?

Sri Ramakrishna: It means that God alone is Sat or real, and everything else is Asat or unreal. Sat means eternal, and Asat ephemeral. The person who has got discrimination knows that God alone is true and everything else is false. With the dawn of discrimination there arises in men the desire to know God. So long as one loves the unreal, loves physical comfort, honour, and wealth, one does not feel inclined to know God who is Reality Itself. It is only when one comes to realise the distinction between the real and the unreal that one desires to search for God.

"Just listen to a song :—

"Come, Oh my soul, let us go out for a walk. Let us gather the four fruits* lying at the feet of the wish-yielding tree †.

Of thy two wives, Worldliness and Unworldliness, take Unworldliness along with thee. And ask her son Discrimination (Viveka) about the highest truth

When, Oh my soul, art thou going to lie in the abode of Blessedness with Purification and Defilement alike by thy side? Thou wilt realise my Divine Mother only when all the difference between the two co-wives will pass away.

Do thou drive away thy Father Egotism and Mother Ignorance. If thou art dragged into the pit of passion, do thou cling to the post of fortitude.

Tie to a worthless post the two goats of worldly virtue and vice. If they prove troublesome, kill them with the sword of Knowledge.

Admonish the children of Worldliness, thy first wife, from a safe distance. Should they not obey thee, drown them in the ocean of true wisdom.

Prasad (the Psalmist) saith, "If, Oh my soul, thou wouldst act thus, thou wilt be able to render a good account of thyself to the God of Death. And, then, O my child, my beloved, my idol, thou wilt indeed be one after my heart."

Sri Ramakrishna: With the dawn of unworldliness, there comes discrimination, then the thought of the highest truth arises in the mind. Next the mind wants to wander at the feet of the Divine Mother who may be likened to the wish-yielding tree. And on going there, on approaching God, you may gather, and that easily, the four fruits—virtue (Dharma), wealth (Artha), objects of pleasure (Kama), and liberation (Moksha) that are lying there, as it were. On realising God, one may get, if he wants, not only liberation but also virtue, wealth and objects of pleasure—all that serve the purpose of the world.

* Dharma (virtue), Artha (wealth), Kama (pleasure) and Moksha (liberation).

† Kalpa Vriksha—a tree in heaven believed to grant everything the worshipper prays for.

SRI RAMAKRISHNA—THE PROPHET OF HARMONY

It is a self-evident fact that a nation functions well only when mighty souls are born in the land and infuse a new life and vigour into its organic being and thereby add greater momentum to the course of its development. It is the consecrated lives of such eminent figures that enrich the soul of a nation and carry it forward to its destined goal. And in such a process of evolution different ages witness different forces contributing to the fulness of its life and thought. A Sri Krishna or a Buddha, a Sankara or a Ramanuja, a Chaitanya or a Nanak comes not merely as an accident but as a natural sequence in the course of the gradual fulfilment of the cultural idealism of the nation. But very few can realise the deep import of the advent of such souls whose silent and unostentatious lives of self-abnegation constitute the real wealth of the people. The advent of Sri Ramakrishna is not as such to be deemed an exception in any way. He stands out before humanity as a prophet of harmony and peace in the full splendour of his spiritual realisation. But the world is yet to wait for centuries before it can ascend to the fullest apprehension of the spiritual genius of this dynamic personality. The advent of such a soul is significant in ways more than one; it has its national as well as international bearing, and its importance is hardly realised when it is studied without an eye to the spirit of the times and the effect it produces on the trend of human thought and action. The nation in which he is born is quickened into a self-conscious organism with the unfoldment of its hidden treasure before it, and it naturally seeks a reformulation of its life-principles in the light of the spiritual contribution of this shining genius, and attunes itself anew to the central symphony of its inner being. The rest of humanity cannot escape the overpowering force of such a spiritual impact and consciously or unconsciously begin to absorb into their systems of thought the explosive ideas of such a unique soul for a further enrichment of their life and culture. A Christ or a Sri Ramakrishna thus comes as a response to the throbbing aspirations of the age,—bringing in his train a fund of creative ideas needed to shape the destiny of mankind—and imparts a new orientation to their outlook on life. In fact such a mighty

soul is an invaluable asset to the whole human race, and the glory and beauty of such a life is revealed only with the roll of years.

But very often men are carried away by the external grandeur of human activity and ignore the inner essence that flowers into a variety of forms. It is only the thinking minds that pause and attempt to go beyond the outer crust and discover the sacred fount that fills and informs the whole being of a great soul. Very few now feel curious to know what shaped and moulded the life of a Buddha or of a Christ. Ordinarily men are satisfied if their object of adoration is apotheosised or is able to compel the homage of the successive generations of mankind. Time also plays its usual role and surrounds such souls with some mystic halo that completely screens from human view the creative forces of their life. Thus the danger of misunderstanding the greatness of these giant personalities in the dim light of the varied forms their ideas assume in the process of expansion can hardly be exaggerated. Even Buddha and Christ would stand confounded if they are to come down on earth to-day, to see how their lives have been travestied and their teachings caricatured. No wonder then that the deeper import of the life of Sri Ramakrishna would also in some unknown future be lost sight of, and humanity would try to interpret his life and teachings according to their limited standard of intellectual vision, their tastes and aptitudes. The life of Sri Ramakrishna with its many facets is indeed a baffling mystery to many a superficial thinker. "To some Sri Ramakrishna is a victim to 'self-created neurosis', and his 'trance-experiences' are 'of a very low order' and most of his visions are a direct outcome of a 'desire for and attachment to earthly companions'!! 'His continual thinking on the subject (woman and gold) made him extremely nervous and produced in him a sense of imaginary danger'! And 'whatever might be the explanation given by Sri Ramakrishna himself or his followers,' they further say, 'the psychological explanation is that subconsciously he felt himself insecure and in constant danger of succumbing to their evil influence. Kamini-Kanchana (woman and gold) became his 'nightmare' and 'daymare'!!! This is how his life has appealed to-day to the intelligence of a few self-constituted critics who pose themselves as infallible judges of human character—the character of such world-movers. But there is nothing unnatural in an 'appreciation' of this type, for persons

without any spiritual experience and depth of insight are apt to look at such lives from a narrow angle of vision that can hardly transcend the obsession of intellectual vanity and earthly considerations. But there are, besides, master-minds in India and the world outside with wider sympathy and broader outlook, to whom his life is a unique synthesis of spiritual realisations and furnishes a key to the truths that govern the various phases of human life. "When a Ramakrishna has known the grasp of such truths," says Romain Rolland, "they do not remain within him as ideas. They quicken into life, into the seeds of life, and fertilised by his credo, they flourish and come to fruition in an orchard of 'realisations', no longer abstract and isolated, but clearly defined, with a practical bearing on daily life, for they nourish the hunger of men. The Divine flesh, the substance of the universe, once tasted, is to be found again, the same, at all tables and all religions. In it he partakes of the food of immortality in a Lord's supper, not of twelve disciples but of all starving souls—of the universe itself." Thus this mystic soul is being revealed unto different minds in a variety of ways according to the standard of intellectual sympathy and mental equipment with which they approach this dynamic personality.

But there is nothing 'mysterious' in such a life of spiritual wisdom. Men have very little patience to see how the cosmic mind is stirred to its depth by the soul-enthraling music of a single life. Sri Ramakrishna lived in his own person, as it were, the entire life of humanity and gave out in the fulness of his spiritual ecstasy the whole of his being unto the world. His is indeed a life that reveals an uncompromising quest after Truth—a life that unfolds the various grades of spiritual experiences culminating in the realisation of oneness of humanity and their spiritual destiny. Dazzled by the bright radiance of his realisations we more often than not fail to look back into that period of spiritual madness, which forms one of the most fascinating chapters of his life. For over twelve long years his God-intoxicated soul remained completely dead to the outside world. Nothing is indeed more significant and appealing to a responsive mind than the heart-rending lamentations of his soul, for the vision of the Mother Divine. "His whole soul as it were, melted into one flood of tears, and he appealed to the Goddess to have mercy on him and reveal herself unto him. No mother ever shed such

burning tears over the death-bed of her only child. Crowds assembled round him and tried to console him, when the blowing of the conch-shells proclaimed the death of another day, and he gave vent to his sorrow, saying, 'Mother, Oh my mother, another day has gone, and still I have not found thee.' Nothing is more eloquent and impressive than this struggle of his soul for God-realisation. Indeed, a great religious tornado raged within him during his period of Sadhana. But with the advance of his spiritual life, the doubts that pricked his soul were all cleared and he reached a plane of spiritual consciousness from where he could view with sympathy and love all forms of religious beliefs extant in the world; for when the unity is reached, the diversities become all the more instinct with life and meaning.

His life illustrates the variety of processes open to individuals for the realisation of the spiritual aspirations. He explored for humanity all the approaches to the realm of eternal wisdom, and there was no religious faith that he did not practise and no truth that he did not realise in his own life. Every form of belief revealed unto his vision a world of spiritual significance. He visualised the fundamental unity of all faiths and proclaimed in no uncertain voice the harmony of the apparently conflicting religions of the world. Human minds threading different paths ultimately reach to the same Supreme Reality that stands as the unifying link behind the diversities of forms. Humanity needed such a message and he came upon the earth for the revelation of this universal truth. The religious conflicts are more often the results of an incorrect understanding of the basic principles of Religion. A Hindu and a Muslim, a Christian and a Buddhist, a Jain and a Parsi—all were to Sri Ramakrishna but pilgrims to the same Holy Land; the paths were only different. The varieties of religious forms like the diversities of streams lead eventually to the Ocean of one Eternal Religion where all contradictions meet, and forms lose their distinctive identity. Sri Ramakrishna's life, as such, is a living synthesis of all faiths and creeds, for it is he alone who has boldly fingered the various strings of the Instrument of Harmony with the consummate skill of a master-player and produced a rhythm that has engulfed in it all the different notes of the world's multifarious creeds and beliefs. The more intimately we study his life, the more deeply do we feel convinced of the supreme grandeur of Religion; for his life is an eloquent illustration of the unity of all thoughts and systems.

From his very boyhood Sri Ramakrishna had an aversion to all kinds of intellectual learning 'the sole aim of which was to gain a few pieces of silver or a few maunds of rice and vegetables. He yearned to learn something which would raise him above all these and give him as a recompense God Himself'. The realisation of the supreme Reality is not conditional upon any amount of intellectual knowledge. It is the sincerity of purpose and the intense craving for the Lord that furnish the real groundwork of a spiritual life. Since the hoary antiquity scholars and scientists are vainly labouring in their libraries and laboratories for the discovery of that light of wisdom for which the mystics and the God-intoxicated plunge into the depth of their soul. Many a giant intellect has lost his path in the unending maze of philosophical dissertations and ended his life as a rank atheist. For the Reality stands far beyond the reach of intellect. So the scripture has said :—

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

"This Atman cannot be attained by dint of study or intelligence or much hearing. Whom the aspirant wishes to attain—by that (seeking) alone can that Atman be attained. To him this Atman reveals its true nature." The people are hoodwinked into the belief that the highest knowledge is the exclusive monopoly of the learned pedants who hold, as it were, in their hands the key to the door of Heaven. The unsophisticated minds of the illiterate people have thus been kept under a delusion for ages. Nothing has been more outrageous than this presumption of the Pandits who hold the scriptural knowledge to be the only passport to the realm of eternal freedom. Sri Ramakrishna's is a life that silences critics and puzzles even the profoundest of philosophers. He has demonstrated that purity and sincerity are the only requisites for the attainment of a life divine and that the highest knowledge is not the exclusive possession of a particular caste or creed. This is one of the most precious of all the legacies he has bequeathed to humanity. That intellectual knowledge has also its own usefulness in its limited sphere no body can gainsay, but in matters spiritual it oftener than not drags many an aspirant to the morass of an unprofitable life, from which none but the blessed one can disentangle himself. Sri Ramakrishna's life, moreover, illustrates a triumphant ascent of

the human soul by gradual stages to the terraced height of Absolutism. He has shown that "the three great orders of metaphysical thought, Dualism, "modified" (or mitigated) Monism and Absolute Monism, are stages on the way to supreme Truth. They are not contradictory, but rather when added the one to the other are complementary." As a matter of fact he realised the validity of all the stages that are harmoniously knitted together in a graded series of spiritual experiences culminating in the realisation of the Formless Absolute—One without a second. He visualised the same Brahman existing in all from the highest to the lowest of creation and proclaimed to humanity that all are the embodiments of the same Reality—the difference being only in the degrees of manifestation of the Divinity already in all and the Supreme Knowledge is attainable by whatsoever way one may strive for it. The various paths—Jnana, Karma, Bhakti and Yoga—all lead but to the same goal, if followed with steady zeal and application, and no colour, caste or creed is any the least bar to the sacred temple of self-realisation. A spiritual democrat, Sri Ramakrishna has thrown open the gate of Knowledge to all and that is one of the most eloquent reasons why his message has transcended the geographical bounds and is receiving the spontaneous acceptance all over the world from India to the distant shores of the Atlantic.

Sri Ramakrishna's life of artless simplicity, penance and renunciation in an age when materialistic tendencies have wrought havoc in the world and robbed human nature of much of its sweetness and charm is verily a clarion-call to rise to the radiance of spirit and shows with unfailing directness the noble path which India, nay the whole humanity should follow in the interest of peace and harmony. The idolisation of the dollar-god with its concomitant effects of strife and rivalry, warfare and bloodshed, oppression and brutality, has been the baneful feature of the day. The noble instincts of love and fraternity have been sacrificed at the altar of Mammon. In fact the condition of the modern world reveals one of the most tragic chapters in the history of the human race. And there is no knowing when this mad competition for wealth and power would make room for a nobler striving for fraternity and love among mankind. The history has sounded the tocsin of alarm many a time before but its lessons have received but scanty consideration at the hands of the

warring and self-forgetful humanity. The warning of Sri Ramakrishna has not come a day too soon. His voice is the same eternal voice of Truth that has been calling the erring world from age to age to the path of life divine—of peace and harmony, of renunciation and love. The lofty idealism of life has been lost sight of in the wild-goose chase of material prosperity, and the humanity is running precipitately into a hopeless state of endless suffering. And unless the inwardness of vision is attained and men begin to view the phenomena of life from a higher perspective, there is nothing that can bridle the brutish instincts of human nature. It is humanly impossible to spiritualise the motive of action without a corresponding change in the attitude of mind. This the West should learn from the meditative East. Sri Ramakrishna stands at the junction of the two great worlds—the East and the West—as the prophet of peace and harmony with all the wealth of his spiritual realisation, and bringing back from the womb of the forgotten past the living truths of the Eternal Vedas, holds before humanity a life of wonderful synthesis of all creeds and religions. Some of the master-minds of the West have already responded to the call and there are unmistakable signs of a sincere craving in the East and the West for an evolution of a higher culture and a better understanding between the two. And it is not too much to point out that the universal teachings of Sri Ramakrishna shall furnish the real foundation of any constructive scheme for lasting peace and harmony in the world.

APPEARANCE AND REALITY

By M. A. Venkata Rao, M.A.

Mighty things are discussed under this heading. If not every school-boy every college student knows that it is the title that F. H. Bradley made famous in recent times by the profoundest metaphysical essay since the days of Kant and Hegel. We propose to consider a single antithesis covered by the title, a single case of the contrast between Appearance and Reality, a case that confronts us the moment we open our eyes.

'Do not all charms fly at the touch of cold philosophy?'—asks the poet and returns a most emphatic 'yes' for answer. The world is full of colour and sound and scent. It is firm and compact of forces; and even when it changes, the changes display order and are intelligible.

"My heart leaps up when I behold

A rainbow in the sky."

"The sounding cataract was to me a haunting passion".

But if the rainbow is not really coloured and the sound of the cataract is only the reverberation in our ears, telling us nothing about the cataract itself, but eloquent only of the intricacies of wave patterns? If modern science is to be taken as a final account of things, the glory of the rainbow and the haunting roar of the cataract are *in us and not out there*. What is out there are only swarms of atoms, incredibly minute nothings millionths of an inch in size, rushing out at incredible speeds thousands of miles per second in a space which is no space. What are we to believe,—the direct report of our sensations or the authoritative verdict of *scientific reason*? The world appears as clothed in colour and sound and odour; it may *not be really* coloured and sounding and odorous. In philosophy this contrast has come to be known as the contrast between primary and secondary qualities. Descartes laid down the distinction sharply, and all modern science has accepted the arrangement as a methodological postulate, leaving its ultimate tenability to be wrangled about by philosophers. The primary qualities are the physical properties of matter-extension only according to Descartes, extension and resistance according to Locke. The external world therefore consists of pure space, with the mysterious property of producing colour, sound, odour, and pressure sensations in us. The gorgeous riot of colours in the sunset are therefore illusory. They are the effects of matter upon our eyes. The poets only weave webs of illusion to beguile us. Their visions are visions merely soothing and even exhilarating, but not to be believed. When the

man of religion speaks of God in earth and plant and animal, as well as in man, it is only a way of speaking. It is good to believe such things. It makes us fit for society. It helps us to keep out of jail or lend a helping hand to our neighbour.

Now is this the last word on the matter? This is a question that must be answered satisfactorily before we make up our minds as to what we are to do with such riddles of our inheritance as Kalidasa or Kabir, Shakespeare or Plato. Even on the humbler level of common sense, it is an eminently unsatisfactory situation. The 'man in the street' that ubiquitous being—upon whom the modern world depends for everything, cannot bring himself to believe that the rose is only a dance of atoms, and that its colour and fragrance are only properties of his eyes and nose.

Let us glance at the *scientific philosophy* that would put the glory of the world into our skins, and see whether the line of thought is so irresistible. Let us confine ourselves to one quality for the sake of simplicity, say colour. Is the rose really red? What happens when we see a rose? *Something* is out there, a portion of space, a configuration of *space-time*; so much is granted. A particular design of colourless void is out there, then. There are such things as light waves, waves in ether. These waves strike the rose, the space-time configuration in question and travel in all directions. Some of these reach the eye. Now the eye is a very complex piece of machinery, there are many parts in it, and each part must fulfil its function before we can see anything. The waves pass through the lens, and a liquid behind it, affect the rods and cones in the inner wall of the eye, all which together set up a current in the optic nerve. This current travels to a particular area of the cortex, and sets up a peculiar excitement there. And if the rest of the brain is in normal condition, and nothing comes in the way, a miracle supervenes. *We see, we are conscious*, not of the cortical excitement, not of the transactions in the eye, not certainly the ether waves, nor even the spatial configuration, which started the whole thing, *but the rose*. What is this rose then? No one can say; it appears to be where the space-time configuration is. But its redness is not anywhere. Some philosophers* who have burnt their boats and capitulated to the glamour of scientific achievements in other *fields* such as the "Kerosine tin and the telegraph wire" have the courage to announce that the rose is 'in the head. It is identical with the cortical excitement in the brain. But we do not see the cortical excitement. We see the rose, and we see *it out there*. But if science is to be believed there is no such thing there,

*cf. Bertrand Russell's recent books, viz., *Analysis of Matter* and *An Outline of Philosophy*.

not redness at all events. Something is wrong somewhere, though it is difficult to locate the fallacy. Every step seems to be irrefragable, and has a science at the back of it. The array of authorities behind this interpretation is formidable—physics, chemistry, physiology.

Perhaps an analogy may let in a ray of light. Suppose we are puzzling out the meaning of a poem, and call in the help of the sciences. Certainly we can trace the meanings of words, the association between one word and another, how one rhyme suggested another, and so on. It would all be valuable. But can any amount of research about the words, their inter-relations, the ramifications of sound and melody bring us to a point of view from which the *meaning of the poem as a whole* emerges? We might develop a mathematics of *structure*, and of wave mechanics implicit in the poem, but it would *lead* us nowhere. We would be like squirrels going round and round the cage, unable to get out or to have a glimpse of the locus of the cage.

Similarly the physics, chemistry and physiology of seeing the rose will not explain colour. The chain from the thing to cortical excitement may be ever so complete and perfect, but redness will not emerge if *mind does not come upon* the scene, make use of the apparatus, and interpret the message of it all. From cortical excitement to awareness of red there is a gulf, seemingly impassable, but passed lightly and triumphantly every moment of our waking lives. It is extraordinary that so acute a thinker as Bertrand Russell should bring himself to make light of the gulf and interpret perception as seeing events in the brain. The fallacy in this formidable chain lies here in equating the mental event, namely, awareness of colour with the physical events in the brain. The two are continuous in a way, but they are *not homogeneous in stuff*. They are *not cause and effect*. We cannot say that the cortical excitement causes the awareness of red. It is only an *occasion* to turn the mind in a particular direction. The physico-chemical chain is no more the cause of the seeing of colour than the telephone system is the cause of all the messages sent through it. The ether wave, the world and the sense organs may therefore be *instruments* through which we see things as they are.

This idea of *scientific philosophy* (I say scientific philosophy because physics, chemistry and physiology do not dogmatise about these things) that the things of the world impinge upon us and cause sensations in us, was rendered current by Locke and has persisted and perverted philosophy all along, in addition to misloading science pulverising knowledge, and upsetting religion. Kant first pointed out the inadequacy of the causal idea to this relation but he did not succeed in overcoming its influence completely. If colour is an effect, upon our sense organ, it can only be an appearance *for us*, but *not of*

the thing. "The scratch only knows itself; it knows nothing of the thorn."—(Dr. H. Stirling). The effect need not be *like* the cause and the world is robbed of light and warmth, colour and fragrance; and the higher insight of mankind is flouted. Poetry and Religion become beautiful myths to disappear in the light of science. Dr. Whitehead has recently put in a powerful protest against this "bifurcation of nature", between nature as it is—dance of electrons, and nature as it appears, clothed with a beauty rich and various.

Suppose we recognise the qualitative difference between mind and physical things, and regard the latter as instrumental to perception. The rose is far from coming into its own yet. The colour that I see is different, however slightly, from the colour you see, in brightness, or variety. And the colour-blind see only white or grey or black. Further the shade varies with the distance. At a distance it becomes faint. What is *the* exact colour of the rose? Yours or mine, that which it reveals near or at a distance? Has it all of them including the grey which it appears to the colour-blind, or an animal with a deficiency of cones in the eye?

And if we consider size and spatial appearance we will have to say that the flower is a conglomeration of all its appearances from all possible points of view, from all possible distances, and in all possible shades of light or darkness. If that is so, it is difficult to see what remains of the design, unity and structure of the flower. Its exquisite adjustment of elements disappears in a maelstrom of qualities and relations. If we would avoid this conclusion, we must think of a "synthesis of appearances." The rose is a synthesis of appearances. Now synthesis implies design, and if we include *all appearances*, the design vanishes. We are thus led to some *normal* or *standard set* of appearances *as the appearances* of the flower, and all others as due to disturbing influences of the medium of light or absence of cones in the eye. But what determines normality? The usual light and shade? Normal distance? Now how does change in distance introduce change in shade of colour? The *design* is therefore *elastic*, and *dynamic* and puts forth different appearances under different conditions. Can such a changing, dynamic "*something*" that displays different designs, and different shades under different conditions according to an orderly system be properly called a "physical or space-time configuration"? Can it be dead and wooden, fixed and unchanging, like a photographic plate?

Let us suppose that the thing has the mysterious power of putting forth different colours and other appearances under different conditions according to an orderly and calculable system. *Colour really belongs to the rose* then. It is a *revelation* of its nature. It may be

this revelation requires certain conditions—ether waves, and so on. Now arises the further question,—*did colour exist in the universe before organisms with eyes appeared upon the scene?* As we noticed before, organisms with eyes are not enough. The dead or unconscious body does not see. Was the rose red before the appearance of mind-organisms with eyes? And involved in it? Is the rose red when no one is looking at it? Common sense has no doubts. It says an emphatic yes. Is it far wrong? *Colour to be seen* requires certain conditions, mind, body and the physical medium. Does it require them all *to exist*? Does the mind-body-eye *create* the colour out of the physical message? If body-eye-ether constitute only the instruments of perception, it is the mind that must be the creator of colour. Many philosophers have held this position, notably Berkeley. In the beginning, during the countless ages before the appearance of mind upon the earth, the world was colourless. And when no one is looking at a thing, it is colourless. It is difficult to see why we should be coerced into this position. Yet many eminent thinkers do not unambiguously declare themselves about it. It may be that for *colour to be seen*, mind-bodies are necessary. It may be for full appreciation and discrimination the human eye is necessary. But for the redness of the rose to exist, it would seem that the only things necessary are *the rose and the physical universe*. The rose is an essence, nature or power, some X if you will, which shows itself in certain combinations of colour and texture and perfume under certain conditions. There is an intimate connection between its environment of earth and air and sunshine, and its qualities. Since it has the power of exhibiting different systems of qualities, different syntheses it is not enough to describe it as *A Synthesis*, certainly very inadequate as a space-time synthesis. The rose focuses its environment and reveals a balance of forces which we can only describe as beauty. At any rate, colour would seem to belong to it, and not to us.

Defects in the eye changing the colour, and absence of developed differentiation in the eye resulting in its omission do not prove that colour is in our skin. When jaundice makes things yellow, the things display yellow under those conditions; they have no normal colour. The colour we notice in daylight may be said to be normal. But any change of conditions brings about a change in manifestation of the essence of the flower or other thing. Variation of medium leads to variation of manifestation, because there is a close and intimate connection between thing and its situation. The thing is a multiple-essence, dynamic in nature related to a multiple system of conditions. It is a fountain of emergence. All its appearances are equally real. The appearances are *relative to the standpoint and operating me i.*

Quality is the expression of an area in a focus. As Ruskin put it, colour is the spirit of things, so that when the poets' heart leaps up when he beholds a rainbow in the sky, he may be wiser than the scientific philosophers of the present day. When the man of religion has an inexpugnable sense of *something more* than what meets the eye and ear, he is possessed of a truth which the world may yet come to understand, if not to appreciate, in the fulness of time. And the only pathway leading to this end is philosophy, an obstinate attempt to think things through to the bitter end. If charms fly at the cold touch of philosophy they may be only meretricious ones; and if stable ones are to remain, a further plunge is the only remedy.

SRI RAMAKRISHNA'S ATTITUDE TOWARDS WOMAN AND GOLD

By Dewan Bahadur P. Sitaramayya, M.A.

In laying special stress on the Bhakti-marga as the most suitable path for man's salvation in this spiritually degenerate age Sri Ramakrishna laid particular emphasis on the aspect of the "Motherhood of God." Christianity got its peculiar bias against this doctrine from the religion of the Old Testament where the idea of Jehovah was that of the War-lord or the lord of hosts who always led his chosen people the *Israelites* and gave them victory by crushing their enemies,—the idolaters who worshipped goddesses. The tendency of every people to seat God in the leading war-chariot and make Him their standard-bearer on the battlefield is apparently deep-rooted in the vanity of self-righteous human instinct. All history indicates this narrowness of the human mind to this day. As a matter of fact objectionable practices which had grown with the debasing of the old ideal of God as the Mother roused the detestation of the *Israelites*, whose prophets rightly thundered wrathfully against the other people outside their own elect race. When over nineteen centuries ago Lord Christ preached his new gospel of God in His aspect of all-compassionate love to supersede the hate-for-hate gospel of the Old Testament, the Mother aspect of God was in His great wisdom not stressed, obviously because it was against the genius of all Hebraic tradition and history. In ancient lands such as Egypt, Greece, Babylon, Assyria and Chaldea the idea of the Divine was presented in the Father-Mother aspect. In India this idea has always stood its ground. Sri Lakshmi ever resting in the bosom of Sri Vishnu, Sri Kanyaka, Parvathi, or Kali forming half the body of Maha Siva, Sri Radha the dearest embodiment of divine love merged in Sri Krishna are a few concrete embodiments in human language of this spiritual

fact. Much withering indignation has been poured and much of unrighteous condemnation has been hurled on the gods and goddesses of barbaric India by the ignorant though perhaps honest exponents of other iconoclastic religions, as if the idea of the masculine and feminine merged in one divine entity were a blasphemous degradation. That in creation each man has a woman's nature in part and each woman a man's nature in part is a fact often overlooked in spite of its challenging obtrusiveness. The persistence of the worship of Mary—the Mother of Christ—amongst the Roman Catholics indicates in a way that the deepest instincts of man feel an irresistible reverence to the glorious fact of woman as typifying divine Motherhood through one of whose types even great redeemers have incarnated on earth as the messengers of the Heavenly Father. If even God can come down as human only through a woman it is difficult to say why the glory of motherhood should not be equal in all respects to that of fatherhood even in the eye of Him who in His wisdom made both His vehicles. So far as we are concerned at present, we have the historic fact testified to by the only man who could know of it, that the Paramahansa realized the Divine through the Divine Mother Kali. Times without number he insisted on declaring that Her grace alone helped him to that heavenly consummation and asserted with all the emphasis at his command that except by the grace of the Mother man cannot realize God in which ever Yogamarga he may strive to press on and on towards his goal. You may blot out everything that he said but he will never allow you the impudence of burking that bold and challenging declaration. From the personal God to the impersonal is the only way to Truth. It may be that man's conceit as the masculine animal has much to do with this prejudice, that this vanity tries to gloss over the humiliation of his real defeats at the hands of the feminine and makes him blatantly boast of being a victor when every time she actually bears him down and makes him the vanquished. It may be that this feeling accounts for his dislike to give the feminine a prominence in the Divine. Any way, it is apparent that the defects of human language have debased the idea through the sensual mentality of man who can never think except grossly of a father and mother except as the joint breeders of a physical child. The Master's Guru was at first one Totapuri. When he had to test the much-condemned Tantric practices of the Shaktas to realize their utility and truth and warn us against their dangers as well, his Guru was Brahmayi Yogeswari a saintly God-mad woman, who after meeting him under orders actually played towards him the part of the loving mother Yasoda to Her beloved child Krishna.

A Guru is a God, so proclaim the Indian sages. The Mahaguru or Jagathguru is Iswara Himself or Ishwari the Divine Mother

the Adi-shakti. In this case the guiding intermediary was a woman who led him to the Divine Mother. The significance of this one fact of a woman Guru needs to be realized by conceited men of the present age. We may also recall the meaning of similar incidents in the lives of Adi Shankara and Gautama Buddha when a woman played a vital part in the spiritual flowering of the man into the sage. With deep knowledge of human nature the Indian sages have analysed the emotion of love or prema as master and servant's love, friend's love, filial love and conjugal love, as steps leading up to the Divine maternal love. To use the Master's own words let us give him the power of attorney and leave him to expound his doctrine. God, said he, is the Unconditioned beyond name and form, the Absolute, the Unmanifested, Parabrahman of the Upanishads. When He pleases to manifest Himself He by His Shakti limits Himself by the conditions of earthly life in myriad forms and under myriad names known as the world. His Shakti or energy, in other words, He Himself is called the Divine Mother or the personal God. The creation, preservation and destruction of forms with names in this everchanging world or Jagat is a manifestation of His Shakti. The Divine Mother is Himself the Divine Father manifest. Self-conscious man is the highest manifestation on earth of all other conscious things below him and it is his supreme privilege to know himself, to find himself and realize his true relationship to God by expanding his self-consciousness to cosmic consciousness. Man *must* know the Iswara, the Divine Father or Ishwari another name for the Divine Mother. Her grace alone can help him to realize the Supreme. She is the Vedantist's Maya of the relative world as against the Absolute Reality. She is the Sita who ever stands with Rama and moves as the inseparable companion of her lord with Lakshmana behind her. Lakshmana could not see Rama unless Sita was gracious enough to stand aside to let him (the Jeevatman) know and see the Paramatman. If she wills it and only if she wills it, can man go beyond the conditioned and manifested Shakti and become one with the Unconditioned or Parabrahman. In Yogic parlance this is called Nirvikalpa Samadhi or Mahasamadhi or absorption in the Nirguna Brahman while the Saguna Brahman is the manifested God who can never be thought of without His Shakti, who again can never be thought of without the unmanifested Brahman. You cannot think of milk without its white colour, of fire without its heat, of the wave without the sea, the sun or moon without his or her light, says the Master. In this manner, the Master has restored to reverential acceptance the faith in the Motherhood of God which in ancient empires as well as in India had perished after it had been divorced from its original purity and had sunk into

odium through the ignorance and sensuality of worldly-minded man. Our impurity is reflected above till we allow Divine grace to change it thoroughly into love of the Divine. Our heaven is reflected earth for the earthly-minded and our earth is reflected heaven for the pure and holy. Thus has the Master also given woman her true place of honour as the mother of man par excellence.

It is at the same time apparently extraordinary that the most frequent warning given by the Master to his masculine hearers was "Guard against Kamini and Kanchana." To the woman it necessarily implies "Guard against Kama and Kanchana." Gold or wealth is the source of all the passions—love of power, love of pomp, love of wealth, love of self or pride, etc., which breed cruelty, tyranny, self-aggrandizement based on the destruction of other men's good—all of which imply hatred of other people and worship of the Ahamkar or self. This is one of the two primary instincts of man, whose hunger takes a myriad monstrous shapes. The other basic instinct of human nature is lust. Both are tremendous powers for good and evil. The soul has no sex which relates only to the body. It has been ordained that the soul should be trained in the college or school of earthly life. It has to pass from one class to another higher class and higher still till at last it fits itself to be in body with the spirit of a citizen of the world. During this grand process the soul in the body of man or woman grows gradually higher and higher in mental, moral and spiritual stature. Self-effort is the only qualification for success in this effort. There is no jobbery, no favouritism, no caste, colour, or creed, advantage, no recommendation for admission and promotion. The Divine Mother—the manifested father-mother love of God—is always ready and waiting to approach the conditioned soul, if it intensely yearns for Her and Her alone. She will send Her messengers in time to help, to guide and to lead her struggling children upward whenever they need courage and strength on their strenuous march. She may graciously cut short the effort, if the man's or woman's Bhakti is uncommonly pure and terrible in the strength which forces the Mother heart to rush out and open Her bosom to embrace the returning truant child. The knocking at the door must be so unceasing as to completely ignore the desires of the world which will be left behind. For over twelve years the Master himself had knocked at the door till his pure all-engrossed love as a child dragged down or out Her love as a Mother to reveal Herself to him. No wonder his exalted mind helped him in its purity to look upon every girl or woman—young or old—as a manifestation of Shakti. His own wife—a blessed soul-mate meet for his soul—was to him a mother, though their bodies lay on the same bed. It was a marriage of souls indeed to show all the householders

an ideal which they can try to reach through Bhakti in this world. Such were the tests he applied rigorously to himself to convince a doubting people. A mother busy working in the kitchen with her ears open and her heart always dwelling on the forgetful child playing outside with its toys, a child in hunger throwing its toys away and crying for the mother, a mother dropping the half-boiled rice pot and rushing out in answer to the call of the child and snatching it up to her bosom—this, said the Master, faintly shadows forth the love between the human soul and the Mother Divine. In passing through the varied experiences of earthly life do we not see the same person presenting different aspects of love to his or her servant, to his or her master or mistress, to his or her father or mother, to his or her children or friends, to her husband or his wife and the other persons giving appropriate though varied response to the one personality? This life-aspect is a shadow of the one unchanging Reality appearing as many changing realities at His pleasure. The Father's love to the beautiful daughter is different from his love to his handsome wife or sister or mother. The mother's love to her son is quite distinct from her love to her handsome husband, brother or father. We know that at first carnality or lust enters most the relationship of conjugal life. As time goes on the physical aspect recedes while the higher form of friendliness and sympathy takes possession of the two personalities concerned and brings them into closer union. Through gradual self-control, the mind gets more and more purified till the common acid marriage of the gross bodies in youth nearly ripens into the sweet spiritual marriage of the souls.

The master's message to every man is—"Look upon every other woman as your mother actual and if she be a girl as a mother in the making." And to every woman "Look on every other man as your father actual or a father in the making if he be young. Treat them all as brothers or sisters or sons or fathers or mothers. Learn by daily conduct and practice (Sadhana) to develop this mentality—which is always the only key to all outward physical acts—and by the grace of God the Mother you will reach the bosom of Divine Love Shakti which has been manifested in so many forms. If you are married people, after begetting a few children—thereby repaying your debt to the fathers—Pitirirnam—your habit of self-control will become so strong as to teach even you the husband or you the wife ever afterwards to look upon the other as your mother or father respectively. The sexual attraction of the early days of married life will be replaced by sexless affection as time passes on and the habit of self-control is strengthened. The sacred privilege given by God to self-conscious man and woman to utilise their Shakti to reproduce their

kind and keep His world going for His great purposes should be recognized—as it was recognized in ancient times—as a great opportunity to spend your sexual energy in the minimum and use the rest to vivify, elevate and fit you both for social service, which is also service to the spiritual God.” Is there not a deep meaning in our daily habit of addressing every girl or woman other than the wife as “amma” or “mother” and every boy or man other than the husband as “appa” or “father”? Let this custom serve us as a constant reminder of the spiritual truth of the One All-Mother manifesting as the many apparently different fathers and mothers and help us to realise the ideal through the daily living of purer and purer lives.

When we remember that the sexual instinct is all powerful, cannot we realize how we can let it drag us down by our surrender or force it to lead us up by our mastery? The will to think purely, the will to train the mind to obey us, the will to master the power of lust is the weapon that makes man the maker of his fate and the master of his destiny. Lust and greed force men downward away from God. They should be deflected upwards into pure love and selfless service to help man upwards to God. If man degrades the woman by his lust she will destroy him. If woman degrades man by her lust he will destroy her. Both will be destroyed by lust and both will be saved when it is transformed into pure love or prema. The Divine Mother of love blesses and reveals Herself to the pure-loving. The same Shakti as the Destroying Angel in Her dreadful aspect will in Her great anger punish those who have insulted and outraged Her in Her manifested human personalities. All the existing social diseases—the fruits of our past sins—must be examined by us in the light of this truth thus declared by a man of truth. Man and woman should take the terrible warning which though oft-repeated has been passed by unheeded despite the resulting horrors that mock them all round, lest worse suffering like an avenging angel should sear the truth into their brains and hearts with Her pen of fire. The sacred duty of man to improve the woman in body, heart, mind and spirit is thus brought under the search light of the Master's warning. Woe unto man, if he treats woman only as his slave and vessel of carnal pleasure as heretofore and neglects his duty to help the mother of man in her emancipation from her present status of ornamental toyhood.

The advanced souls pull their minds entirely out of lust and greed. They are above all desires for themselves. Their perfect purity places them face to face with the source of All-Love. They are the Immortals, the Buddhas, the Christs, the Chaitanyas, the Ramakrishnas of the world—the world citizens whether born in a manger or a stable, a cottage or a palace. Starting like every one of

us far back in the womb of Time they have by heroic striving, incessant endeavour, great humility, all-embracing love, worked through the ages, through the paths of Jnana and Bhakti to know and afterwards reveal to us the Divine. All such beings speak of what they know. It is foolish impudence for us to say that they are impractical men, that we who know little of our real self and less of our neighbour's know more than they of this world's Training Institute whose good and evil experience is the only fitting preparation for each of us for the journey beyond it and that those who have seen God the Maker of the universe know less than we of the practical man and his boasted and boastful practical world. Let us in all reverence accept and act on the Master's reaffirmation of an ancient truth that the lust of man or woman and love of greed and their brood of evil should be gradually purified by continuous daily self-effort respectively into love of all women as mother's and all men as father's and love of all men's good till at last in the fullness of time by the grace of the Divine we shall each realise the Father-Mother in all and all in the Father-Mother.

IS WANT A CURSE?

By Prof. Suresh Chandra Sen Gupta, M.A.

A man's knowledge and progress are determined by his wants and requirements. He cares to know and advance in the world in which he lives, influenced by his peculiar needs and sense of want. The struggle to keep us going stimulates in us the desire to scan and study our resources. If man were ushered into life a full-grown adult with all his requirements supplied, he would for ever remain a dull fool with no anxiety to learn or know anything—his mind then would be a *tabula rasa* and his existence little better than the merely sentient or animal existences of the plant or brute world.

The calf begins to skip about in excess of joy the moment it is born and finds no difficulty in adapting itself to its environments—it loses no time in getting out of its mother's udders its due share of milk and soon finds the rich repast of the green meadow under its feet, spread out by a kindly Providence. The Darwinian theory of the struggle for existence applies, of course, to all forms of animal life—but I venture to think that the animals are little bothered, in comparison with their “cousins” of a higher rank, by a sense of want. They find Nature a genial mother with her gifts scattered in profusion for their use and their “advantage” over man consists in their well-developed instincts, which help them on to the mysteries of existence with little

or no effort. Poets have sung about this happier state of the animal kingdom and have wished in the agony of their souls to exchange their lots with those of birds and beasts! The latter are not haunted by any sense of want or privation. Poverty, disease or disappointment, ingratitude or cruelty, avarice or greed do not make them miserable. They are, in other words, happy. They are born rich and die rich. And so we find the dog of to-day to have made but little advance upon the dog of Ulysses and the modern monkey little better than the chattering animal of Darwin's imagination, unhappily raised by him to the status of our progenitor. Affluence or wealth thus is a curse from the standpoint of progress.

Man's superiority over the brute creation lies in his wants—his perennial struggle with the adverse circumstances of life. He is born poor, naked of ready-made gifts or resources. Nature to him is a sort of step-mother, who will not give him anything, without making him toil or strive for it. Man wages an eternal warfare with the facts of life which do not readily shape themselves to his wishes. He must have an ardent will and a fund of never-failing energy to adapt himself to his environs. The man who wants to order things and circumstances to his passing whim or caprice ends by making a fool of himself like the foolish Danish king in English history who wanted the waves to obey him. The waves of life will obey the man who knows how to pilot the ship of his life with skill and a calm and resolute will.

The helpless child in its swaddling clothes expresses its wants and gives indications of its will by its cries. The intelligent mother knowing their true significance seeks to remove these wants in the right way. The child's life is a life of no small struggle and it is a judicious adjustment of that life to the exigencies of particular existences or individuals which constitutes the main problem of the mother's career and that mother will have signally failed in her serious task who does not know how to rightly interpret and guide the wants of her child as indicated by its cry or smile or the movements of its limbs. The foolish mother who out of her ignorance or abundance of her affection or indifference ignores the expressions of her child's wants makes an awful wreck of a whole life—for the child then grows with a dwarfed or mutilated will and fails to grasp the problem of life and cannot adjust himself to his surroundings and remains a fool for ever. So it is the right direction given to the wants of our child life that will determine how these wants will ultimately shape themselves.

The sense of want must be created by a wise mother and teacher. A good mother will never make it easy for her child to get its wishes

fulfilled for the mere asking. She will on the contrary, teantalise, as Nature does, lure her child through successive stages of knowledge—its failures and stumblings—till the toy be given. The child must be made to crawl to its plaything at times and its mishandling of the same must be made the occasion for punishment.

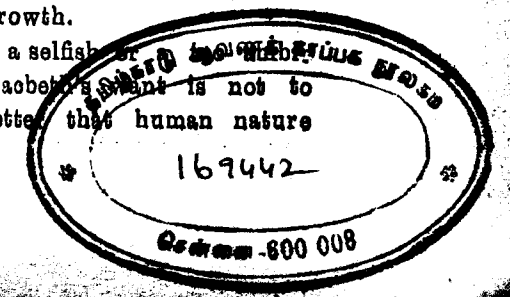
Gifts are to be earned and acquired by our fitness and not simply won over as a favour from an over-indulgent mother. Our adulthood has to develop through this sense of want, if we want to be men.

Now wants, as indicated above, take shapes and forms according to the training received in childhood. If our wants remain in the physical plane only, our knowledge of things in the universe will confine itself to a search for the qualities and properties of matter as, when harnessed to our purposes, will remove our wants. The moment we ascend higher in our sense of wants we feel that a removal of our physical needs only will not bring us satisfaction. The scholar who feels miserable, unable to find a solution for an intellectual puzzle will not derive happiness from any amount of food and raiment one may heap upon him. He has his wants of a different kind, a higher type, and he must be satisfied in a different way. He will seek and strive, and, when the true knowledge comes to shine upon him as the result of his toil, he feels his wants removed. The poet's imagination feels a want and he creates his Miranda or Sakuntala. His wants will not be helped by even the fabled wealth of Persia or India of old. Shakespeare might have longed for a better living and perhaps cared for the earnings of a crowded house but his fulfilment as a poet was in the creation of his Hamlet and not in the drafting of his will earmarking his fortune for his family. His Hamlet removed his sense of want and this came upon him as his crown. The patriot fighting for the freedom of his land will make little of the wants which engage the attention and knowledge of hundreds of toiling souls. He sees a realm and a condition of things which others may not—his knowledge is of a different sort and this supports him in his struggle. The prince who threw away a kingdom to see the misery of man and went out in search of a redress for human suffering had also his wants. His wants opened up to his vision a world which had its fascination for him only and when after years of patient endurance, true knowledge dawned upon him, he felt the relief.

Thus it will be clear that our sense of want will determine the kind of knowledge we shall come by and the progress we shall attain. If there were no want, there would be no growth.

There are, of course, some wants which a selfish or vicious nature creates only to court ruin. Macbeth's want is not to be regarded as a normal kind and it is better that human nature

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should shun such sort of wants. Men fond of an abnormal desire of some kind or another, not calculated to be beneficial either to themselves or their species are to be regarded as aberrations of nature and should by no means be taken as models. It is difficult in some cases to draw a line of demarcation between legitimate or moral and illegitimate or immoral desires. But the difficulty is more exaggerated than real. The poor man's greed of the wealth of his neighbour trying to find vent in theft or robbery is not an instance of natural want. It is an artificially created desire. Lust's eye on beauty is an immoral and artificial want and Nature never meant to encourage such wants. When man, blind to normal desires and wants rushes in for a satisfaction of unnatural cravings, punishments—apart from social or state sanctions—swiftly follow and show that Nature is truly moral and her mandates have been misheard. When the miser pines for more and more gold or when the insatiable earth hunger of the proud conqueror craves for more and more territory, Nature blushes and feels outraged and the day of retribution slowly but surely gathers in its storm.

But when all normal wants are developed on right lines—this is more or less a matter of education which is now engaging the serious thoughts of Bertrand Russel and others—man's knowledge expands and his progress becomes assured. To kill or root out wants or desires is suicidal for our growth. The gospel of the Gita is not, as is held in some quarters, a gospel of inaction or inertia but it is an intense call to duty to be regulated by our respective *Dharmas*. To get rid of all wants is really to stagnate and to die and to sink into the sentient or animal life. *

We complain of divine injustice when we suffer. But if we knew that in most cases our sufferings, when real, (for there are many imaginary sufferings begotten of our caprice or artificial desires) were only so many calls to fulfil our natures, our horizon of knowledge would then expand and flush crimson with true glory. Pining and whining will not help us in the least—such an attitude of helplessness only distances the truth from us and keeps us down in the evolutionary race. May be, we are sometimes doomed to suffer in spite of our

* [It is not to be understood that 'wants' here denote only the desire for the good things of life. For there are spiritual wants too in the shape of the desire for the realisation of Truth without which no progress is possible in spiritual life. As the highest aim of Indian society is to bring the individual to the doors of spiritual illumination, our Shastras have always encouraged the latter sort of wants and discouraged the former, since they stand in the way of spiritual progress. According to the Hindu ideal the animal wants are to be reduced to the minimum without, of course, prejudice to physical efficiency, and the spiritual wants raised to the maximum, unlike the Westerner who always strives to raise 'the standard of life' to the highest possible extent. Ed. V.K.]

keen and sincere efforts to find the proper remedies but we must remember our efforts are not wasted—they leave their effects on the race.

God is all-merciful and if we could only know and read His purpose aright, we would see that human wants, when legitimate and proper, are only so many divine goads to know Him and realise Him.

The man without wants therefore, is not to be envied but to be pitied.

A VEDIC PRAYER

By Swami Atulananda

The Brihadaranyaka Upanishad is one of the eleven Upanishads which are known as the ancient, genuine Upanishads. These are the classical, fundamental Upanishads on which the Vedanta philosophy is based. And these Upanishads were chosen by the great teacher Sankara for his interpretation of the Vedanta Sutras, and on each of these he has written a commentary.

Among the Upanishads some were reserved to be taught only in the forest, to students who were willing to devote their lives to the study and realisation of the highest truth, and who for this end had given up their homes and worldly connections to live in a quiet place under the guidance of a Guru, or spiritual teacher. There, in the Ashrama with their Guru, they could study and meditate without interruption. The great spiritual treasures contained in these Upanishads remained thus a secret to the ordinary man. The teachings were kept pure and holy and sacred. The truth was open to all, provided the student was willing to live a simple, holy life away from worldly distractions. For only under such conditions could the teaching bring the highest result. It was considered unwise to place these teachings before the general public, where soon they would be misinterpreted and thereby lose their high and sacred purpose.

The Brihadaranyaka Upanishad is one of these forest Upanishads. And as the name indicates, it was considered the great forest Upanishad holding the highest rank among all the Upanishads.

The author of this Upanishad is not known. But we meet with the teachings of an ancient Rishi Yagnavalkya, a wise and holy man who even while living the householder's life came face to face with the highest truth. A great part of the Upanishad is his teaching, given out on different occasions, under quite different circumstances. Through the stories related in this Upanishad we learn something

about the life of this ancient Rishi, how he was married and had two wives, how he visited the court of King Janaka, and how towards the end of his life he left the world and became a recluse.

The Upanishad opens with a Shanti Patha, or peace chant, as all the main Upanishads do. These peace chants were uttered in chorus by Guru and disciples to create the right atmosphere. The peace chant is: "Brahman is all that is invisible and all that is visible. (Spirit and Universe). The visible projects from the invisible and again is absorbed by the invisible. Still, Brahman remains for ever unchanged. Om ! Peace ! Peace ! Peace !"

There is at the beginning of the Upanishad a beautiful prayer that is uttered by thousands of Hindus every day. It is a short prayer, but at the fulfilment of this prayer the highest aim of human life has been achieved. The prayer is :

"We pray to Thee, adorable and self-effulgent One,
From the unreal lead us to the Real,
From darkness lead us into Light,
From death lead us into Immortality."

This prayer, in ancient times, was recited at the beginning of the great Vedic sacrifices. "From darkness lead us into Light,"—through the darkness of ignorance we are attached to all that is worldly. We want health, wealth and prosperity, we want the so-called good things of this world. The light of wisdom is hidden from us. We are satisfied with the things of the senses because we do not know the bliss of That which lies beyond, of that Light which dispels all ignorance, and with it, all attachment to worldly concerns. We do not know that all happiness this world has to offer is but a faint reflection of the wondrous bliss that reposes in the Light which is God Himself. He is the true Light, the Light that shines in the darkness, the Light that can be perceived only by the spiritual eye. When that eye is opened we see the fullness of things. Then we see no more through a glass darkly, but we come face to face with the glory of the Divine. That Light is self-effulgent. The sun cannot illumine It, for the light of the sun is like darkness compared with that source of all light, which is God. "When with that Light the mind is illumined then does it see no darkness. Thus this Bliss arises in the body."

When we become conscious of that spiritual Light then we live in freedom. Then we will know that we are the children of that Light, spirit born of spirit, children of eternal bliss. When we have reached that state there is nothing more to be desired, we have reached fullness, perfection, complete happiness. Hence the prayer to be led into that Light. Lead us away from darkness, take us, O Lord, into

the Light that is Thy very being. There the sun does not shine, nor the moon, nor the stars, nor these lightnings. He shining, everything shines by His glory. By His Light all this shines."

"From the unreal lead us into the Real,"—the world is unreal. God alone is real. Everything in this world changes and comes to an end. There is no stability in the universe, nothing to hold on to. We think that we have a firm grasp on the world but before we know it, it slips away. The unreal, the changeable vanishes sooner or later. We cannot depend upon anything in this world.

Stability is only in the Real. The Real is eternal, unchangeable. The Real is God. When we enter into Him then we enter into reality, then we ourselves become real. At present we are always changing, happy to-day, miserable to-morrow. But when we are united with Reality, then we partake of His nature, of His bliss. Lead us away from the unreal world, O Lord, that we may blend with Reality, that we may become real even as Thou art real. "Subtler than the subtle, greater than the great, in the heart of each living thing the Atman reposes. One free from desires, with his mind and senses composed sees the glory of the Atman and becomes absolved from grief."

And now the last line of the prayer: "From death lead us into Immortality,"—we think that we are living, but in fact we are dying constantly. Every change is the death of a previous condition. To-morrow we shall not be what we are to-day. The body has changed. And even our ego of to-day is changed to-morrow. Every moment we are dying. The "I" of an hour ago is dead and gone, it is changed, and the present "I" has taken its place. This is the cause of our unhappiness. We don't remain the same even for a moment.

But when we escape from this constant dying, when we become immortal, then we will taste true happiness. Then all fear will vanish and we are at rest. That is the state of bliss. Bliss is only in immortality, when we are beyond all bondage, beyond all limitations.

We dread death. That dread will vanish the moment we realise that we are immortal. Then there will be no more living and dying and being born again. Until that realisation comes we will not know peace. The future will remain dark. But when we become immortal we have nothing more to fear for then we are beyond change. That fearlessness is bliss.

Even in this life we can become immortal. Not the body, but the spirit. That is, we can realize that our true nature is beyond change and death, that we are and always have been the immortal spirit. Eternity opens up before us. We enter upon the great Eternity beyond time, space and causation. When this realisation

comes we are said to be living in God, because then we know that we are of His nature. This realisation is the goal of life. It brings the greatest bliss.

It is only when the heart has become pure that we can utter this prayer in perfect sincerity, when we are free from worldly attachments, when we are ready to renounce all for the love of God, who is the highest, the reality and immortal. So long as we want to enjoy the world we cannot recite this prayer in the fullness of our hearts. The world is darkness, unreal, subject to death. God alone is Life eternal.

We cannot live in the spirit and still cling to the vanities of this earthly life. We have to choose between the darkness and light. And the right choice comes with the dawning of wisdom. Ignorance draws us away from God. Wisdom draws us towards Him. Those who have seen the light lose the love for darkness. Those who have tasted the bliss that is God can lust no more after sense pleasures. Those who have experienced immortality can no longer be satisfied with what is mortal. They cannot pray for worldly happiness and prosperity. Nothing can satisfy them except God Himself. In God alone they find their satisfaction.

Reality, Light, Immortality is the true nature of every living being. It is the Life of all life, the Soul of all souls. It is the basis of all existence. We are not these bodies, not these ever-changing personalities; we are, in truth, one with the immortal spirit. When we are freed from ignorance, when we go beyond darkness, then we will shine in our own glory which is God, beyond the confines of nature, beyond birth and death. "The Self is not born, it does not die; it did not spring from anywhere, nothing sprang from it. Unborn, eternal, everlasting, ancient; it is not slain when the body is slain. He is the Eternal among the ephemeral, the Consciousness of all conscious beings. He, though One, fulfils the desires of many. He hears our prayers, He answers our supplications."

SELECTIONS FROM THE ADHYATMA RAMAYANA

BALAKANDA : CHAPTER V

AHALYA'S PRAYER—(Continued)

जगतामादिभूतस्त्वं जगत्त्वं जगदाश्रयः ॥

सर्वभूतेष्वसंयुक्त एकोभाति भवान्परः ॥ ५२ ॥

52. Thou art the primordial cause of the universe, Thou art the universe itself as also its support : (yet) Thou art unaffected by the elements. (Hence) Thou shinest as the Absolute and Supreme Being.

ओंकारवाच्यस्त्वं राम वाचामविषयः पुमान् ।

वाच्यवाचकभेदेन भवानेव जगन्मयः ॥ ५३ ॥

53. Thou art designated by the word "Om", yet Thou art the Being that art beyond words. In virtue of the differentiation between word and its object Thou art the universe itself.

कार्यकारणकर्तृत्वफलसाधनभेदतः ॥

एकोविभासि राम त्वं मायया बहुरूपया ॥ ५४ ॥

54. Though Thou art One without a second, Oh Sri Rama !, in virtue of Thine Maya, Thou appearest variously as effects, cause, agent, ends and means.

[Note : 1. He is *de facto* the effect, cause, etc., of all activities visible in the relative world.]

त्वन्माया मोहितधियस्त्वां न जानन्ति तत्त्वतः ॥

मातुषं त्वामभिमन्यते मायीनं परमेश्वरं ॥ ५५ ॥

55. People with (their) intellect deluded by Thine Maya recognize not Thee in reality : on the other hand they regard Thee—the Supreme Being, the Lord of Maya—as an ordinary human being.

आकाशवत्त्वं सर्वत्र बहिरंतर्गतोऽमलः ।

असंगोऽखलो नित्यः शुद्धोऽबुद्धः सद्व्ययः ॥ ५६ ॥

56. Like Ether (Akasa) Thou pervadest all both inside and outside—Thou the Pure, the Unattached, the Unmoving—Thou art the Eternal, the Immaculate, the Supreme Knowledge, the Existence-absolute and the Immutable.

योषिन्मूढाऽहमज्ञाते तत्त्वं जाने कथंविभो ॥

तस्मात्ते शतशोराम नमस्कुर्यामनन्यधीः ॥ ५७ ॥

57. I am a woman deluded and ignorant, Oh Lord. How can I comprehend Thy real nature? Therefore do I, Oh Rama, with an undivided mind bow down before Thee an infinite number of times.

देवमे यत्कुत्रापि स्थिताया अपि सर्वदा ॥

त्वत्पादकमलेसक्ता भक्तिरेव सदाऽस्तु मे ॥ ५८ ॥

58. Oh Lord! wheresoever I may be, bless that I may have unceasing devotion unto Thy lotus-feet.

नमस्ते पुरुषाय च नमस्ते भक्तवत्सल ॥

नमस्तेऽस्तु हृषीकेश नारायण नमोऽस्तु ते ॥ ५९ ॥

59. Salutations unto Thee! Oh Thou the Lord of all creatures, the Lover of Thy devotees. Oh Hreishakesha! Salutations again, unto Thee, Oh Narayana.

भवभयहरमेकं भातुकोटिप्रकाशं

करवृत्तशरचापं कालमेघावभासं ॥

कनकरुचिरवस्त्रं रत्नवत्कुण्डलाढ्यं

कमलविशदनेत्रं सातुजं राममीडे ॥ ६० ॥

60. I sing Thy glory, Oh Sri Rama of beautiful lotus eyes, who art accompanied by thy brother, who art the destroyer of the fear of Samsara (*i. e.*, bondage), who art one without a second, who art self-effulgent like the splendour of a million suns, who carriest a bow and arrow in Thy hands and shinest like a blue cloud, and who art clad in a beautiful cloth of golden hue and adorned with ear-rings imbedded with gems.

NOTES AND COMMENTS

THE HINDU VIEW OF CHRIST

The Christmas has long passed away with the usual jubilation and religious fervour attendant on its celebration. Although the anniversary of the nativity of Jesus does not find a place in the orthodox Hindu calendar, the occasion is nonetheless important to the minds of most Hindus; for Jesus, the Son of God, who came down to this world of sorrows to wash away the sins of mankind with his own blood and to establish the Kingdom of God in the minds of men profoundly strikes the tender chords of our heart and impresses our minds with the purity, beauty and strength that were so conspicuously revealed through his personality. Notwithstanding the attempts of the various Christian Churches to make him and his religion sectarian, his personality which is in itself so universal has overflowed the limits of petty creeds and sects and has enlisted our adoration although we do not call ourselves his followers in the sense in which the modern Christian missionary wants us to do. What attracts us irresistibly to his person is the intense spirit of renunciation that was exemplified in his life. He was par excellence a Sannyasin who had given up all the pleasures of the world for the love of his Lord. He had no house, no wealth or relations to call his own. His life was one of perpetual communion with God and service to humanity. In the brief period of his ministry he gave out the gems of spiritual truth that he had gathered, to all who desired them. And in the end he courted martyrdom in the interest of what he considered to be truth and in atonement for the sins of mankind. This is Christ as he was, untrammelled by the prejudiced interpretations of theologians and we Hindus find in him another inspired messenger of God deserving the reverence and worship of our hearts.

But when Christian missionaries ask us to accept Christ they want us to do something more. They want us to believe in Christ not as he was, but as he is interpreted by their Church. They assume, not however on the authority of Christ himself, that he was the only Son of God and the acceptance of him as one's Lord and Saviour is the only means of salvation to man. To them, to profess Christianity seems to be of greater importance than obedience to Christ's doctrines or imitation of his life. We Hindus entirely disagree with this view. The absurdity of the doctrine will be clear from the fact that even if its truth is granted, there still remain a large section of mankind who have no prospect of salvation for no fault of theirs. For the countless generations that lived before the birth of Christ and the large section of mankind that had no opportunity to know him and his doctrines even after his birth must also be branded, if this theory is carried to its logical conclusion, as unfit for salvation, although the mistake was unavoidable on their part. Nor do we find any clear assertion of this theory in the recorded sayings of Christ. In fact his teachings even go against such sectarian views. The only tenable standpoint is to take up the Hindu view that God manifests Himself in this world in the form of man as many times as there is need for it, and that Jesus Christ is one of such manifestations of the Almighty to preach unto mankind the way of redemption from the fetters of the world. If along with this his gospel and personality are taken away from their present sectarian background, woven around him by the

theologians of Europe, and placed in the settings of Indian philosophy the Hinduisation of Christ will be completed and he will be adored by the Hindus as they do other incarnations of God. This is the only way of Indianising Christianity.

REVIEWS AND NOTICES

Sri Ramakrishna and His Disciples : by Sister Devamata. Published by the Ananda-Ashrama, La Crescenta, California

This volume, "Sri Ramakrishna and his Disciples" is the work of one who spent several years in India, living in actual daily contact with many disciples and devotees of the saint. Moreover, Sister Devamata speaks with sympathetic understanding and a deep insight into the Indian soul, which makes the book exceptionally impressive and instructive.

Sri Ramakrishna was one of the greatest spiritual teachers of India, a Vedic seer, who taught the same as Plato and Socrates. As one reads of his teachings, life assumes a new meaning and the "hope eternal" springs refreshed. Says the author: "In Sri Ramakrishna's teachings there are no stereotyped doctrines, no creed to repeat, no catechism to learn. Upon one thing only does he lay uncompromising stress—*being* what one believes. It matters less, he claims, *what* a man worships, than in *what spirit* he worships. Growth rests less on the form of the Ideal, than on the degree of fidelity."

In another place we read, "What marks a civilized man? To be highly educated, to be rich, to be well-dressed. But the lesson Sri Ramakrishna came to teach, was that these are secondary; that a civilization based on sense pleasure, material possessions, and acquisition must be always false and hollow; that the real benefactor of mankind is he who leads a holy life, in conformity with the highest standards, and who possesses not worldly wealth, but wisdom."

A glossary of Indian terms is appended and also a list of the boyhood and religious names of the disciples. On the whole, this volume holds the interest throughout, is instructive and uplifting, without a dull page.

Outlines of Vedanta : by M. Srinivasa Rau, M.A. (Madras), M. D. C., M. B. Sc. (Edinburgh), D. P. H. (Cambridge). Printed at the Bangalore Press, Mysore Road, Bangalore City. Price Re. 1-8-0.

This book contains the Dakshinamurthy stotra of Sri Sankaracharya in Devanagari characters along with an English translation and commentary thereof. In commenting on the stotra which is a masterly epitome of the fundamental principles of Advaita Vedanta, the author has adopted it as the basis for the exposition of that philosophy. He has elucidated with great success the highly metaphysical doctrines of Advaita, and a person with an enquiring turn of mind will find it a great help in the study of that philosophy. The value of the book is enhanced by the inclusion of the views of different schools of European philosophy. The practical aspect of Vedantic doctrines too has not been overlooked by the author.

Brahmanandiyam : edited by Swami Agamananda, Sree RamaKrishna Niranjanashramam ; Ottapalam.

This volume is a Malayalam translation of the discourses of Swami Brahmananda, originally recorded and published in Bengali and English. The Swami who was one of the most beloved disciples of Bhagavan Sri Ramakrishna occupies a very high rank among the saints of Modern India. He was the President of the Ramakrishna Mission from its very inception and was held in the highest reverence and esteem by all the devotees and followers of Sri Ramakrishna. The discourses of the Swami published in this book were originally given by him as exhortations to those sincere aspirants after truth that went to him for guidance and inspiration, and as such they deal not so much with the subtleties of metaphysics that generally go to feed the intellect alone as with matters of practical spiritual life. No one can turn over the pages of this book without coming across inspiring passages that reveal the glory of spiritual life, and act as a beacon-light to the seekers after truth. Many pieces of information, supremely interesting to spiritual aspirants, concerning the practice of meditation, the pitfalls of spiritual life and the means of avoiding them are to be found in this book. Its value is enhanced by the inclusion of a biographical sketch of the Swami containing all incidents that are authentically known about his life. We feel sure that this noble attempt of the publishers will be of great service to the Malayalam-reading public.

Talks with Eeyaa. By A. H. Jaisinghani ; published by Ganesh and Co., Madras. 47 pages.

These are the musings of the innermost heart of a sincere soul, put in the shape of conversations with an imaginary being called Eeyaa who seems to be none other than the divine spirit in man. Many illuminating remarks on such abstract topics as truth, happiness, desire, service, etc., are to be found in this small volume. The thoughts expressed herein throb with the sublime spirit of humanity and an abiding faith in the underlying divinity of human nature.

Practice of Yoga Vol. 1 : by Swami Sivananda ; Ganesh and Co., Madras ; 247 pages. Price Rs. 2.

This book, as the title indicates, is a very valuable compendium of the various forms of Sadhana inculcated by the scriptures of Hinduism. All the important paths, Jnana, Bhakti and Yoga are dealt with and innumerable practices relating to these and the results to be attained by following them are minutely described in simple and lucid English. A reader on finishing the book will feel impressed that religion is a very practical affair. But we must however add that the practices of Hathayoga and Rajayoga mentioned in the book are unsuited to the majority of men in this age while they have always an irresistible charm for them by their apparent concreteness and promise of speedy rewards. The author should have given a strong note of warning regarding the dangers attendant on these practices lest the impatient but unqualified aspirants should recklessly launch on them from a perusal of the book and thus risk their health and everything in such vain efforts. In addition we should also say that a superficial reader of the book may go away with the impression that spiritual realisation is an easy thing to be accomplished in a year or two, as the author has indicated so in many places without at the same time sufficiently emphasising the fact that such speedy results are possible only in the case of aspirants of intense spiritual ardour.

But in the case of majority of men it will take many years, or perhaps a whole life-time to attain perfection in any one of these Sadhanas.

Mother America : by Swami Omkar ; Ganesh and Co., Madras.

In this small book Swami Omkar tries to defend India against the slanders recently levelled against her in the notorious book of Miss Mayo. The defence does not take the line of a tit for tat, as it is the case with some of the books written by Indians in reply to Miss Mayo's allegations. The author tries to outline in brief the beauty and sublimity of Indian life at its best, and also the mistake in the outlook with which Miss Mayo views her theme. He pleads for more sympathy and help for India at the hands of foreigners than for malicious criticism and vilification of her culture by them. The book if read widely will be helpful in creating a better state of affairs in international understanding.

NEWS AND REPORTS

THE SILVER JUBILEE CELEBRATION OF THE R. K. M. STUDENTS' HOME, MADRAS

The Silver Jubilee of the Ramakrishna Mission Students' Home, Mylapore, Madras was celebrated with great solemnity on Sunday the 16th of February, 1930 under the presidency of His Excellency the Governor of Madras. On the previous day took place the opening of the Home Exhibition by Mr. G. Nagarathnam Iyer, the Principal of the Engineering College, Madras. The Exhibition consisted of the articles produced by the various sections of the Home as the industrial section, science section, geography section, vegetable garden, etc. The variety of products and the taste and ingenuity displayed in their make bear eloquent testimony to the splendid training given to the boys for developing skill in the use of their hands and eyes. The celebration proper began with Pooja and prayer in the morning in the spacious prayer hall of the Home. At about 10 A. M. rice and pice were distributed to over one thousand poor Narayanas. In the evening was held a public meeting under the presidency of His Excellency in a specially constructed pandal decorated with buntings, arches, flags, ever-greens and mottoes of great philosophical significance. The elite of the City were present on the occasion. Among others the names of the following ladies and gentlemen may be mentioned :—Dr. Besant, Sir C. P. Ramaswami Aiyar, Sir P. S. Sivaswami Aiyar, Sir A. P. Patro, Rev. Father Beatram, the Kumara Rajah of Venkatagiri, Dr. Gravely, the Rajah of Ramnad, Mr. and Mrs. Justice Venkatasubba Rao, Mr. and Mrs. Hayles, Messrs. C. V. Viswanatha Sastri, A. Ramaswami Mudaliar, M. A. Muthiah Chettiar, V. S. Ramaswami Sastri, K. Balasubramania Aiyar, G. Nagarathnam Aiyar, S. N. V. Rajachar, A. Krishna Rao Bhonsle, S. Satyamurthi, Alladi Krishnaswami Aiyar, M. Kesava Pai, Vavilla Venkatewarulu, O. R. Thiruvengkatachariar, T. S. Ramaswami Aiyar, (Dubash of Best and Co.), S. Muthiah Mudaliar (Minister), N. R. Balakrishna Mudaliar, Balaji Row, P. Chenchiah, V. C. Rangaswami, V. V. Srinivasa Aiyangar and S. Rangaswami Aiyangar. The proceedings began with prayer

and the reading of the Report of the Institution by Swami Yatiswarananda, President of the R. K. Mutt and Home. This was followed by the commemoration address by Sir P. S. Sivaswami Aiyar in the course of which he paid a high tribute to the organisers of the Home and the splendid achievement of the institution in the matter of giving an all-round training to its inmates. Next Sir C. P. Ramaswami Aiyar requested His Excellency to present a souvenir in silver embodying the monogram of the Ramakrishna Mission to the Secretariat Party in commemoration of their devoted, unselfish and philanthropic labours for the purpose of building the financial fabric of the Home. Kumara Raja of Venkatagiri and Mr. Alladi Krishnaswami Aiyar, the Advocate General of Madras, then requested His Excellency to lay the foundation stone for the new Jubilee workshop. In the midst of the sweet notes of Indian music His Excellency performed the pleasant function and addressed the assembled guests, appreciating the work done by the Home and asking all to contribute liberally towards its funds. In the course of his speech he said, "I have been privileged to go round the Home on a working day and I could see plainly that the education was thoroughly practical and in every way designed to fit the students for the struggle, which must necessarily lie before them. But, of course, funds are still necessary and notwithstanding the efforts that have been made to obtain sufficient funds more are still wanted. I can imagine nothing finer than to give in such a cause and I wish those who are well-endowed with this world's goods to contribute as generously as possible in response to the appeal that has been made, because I am confident that they could not have a worthier object than to assist those who are not able to afford it themselves to equip themselves for the struggle of life." After the usual vote of thanks by Mr. A. Ramaswami Mudaliar, the President of the Corporation of Madras, the Governor and his party left, the chair being occupied on His Excellency's departure by Sir A. P. Patro. An interesting programme of sports was then gone through and Sir A. P. Patro distributed the prizes among the winners in the sports as well as in the literary and oratorical competitions held some days before. With a vote of thanks to the chair, ladies and gentlemen, the meeting came to a close. At night there was Bhajana in the Home prayer hall. The function closed with a dinner and musical entertainment to the assembled guests.

BIRTHDAY CELEBRATIONS OF SWAMI VIVEKANANDA AT THE RAMAKRISHNA MISSION SOCIETY, RANGOON

The Sixty-eighth Birthday Anniversary of the Swami Vivekananda was celebrated in a befitting manner on Tuesday, the 21st January. The following Sunday, the 26th January, arrangements were made in the premises of the Society's Guest House, on a very large scale to give a sumptuous meal to the poor of Rangoon numbering over 2000. The feeding lasted from early morning till late in the afternoon. A well-attended public meeting was held at 6.30 P.M. in the Raja Reddiar's High School Hall with Mr. J. Davidson, Accountant-General, Burma in the chair. The proceedings opened with a song of Vivekananda on Brahman followed by a reading of extracts from Swami Vivekananda's speeches by Master B. B. Roy. Mr. P. O. Guha, B.Sc., read a paper on the life and teachings of Swami Vivekananda in Bengali. He was followed by Mr. K. R. Chari, B.A., Head Master, B. E. T. High School, who gave a short biographical sketch bringing out the salient features of the great personality. Mr. I. B. Mazumdar, M.A., Lecturer,

University College, Rangoon, described the extraordinary manner in which the noble soul was born into the religious life and the manner in which the Swami entered his Mahasamadhi. The practical application of Vedanta to the ordinary life and his profound exposition of the significance of image worship in the light of Vedanta were also stressed on by the speaker. The last speaker U. Maung Maung Ji, B.A., opined that in the true appreciation of Vivekananda's message lay the salvation of nations and the solution of international problems. His message was simple in spite of the profundity of his philosophy and was applicable to the world as well as to the individual. The President in summing up paid an eloquent tribute to the amazing personality who lived far above the narrow racial and sectional bigotry and as such had an appeal for the humanity at large. Truly he was an ambassador of the religious East to the materialistic West. With a vote of thanks to the chair by Swami Shyamananda the meeting terminated late at night.

AT THE RAMAKRISHNA MISSION SEVASHRAM, BALIATI, DACCA

The Sixty-eighth Birthday Anniversary of the Swami Vivekananda was celebrated at the R. K. Mission Sevashrama, Baliati, Dacca on the 21st January, 1930 in a befitting manner. Prasadam was distributed and Bhajans were sung. The ceremony came to a close after Aratrikam.

The Annual general meeting of the members of the Sevashram was also held in the Sevashram premises on the same day at 5 P.M. Babu Nibaran Chandra Sarkar, B.A. L.T., was voted to the chair. The annual report of the year 1929 of the Sevashram was read and unanimously passed. Total receipts of the Mission department of the Sevashram for the year under review were Rs. 1803-10-6 and total expenditure came up to Rs. 1488-14-6 for educational, medical, charitable, library, relief works and establishment charges. Income of the Math department of the year was Rs. 1386-5-0 and the expenses for various kinds of Puja, Utshab and feeding of the poor were Rs. 1,312 8-6. Auditors for the year 1930 were duly elected; several speakers delivered lectures lucidly explaining the utility of the many-sided constructive work of the Sevashram.

AT THE MIRJAPORE H. E. SCHOOL, MYMENSING

The birthday anniversary of Swami Vivekananda was celebrated with due eclat at the Mirjapore H. E. School premises on the 25th January last. A largely attended public meeting was held under the presidency of Babu Fani Bhusan Sen, B.A., and Swami Sundarananda of the Ramkrishna Ashrama, Baliati (Dacca) impressively spoke for more than an hour explaining the main teachings of the great patriot saint of modern India. Babus Akhil Chandra Bhattacharjee and Mon-mothes Nath Sannyal and several other speakers narrated the various activities of the Swami in a very able manner. The whole thing was organised by Babu Akhil Chandra Raha Roy a devoted worker of the sub-division. After soul-stirring songs the proceedings came to a close.

AT THE SARADANANDA KUTIR, KHATRA, BANKURA

On the birthday of Swami Vivekananda about two hundred poor Narayanas were fed at the Kutir premises under the auspices of Swami Nirlepananda.

REPORT OF THE SHYAMALA TAL CHARITABLE DISPENSARY AND HOSPITAL

The 14th annual report of this dispensary shows that the number of cases treated there during the year 1928 was 1477. Situated, as the hospital is, in the midst of deep jungles stretching for miles and miles and only relieved by very sparsely populated villages here and there, the value of the work should not be gauged by the number of patients, but by the urgency of their demands and the extreme helplessness of their condition which cannot be emphasised too strongly. The simple village people having no dispensary within thirty miles, often go there from a distance of a full day's journey carrying the patients all the way on their shoulders or in doolies. To fulfil this urgent duty more efficiently the dispensary should be replenished with a better stock of medicines, instruments, appliances, etc. Above all a permanent building is required to house the dispensary and to accommodate a few in-patients. The lowest estimate for the same is Rs. 2,800 of which Rs. 200 are already in hand. Contributions may be sent to Swami Virajananda, the Vivekananda Ashrama, Shyamala Tal, Deori P. O., via Champawat, Dt. Almora.

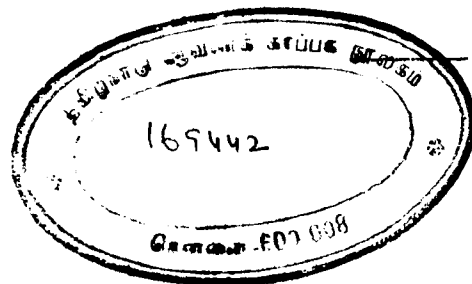
SRI RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS

The report of the Home for 1929, the twenty-fifth year of its career, gives a detailed account of its manifold activities and the methods of training adopted there for an all-round development of its inmates. The strength of the Home at the end of the year was 142 as against 137 in the previous year. Of these 46 were Lower Secondary students, 52 High School students, 21 College students and 23 Industrial students. The results of the public and class examinations, as shown in the Report, were satisfactory. The boys were grouped according to age and class in which they studied, into nine separate wards, each ward being under the charge of a ward master who resided either in the Home or in the new quarters built for them very near the Home. All the sections were under the general guidance of the Warden who correlated their work. A major portion of the household work and management rested with the boys themselves and this helped in promoting the dignity of labour, in inspiring self-reliance and in instilling a spirit of service into them. To develop the religious instincts of the students, the younger boys were given lessons from the Ramayana and the Mahabharata and the elderly students were taken through a course in the Bhagavad Gita and a comparative study of religions, while such functions as Sandhya meditation, congregational prayer, periodical Bhajanas and music classes helped not a little in giving the boys a practical training in devotional exercises. The boys attended physical training classes thrice a week in mornings at which regular training was given in the Noehren's system of drill and indigenous exercises. They were also given facilities to play organised games as hockey, cricket, etc. Boys also worked every day for half an hour in the garden which resulted in developing in them an aesthetic sense and a taste for gardening as well as in material gain to the Home in the shape of vegetables to the value of Rs. 21 per month. Other recreations and social activities consisted in the running of "Our Home Magazine", in delivering magic lantern lectures on popular subjects to the poor people of the locality and in the celebration of the birthdays of Sri Ramakrishna, Swami Vivekananda and festivals like Home Day, Navaratri and others.

The Residential School attached to the Home coaches up boys for the School Final Examination. The medium of instruction adopted is Tamil in most subjects, and up to the IV form Tamil and Sanskrit are compulsory for all. The teaching work of the higher forms is confined to the forenoon sessions, the afternoon sessions being devoted either for individual work or manual training. The manual training section provides instruction in carpentry, weaving and cane work, and the total value of saleable articles produced in these different branches amounted to Rs. 300, Rs. 600 and Rs. 250 respectively.

The Industrial School providing instruction in Cabinet Making and Mechanical Foreman and Fitter's work is another unique feature of the Home. The courses of studies adopted here cover a period of five years of which the first four years are devoted to combined theoretical and practical workshop training in the school, the fifth year being given completely for workshop training. The minimum educational qualification for admission into this section is the completion of V form. No fees are charged for tuition. The strength of the school at the end of the year was 30.

As for the finances of the Home, the total receipts amounted to Rs. 47,308-4-4 and the expenditure to Rs. 49,070-4-4 resulting in a deficit of Rs. 1,762. The receipts by subscriptions amounted to Rs. 15,475-13-1 and the expenditure on the boarding of boys was Rs. 22,052-2-0 working out to an average of Rs. 13-2-0 per head per mensem. The running of the High School and Manual Training Classes cost the management Rs. 15,694-13-8 against which Teaching and Equipment grants of Rs. 9,714 were received from the Government. A sum of Rs. 11,323-4-8 was spent on the Industrial school, which included the cost of equipment also towards which a grant of Rs. 3,700, was received from the Department of Industries. The question of raising the Permanent Endowment Fund to the required amount is occupying the anxious concern of the authorities. The help of the generous public is earnestly solicited in this matter by the management.



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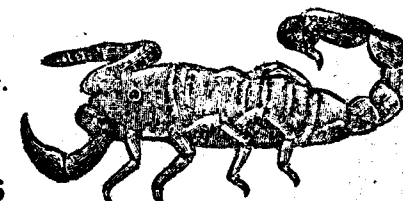
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