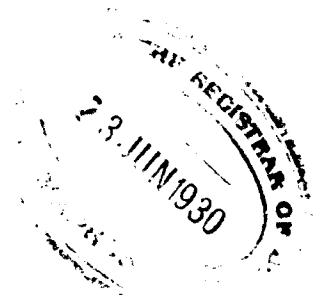


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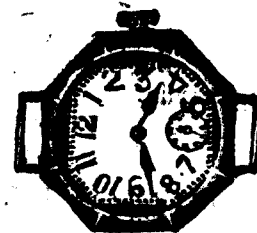
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Vol. XVII



No. 2

PRAYER

ॐ

नमाम ते देव पदारविन्दं
प्रपन्नतापोपरमातपतम् ॥
यन्मूलक्रेता यतयोज्जसोरु-
संसारदुःखं बहिरुत्क्षिपन्ति ॥

यन्मूढया श्रुतवत्या च भक्त्या
संमृज्यमाने हृदयेऽवधार्य ॥
ज्ञानेन वैराग्यबलेन धीरा
व्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥

O Lord, we salute Thy lotus feet which like an umbrella affords protection to those that seek it from the heat (of the miseries of the world) and by resorting to which as the ultimate place of refuge the self-controlled ones get rid of the manifold sufferings of phenomenal existence with ease.

We take shelter at the foot-stool of Thy lotus-feet by meditating on which in their minds purified by Bhakti, faith and hearing (of the scriptures) people become self-controlled Yogins through knowledge born of strong dispassion.

BHAGAVATAM

GOSPEL OF SRI RAMAKRISHNA *

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II

HERE are grades among spiritual men,—Pravartaka, Sadhaka, Siddha and Siddha's Siddha. He who is just engaged in the worship of God belongs to the Pravartaka class. Such a person puts on the caste mark, wears beads and attaches great importance to external forms. Sadhaka is one who has made some progress in the spiritual path, in whom the tendency to make a show of piety has gone down. He yearns for the realisation of God, calls unto Him fervently, repeats His name and prays to Him with a sincere heart. Who is a Siddha? It is he who has seen God, who has come to have the firm conviction that God exists and that He alone is doing everything. Who is Siddha's Siddha? It is he who has known Him intimately. He has not merely seen Him, but has also talked to Him, having entered into a close relationship with Him; be it as a father, or a child or a lover.

To believe that there is fire in the wood; and to light the fire, cook food, and feel the pleasure and satisfaction of appeasing hunger,—these are two different things.

There is no limit to spiritual experience. There are higher and still higher realisations.

THE GOD OF THE WORLDLY-MINDED.
GOD-REALISATION THROUGH
YEARNING. BE STEADY

Sri Ramakrishna (in an ecstatic mood): These are Brahmos. They believe in God without form. That is all right. (To the Brahmo devotees): Be steady in one,—be it in God with form or without form. Then only can one realise God, and not otherwise. If there is steadiness both he who believes in God with form and he who believes in God without form will realise Him. Eat the sweet bread either holding it straight or sidelong; it always tastes sweet. (All laugh.)

"But you must be steady; you must cry unto the Lord with a yearning heart.

"Do you know what the God of the worldly-minded is like? It is like this. Hearing the aunts swear by the name of God in their quarrel children also say to one another while they play—"I swear by God". To give another illustration: while taking a walk in the garden with a stick in hand and chewing betel leaves, the beau picks up a flower and says to his friend, "Oh, what a beautiful flower God has made!" But such a thought of God in the worldly-minded is only for a moment;

it is like the sprinkling of water on a piece of red hot iron.

"Be steady in one or the other conception of God. And dive deep. Unless you do so you can never get at the pearls lying in the ocean. You cannot reach them if you only float on the surface."

Saying this, *Sri Ramakrishna* is singing in his melodious voice—a song that used to charm the minds of Keshab and other devotees. Every one present feels as if he is sitting in heaven or in the abode of God Vishnu itself:

'Dive deep, dive deep, Oh my soul,
dive deep into the ocean of Beauty.
And search deeper and deeper to the
bottom; only thus canst thou find the
Pearl of Love.'

III

THE BRAHMO SAMAJ AND DWELLING
UPON THE GLORIES OF GOD

Sri Ramakrishna: Dive deep. Learn to love God. Be immersed in His love. You see, I have listened to your Brahmo Samaj prayer. Why do you dwell so much upon the glories of God? "Oh God, Thou hast created the sky, mighty oceans, the moon, the sun, the stars and everything." What is the use of saying all this?

"Everyone is struck with wonder to witness the garden of the rich man,—to see the beautiful plants, flowers, lake, drawing room with nice pictures and so on. But how many are there who care to meet the owner of the garden? Only one or two try to meet him. If God is

sought after with a yearning heart He can be seen and talked to, just as I am talking to you. Believe me when I say, He can be seen. But who is going to care for what I say, to believe in what I say?"

SCRIPTURE OR REVELATION?

Sri Ramakrishna: Can God be found in the scriptures? At the most the study of the scriptures convince you of the existence of God. But unless you dive deep you cannot see God. It is after you dive deep that He reveals Himself to you; and then only are all doubts removed. Read thousands of books, repeat thousands of verses; unless you try to dive deep into Him, you cannot get at Him. With your scholarship you may charm others but not Him.

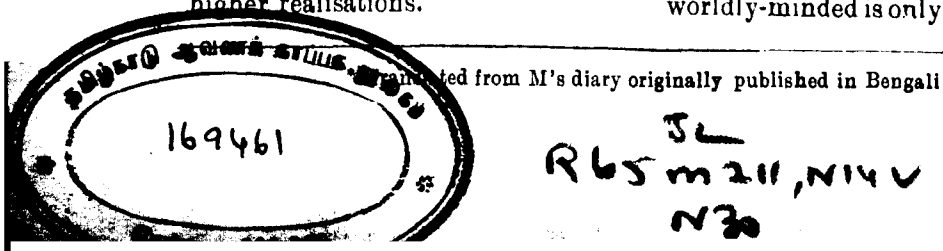
"Mere scriptures, books—of what avail are they? Without the grace of God nothing can be achieved. So with a yearning heart try to receive His grace. And when you have got it, He will reveal Himself to you, He will speak to you."

BRAHMO SAMAJ AND EQUALITY.

GOD'S PARTIALITY

Sub-judge: Sir, does God show His grace more on one than on another? If so, He would be guilty of partiality.

Sri Ramakrishna: What do you say? Are all things equal? Is the house the same as the earthen pan? Pandit Ishwar Chandra Vidyasagar also said the same thing as you say. He asked, "Has God endowed some with greater powers than others?" To this I replied, "As



the Omnipresent Being He is present in and through all things—in me as well as in the ant. But there are differences in powers. If all men are equal, then why have I come to see you, hearing of your name and fame? Have you got a pair of horns on your head? No, it is not that; you have compassion, scholarship and other good qualities more than other men. It is because of these that you have earned so great a name. Look here. There are people who can beat a hundred men single-handed; while there are others also who would flee for fear of a single individual!

"Unless there are degrees in the manifestation of powers, why did people honour Keshab so much?"

"As it is said in the Bhagavadgita: know it for certain that the person who is honoured and respected by many,— be it for his learning or musical talents or lecturing powers or for anything else—possesses some special powers of the Lord."

A Brahmo devotee (to the Sub-judge): Why don't you please accept what he says?

Sri Ramakrishna (to the Brahmo devotee): What sort of man are you? You advise him to accept my words simply without having belief in them! That is hypocrisy. You are like a piece of imitation glass I see!

The Brahmo devotee feels very much abashed.

SYNTHESIS OF SCIENCE AND RELIGION—1

"THE pose of the wiseacre who claims infallibility has too long been the West's. It has repelled those who would help. The spirit of the East, from which Christianity itself sprang, the spirit of the shrine must be synthesised with our 'progress.' The *Supermen* of all races must make common cause against the fools, weaklings and dunderheads of the world."—Wrote Arthur E. Christy sometime back in one of the leading journals of America. Much of the unseemly jealousy, hatred and rivalry among nations can be traced to this lack of sympathetic understanding and a studied ignorance, of one another's history of life, tradition and culture. Neither

the East nor the West did ever seriously attempt to know each other's mind and assimilate the best properties of each for mutual well-being. The West has in fact lost sight of the *spiritual* bent of the Eastern mind, and the East has likewise failed to take advantage of the *scientific* achievements of the Occidental geniuses. This ignorance of each other's cultural drift and wisdom has in no small measure been fruitful of antagonism and conflict between the two in the past. The journey to the mental antipodes being longer than the journey to the physical, the West has forced its way into the latter and has grabbed while grabbing was good and

completely ignored the *spiritual*. The two minds—the Eastern and the Western—though cognate to each other in form and kinship and sympathy, had their distinctive lines of growth and expansion. The ancient Hindus by the very nature of their position and environments developed an introspective mentality and started in search of the ultimate verity of life by analysing the internal world whereas the ancient Greeks proceeded through scientific analysis of the external phenomena in pursuit of the same, and it is indeed curious to note that the vibrations of both the minds ultimately tended to produce similar echoes from the goal beyond. But unfortunately both the East and the West till recent years failed to co-ordinate their mutual findings, and thereby kept unbridged the wide hiatus existing in the view-points of life and its destiny.

In India there has never been any such clash between the findings of Science and Philosophy as is witnessed in the history of the western people. The reason is not far to seek. The ultimate motive of investigation into the Truth and the mode of application of the achievements were attuned to the same spiritual end; and that is why a spirit of harmony marks the titanic labours of these two branches of knowledge from the beginning to the end in the East. But the case is just the opposite with regard to the labours of Science and Religion in the West. The scientific achievements of the West instead of being properly utili-

sed for the evolution of cosmic good of humanity have served mainly to pander to the diabolical instincts of men by releasing the lead from the witches' cauldron of human passions and have oftener than not ranged themselves as a mighty force to antagonise the aims and purposes of Religion. Time was when Science and Philosophy were so much at loggerheads with each other that even the brightest intellects of Europe on either side had to fall victims to popular ignorance, superstition and fanaticism whenever one school of thought got the better of the other. The clouds of conflict between Science and Philosophy loomed in the horizon never more terribly than in the latter part of the 19th century and the victory lay with Science in the earlier and with Philosophy in the latter part. But the physiognomy of affairs has now undergone a complete transformation. The best minds have ultimately found that "Philosophy and Science are not regarded as watertight compartments, but are permitted to influence each other as parts of one organic whole of knowledge"; and "The lines of demarcation between Realism and Idealism at the present day have become very indistinct." For Science has been taking its legitimate share in the problem of Philosophy and has arrived at the same end. Sir Oliver Lodge in his recent illuminating article on 'Science and God' in the *Sufi Quarterly* has summed up the whole process of research in the domain of Reality

in his own inimitable way: "The revelation of Science is that, that which occurs here, in the physical universe, occurs everywhere: that the laws are the same throughout. In other words, that the universe is really one, that there is no conflicting or opposition power, no other system of law and order, none except the one that we are gradually beginning to apprehend. So that, if there be a God who understands and is responsible for anything, He must be responsible for everything, that the God of this earth is the God of the whole heavens, and that there is none other; that His power and influence extend to the remotest confines of space, from eternity to eternity, and that in that majestic and one Reality, however little we may as yet apprehend in nature, we and every part of the material, aye, and of the mental and spiritual universe, too, live and move and have our being." Thus what with the unfoldment of knowledge and what with the indefatigable labours of the modern scientists of the East and the West, the boundaries of distinction have almost vanished; and a rapid rapprochement between the two schools of thought, as well as between the East and the West has been greatly facilitated through the labours of Science and Religion which are but the different modes of expressing the same ultimate Reality. The one outstanding feature in the gradual ebbing down of the spirit of intense antagonism between Science and Religion is the uncon-

scious orientation of the Occidental thinking to the Indian conception of the highest truth of life. What at one time was twitted by the westerners as preposterous in the Hindu philosophy, has, through an irony of fate, been acknowledged now as the finality of human aspiration by the western thinkers, and the 'supermen' of Mr. Christy have already joined hands in mutual love and admiration, for the consummation of a synthesis of cultures between the East and the West. A happy blending of the two types of culture is what is needed to ensure good will and peace in the world. It is needless to point out that the output of those secular institutions where 'Bunsen burners and Bessemer crucibles are in use', must harmonise with the mystic experiences of the Upanishadic seers so as to wed the life of the West to that of the East beyond separation.

One of the relieving features of modern scientific investigation is that Science has eloquently affirmed the conclusions of Religion in many respects. Sometime back the theologians raised a hue and cry against the 'sacrilegious' encroachment of the scientific minds upon the 'hallowed' circle of theological belief and characterised the labours of the scientists as destructive of the very basic principle on which Religion stands. But the great minds of all the countries have now been forced to believe that the functions of Science are as sacred and essential as those of Religion and that the con-

clusions arrived at by Science have in most cases been corroborative of the truths realised by the spiritual geniuses of all ages and climes. Dr. Michael Pupin, Professor of Electro-mechanics at the Columbia University, and one of the world's most distinguished scientists, says: "In my opinion, all scientific evidence tends to show—not to prove, but to point towards the belief—that it is very unlikely that the soul of man is going to cease its existence when the body perishes. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the human soul goes on existing, and developing after death. You see Science is constantly revealing divinity and man's relation to divinity. Science is therefore the highest form of human theology, the highest form of reasoning out God. Science leads us straight to a belief in God and this is the foundation of religion." He further opines that Science does not prevent a man from being a Christian; but makes him a better Christian. Everything that happens in this great universe is for a purpose and that purpose is the development of the human soul. That is where Science and Religion touch. In short Science adds immeasurably to the foundations of religious faith. The learned scientist emphatically points out, "The purpose of Science is not merely to make material things, inventions, to increase wealth and comfort,—these things are certainly a blessing but not the greatest bless-

ing. If Science does not assist me to give myself and others a better religion, a better understanding of the Creator, and a closer personal relationship with Him; if Science does not assist me in carrying out the divine purpose then I am failure as a scientist. But Science has made me a better Christian; I believe it will make better Christians of all men and women who try to understand its simple and beautiful laws, because they are the laws of God." These eloquent utterances bespeak the depth of vision of an understanding soul that has harnessed his energy and will to the determination of the fundamental truths of life and its aspirations. Needless to say, the truths gathered from an investigation of the two worlds,—internal and external—can never be self-contradictory. The macrocosm is the external symbol and gross manifestation of the microcosm; and the physical truth must have its counterpart in the internal world, and if some of the conclusions about the physical world are found not to tally with those about the microcosmic realm, it must be admitted that it is Science and not Religion, that lacks and still needs development to arrive at the truths realised by the explorers of the internal world.

It is a well-known fact of spiritual experience that Religion begins where Philosophy ends and that Science also enters upon the domain of metaphysics when it transcends its legitimate function of discovering the laws of the physical world and

aims at arriving at the ultimate principle that governs all phenomena both internal and external. "Science," says Swami Vivekananda, "is nothing but the finding of unity. As soon as science would reach perfect unity, it would stop from further progress, because it would reach the goal. Thus chemistry would not progress further, when it would discover one element out of which all others could be made. Physics would stop when it would be able to fulfil its services in discovering one energy of which all the others are but manifestations, and the science of religion become perfect when it would discover Him who is the one life in a universe of death; Him who is the constant basis of an ever-changing world, One who is the only soul of which all souls are but delusive manifestations. Thus is it, through multiplicity and duality the ultimate unity is reached. Religion can go no further. This is the goal of all science. All science is bound to come to this conclusion in the long run. Manifestation, and not creation, is the word of science to-day, and the Hindu is only glad that what he has been cherishing in his bosom for ages is going to be taught in more forcible language, and with further light from the latest conclusions of science." In fact all human investigations both in the external and the internal worlds eventually dissolve into one synthetic search for the highest Truth. Metaphysics being an ontological

science concerns itself with the discovery of the cause of all causes—the root of the world of experience; whereas Science begins with an investigation into the universal laws of the objective phenomena, which furnish the tangible data for the apprehension of the ultimate Unity that stands and acts behind all that we see. As a matter of fact whatever be the technical difference between the functions of Science and Philosophy, both ultimately lead to the discovery of the one governing principle—the final Goal of all human strivings and research. For, Truth is one; only the sages call It by various names. Philosophically the multiplicity of the universe can be reduced to the one Unity which goes by the names of God, Brahman, Truth or the ultimate Reality, and scientifically analysed, this variety of phenomena stands resolved into one cosmic energy—the universal law of harmony. As a matter of fact the assumption of the existence of two or more absolute entities is fundamentally wrong as it does not stand the scrutiny of reason. We shall see in our next number how like a silken thread in a garland, the same Law—the one cosmic Intelligence—pervades both the external and the internal worlds and that the two branches of knowledge—Science and Religion—are not contradictory or antagonistic to each other but meet in a beautiful synthesis at one and the same point of unity.

WHITHER—YOUTH?

By N. Kasturi, M. A.

IN 1921, the Pope reckoned as the five great plagues of the modern world, (a) an unprecedented challenge to authority, (b) an unprecedented hatred between man and man, (c) an abnormal aversion to work, (d) an excessive thirst for pleasure as the great aim of life and (e) a gross materialism which denied the reality of the spiritual in life. These evils are becoming increasingly rampant in our country and it behoves every sincere nation-builder to counteract the insidious influences of each of these tendencies. Fundamentally, it is due to a false sense of values which overrates speed and automatic efficiency and places undue emphasis on rights and on possession. But as Carlyle wrote, "Human things cannot stand on selfishness, mechanical utilities, economics and the law courts: if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin."

There can be no doubt that one of the most valuable possessions of man is the sense of the Holy and the capacity to fall back on some fundamental facts of spiritual experience, handed down by heroes who have grappled with themselves and discovered the immense potentialities of prayer, of quiet meditation and cheerful self-abnegation. In the life of a citizen where special calls are made on the capacity for

trusteeship and for contributing one's best for the social good, this worshipful devotion to higher ideals of individual realisation and social fulfilment has an immense value. It is therefore necessary that our schools and colleges lay more emphasis on spiritual development as a normal process in which religion operates in harmony with the whole body of modern knowledge and the whole bunch of modern problems.

Of course, we have to take into account certain new forces operating on the student world as a result of the impact of powerful world movements. There is among them a greater and more insistent demand for sincerity and reality. They do not tolerate tipsy teachers of teetotalism or sermons on simplicity from luxurious professors or voluminous notes dictated on the necessity of rationalisation! They have a healthy contempt for hypocrisy and an uncanny instinct to discover every form of double dealing. They hate stereotyped forms and hollow phrases, which till now served to cast shadows big enough for many superstitions to hide in. They have realised like Bernard Shaw that "dogmatism is but puppyishness grown old"! Students and young men generally are disgusted at the petty quarrels for precedence in temples and special treatment at sanctuaries, based on undiscoverable

spiritual superiority. They have developed a distrust for sterile orthodoxies that hug at dead forms, and refuse to partake in the meaningless mummeries that constitute the daily programme of religious life. In short, there is a new frankness in the air and, in schools and colleges where they assemble in large numbers to act and react on one another with violent vigour, this frankness has become extraordinarily infectious.

It is impossible, in 1930 A. D., to get over these facts, nor need one be sorry for them. On the other hand, the refusal to bend before false gods and the attitude of questioning the bonafides are generally welcome signs indicative of a true renaissance. For, it helps to separate mythology and metaphysics from religion and to face the subtle secrets of spiritual experience, apart from hair-splitting arguments on the nature of soul and super-soul and stories and rituals clinging to each other for justification! The fact is,—these are days of unsettlement when the souls smarting under the repressions of centuries are being liberated all too fast and when the pendulum has swung a little to the other extreme of negation. Therefore, the group attitudes of schools and colleges are hostile to anything, labelled 'religion', though at no other time probably did youth reply with greater enthusiasm to appeals for self-sacrifice and service. 'Religion' has so often been associated with abstruse and ponderous philosophising, formal ceremonies and sob-stuff

that a universal feeling of suspicion and distrust has been produced, calling for an intense programme of light and leading. As J. A. Hawes, who writes of American youth, has put it, "The most dangerous aspect of the question is the gradual loss of regard or even respect by the younger for the older, by the average citizen for the leader in civic affairs and above all the loss of control of the younger people by the Church." The old religious arguments fail to excite any interest, and religious fear is entirely absent from the minds of the young. Justice Beck of the Supreme Court writes, "In all former ages, all that was in the past was presumptively true and the burden was upon him who sought to change it. To-day, the human mind apparently regards the lessons of the past as presumptively false and the burden is upon him who seeks to invoke them." In India, again, religion has become identified with Desacharas and Kulacharas, so that at the word 'religion', the entire population of India will fall in line as an army, into a number of compact regiments, without, however, any unifying forces to compensate the evils of separation. Of late, these fissiparous tendencies are being artificially exaggerated. The influence of the 'home' or 'community' is thus not always conducive to the formation of healthy civic or humanitarian habits in the student. As a result of the large classes, the heavy curriculum, and the atmosphere of squalor and speed which surrounds the schools, there is a

fatal absence of vivifying influences. There are, on the other hand, many teachers who go out of their way to unsettle the mind of their students and throw religion overboard, without installing in the vacant niches any inspiring hope or faith. They thus leave the young rebel to his fate. Other obstacles for installing strengthening religious habits of thought and conduct can also be mentioned. In most schools and colleges, motor activity has crowded out reflection; immediate local enterprises have been substituted for matters of an ideal or a universal nature. Moreover, the political movements and repercussions have insidiously invaded the class room and are fast converting the young into immature politicians and incomplete humans. Communal hostels and denominational schools are accentuating the difficulty for the nation-builder and encouraging the boys to think more of day-to-day victories and wars over sects and sub-sects rather than of ultimate problems of self or the wider issues of the country or humanity.

Of course, for the growth of true religion, religious education in the sense of systematic drill in texts is

neither necessary nor perhaps desirable. What is needed is a silent and steady emphasis on the dynamic function of true religion in intimate relation to all the personal and social problems in India to-day. Teachers have an inescapable responsibility in this matter. Now, "the hungry sheep look up and are not fed", as Milton lamented. They can render personal counsel in a reverent and sympathetic spirit and transform the 'everlasting Nay' of to-day into the 'everlasting Ay' of to-morrow. They can transmute the spasmodic and ebullient social service programmes of students into pilgrimages of worship and preach the ideal of Narayana Seva as the best discipline for self-development. They can properly utilise the unlimited fund of youthful energy now running to waste in demonstrative politics and petty competitive triumphs. Lastly, it has to be emphasised that only those who feel the call and who are satisfied after rigorous self-questioning that one's response to that call has been sincere and self-effacing, that can undertake the sacred task. Others serve best, when they refrain from interference with the spiritual inheritance of the child.

EARLY UPANISHADS AS INTERPRETED BY SRI MADHWA *

By V. Sethu Rao

THE most important Upanishads which have been commented upon in the Brahma Sutras and also by the founders of the Vedantic schools are chiefly twelve in number. Sri Madhwa has left Bhashyas on only ten of them. It has been accepted by modern scholars in the East and West that of these Upanishads the Brihadaranyaka and the Chhandogya are the earliest compositions, since they are in prose and they are free from later sectarian theological teachings. They are not only the biggest but also the most important, since all the essential features of Indian Philosophical principles are taught therein. Although Sri Madhwa has interpreted all the ten Upanishads in an aspect mainly theistic, his commentary is not without philosophical or psychological importance.

There is no civilised country in which an enquiry about God and Religion has not been made by its people. A question has always been asked as to why we should believe in the existence of a god or a super-human being which is beyond our experience through our bodily organs and mind. A Hindu philosopher has said that it is not possible to show God just as we catch hold of the ears or horns of a cow or a bull and show that it is a cow, or a bull.

The three systems of schools of Vedanta are based upon the Brahma Sutras of Badarayana, the Bhagavad Gita, and the Upanishads. The Brahma Sutras are a summary of the doctrines of the Upanishads, and the Bhagavad

Gita has borrowed the ideas, thoughts and doctrines of the Upanishads, extensively and some of the stanzas are reproductions verbatim from the Upanishads.

In the earliest Vedic literature the conception of a Supreme God was found to approach and centred in Prajapati. This idea has been to a very great extent developed in the Aranyakas and Upanishads. The present systems are directly based upon the Upanishads. In Vedic times, gods, several of them, were prayed with awe and reverence, and with fear, distinctly with the object of gaining some aim in view. People then thought that the gods were the ruling agencies of the phenomena of nature, for the timely bestowal of rain, improvement of material prosperity, warding off evil and diseases, and above all for the attainment of eternal happiness in a world beyond the atmospheric one, in the existence of which a belief exists from the beginning of the Vedic age. In the Upanishads, gods became a subject matter for enquiry. This enquiry was fully started in the Upanishads and carried to the highest level that a human being can reach. The gods were no longer mere objects of worship and praise and reverence, but about whom a scientific and philosophical enquiry was found to be possible and necessary. In the Kena Upanishad there is an allegorical account of how gods, Indra, Vayu, Agni, were conceited about their victory over the demons. When they realised their

inability to make their latent power effective, they became aware of their inferiority and powerlessness. Then Uma explained that their victory was due to Brahman's influence, and power. There cannot be a more appealing example to prove the superiority of Brahman over the other gods and their utter dependence on Brahman for their glory. In the Chhandogya Upanishad, Chapter I, the gods are said to be the children of Prajapati. They wanted to find shelter under Brahman as Udgitha, but they did not know how to approach Udgitha and through whom. They meditated on Brahman in the presiding deities over the various organs of senses, smell, hearing, sight, etc., till they found by experience that the only method of meditating upon Brahman is in the Highest Prana. In the Brihadaranyakopanishad, it is said that the sun, the moon, and the stars are held in their proper places by that Akshara, the imperishable Brahman. Thus the status of gods was lowered in the Upanishads to such an extent that their destiny does not differ from that of human beings. They too wanted to know Atman and study Brahma Vidya in order to attain salvation. Indra is said to have actually studied Brahma Vidya under Prajapati. The several allegorical examples thus show to signify the position held by the Vedic gods during the early Upanishadic age. Varuna is endowed with attributes which are ascribed to the Brahman of the Upanishads. The worship of several gods in the Vedic times should not be interpreted to signify polytheism. The worship of various gods depended upon the devotion of the worshipper and the special object he had in view. The one explanation for this is that the Vedic seers had in their mind one who would satisfy all the needs of the world, but

they ascribed all the praises to different gods with the main motive of finding out the most Supreme of all. In the end, they succeed in locating Him. The difference in names, Varuna, Agni, Rudra, Indra are but superficial and nominal differences. All the praises and hymns are directed to the One who is above all gods. This is really an enquiry after the Supreme God. Some imagined that Varuna, the God of the sky was supreme and some praised Indra (the bestower of rain) as the highest and some thought that the Sun, the giver of light was the most powerful and beneficent. Even in the early Rig Vedic times it seemed that "they aimed at a unity of gods and a synthetic conception of the different phenomena of nature." The different names are merely the several attributes of a single supreme God. This may be a very bold assertion, but still scholars have already investigated and are even to-day engaged in solving this problem. Just to quote an example: "Oh Agni, thou art born Varuna; thou becomest Mitra, when kindled; in thee, are all gods; thou art Indra, thou art Aryaman, thou art the enjoyer of sacrificial food. The sacrificers anoint thee with milk and butter."

The word Upanishad is mentioned in the Brihadaranyaka Upanishad, wherein King Janaka while being complimented by the sage Yagnavalkya, the latter appreciated the king's attainments and his extensive knowledge of the Vedas and the Upanishads. The word Upanishad is to be carefully noted here. It is clear that at that time they must have recognised the name to the teachings which expounded the knowledge of Brahman. These doctrines must have been known and expounded long before the time of Janaka of the Upanishads. The Upanishads are but the intelligent explanation

* A paper read before the Philosophical Association, Maharaja's College, Mysore.

of the Vedic ideas. "The essential work of Indian philosophers of the Upanishad period was to depersonalise the old gods," and to find out the Highest Reality, which is the Cause of the whole universe which consists of the sentient and non-sentient beings. Brahman has been the name accepted by most of the Upanishadic authors as the ultimate and the highest Reality. The word Brahman is derived from a root *Brih*: to mean to be full, or to pervade. Hence Brahman is that which fills all beings, stimulates the sense organs, penetrates the whole world and encircles the universe. "Brahman is not an abstraction. It is something which embraces all, and which is manifested in the heart of a being as heat of the body, which is the same heat as pervades the sun." "The natural desire of the philosopher is to know the Atman." If the Atman is not an object of knowledge, as the idealist thinker holds, where is the place of the Upanishads as a means of the knowledge of Atman, and where is the secrecy of their teachings? The real knowledge about Atman aims at salvation for which the favour of the Atman is essential. There are conflicting theories about the interpretation of the Upanishads. They are backgrounds for and the sources of several systems of philosophy which exist now in India. Here is attempted an exposition of the teachings of the early Upanishads, as far as possible avoiding severe criticism or refutation of one or the other of the various schools.

By the examination of the Brahma Sutras in detail, we find that they are a commentary on the Upanishads. They did not take the view adopted by the idealist school, in respect of (1) the nature of the Highest Reality or Brahman, (2) the nature of Jeeva or indivi-

dual self and its relation to the Highest Paramatman, (3) the reality of the physical universe and individual spirit apart from the Highest Reality, (4) the theory of and the relationship between the subject and the object of knowledge.

"The view of Sankara was that the explanation of the world and of the individual souls are mere products of illusion, enveloping the nature of Brahman." This was not the view taken by Madhwa. The two elements, the world and the individual souls, have a definite entity of their own, which are perfectly real, even if they are only representations or Pratibimbās, and therefore much inferior in rank to and dependent upon Brahman, who is not an impersonal being but a person who transcends all worldly qualities and attributes. The individual souls, even when they become free from transmigration through devotion to Brahman or Paramatman, (the Supreme Soul) are deemed to retain a separate existence and not to be merged in that Universal or Supreme Soul. Of course, this is the theistic interpretation of the Upanishads and it has full support of even the earliest Upanishads.

"The identity of the Supreme Soul and the individual soul was difficult to hold fast, and has given way to a simpler empirical conception of causality." The Atman produces the universe, and he enters into it. This doctrine is found in Chhandogya. The Atman however still remains the same in the world as in itself. The identity of the Paramatman inside the Jeevatma with the infinite Brahman who envelopes the world is also explained. "According to the natural cosmogonic standpoint, we must have a first principle, a creation, and the entry of that principle into the creation. The creation is

not merely an effect of the will of the Creator brought about from nothing." The creation is one of development from the subtle to the gross, nature or Prakriti forming the material. Even the Jeeva before it is brought into contact with a material gross body, is supposed to have a *sukshma sareera* or subtle body with all its subtle parts and senses.

The enquiry into the nature of Brahman is very elaborately made in the Brihadaranyaka Upanishad, Chapter 2nd, in the conversation between Balaki and Ajatasatru. Balaki Gargya puts forward 12 views of the nature of the Absolute. They are all of the same type, but it is very interesting. Balaki says that Brahman is that Purusha who is in yonder sun. Ajatasatru being not satisfied with this, says that he is already aware of this. Then Balaki locates Him in the moon, in lightning in the ether (or sky), in the wind, fire and water, mirror, sound, and quarters and also in the mind. For all these Ajatasatru does not consider that Balaki taught him anything that was not already known to him. He says that Brahman was not comprehended by the above description. In return, Balaki requested that he himself should be taught by the King. With a practical example Ajatasatru teaches Balaki that all the worlds and the beings therein come out of this Atman. The above conversation confirms the view of the existence of Brahman as the cause of the universe. Yagnavalkya's teaching to Maitreyi is also similar to the above. Atman must be seen, must be heard, and must be meditated upon. By knowing the nature of Brahman, he is considered to have known the universe. King Janaka's answer to Yagnavalkya is that Brahman manifests himself in speech, Prana (or life principle), eyes, ears, mind and

heart. In several Mantras the nature of Brahman and his attributes are given by Yagnavalkya in answer to questions from different persons. He says to Uvasata Chakrayana: "This, thy ruler is He who has all powers within Himself. He also makes all the Vayus, Prana, Apana, Vyana, Udana do their functions in your body." He further says that Atman can neither be seen nor heard, neither grasped nor inferred with ordinary sensory organs. He is possessed of all powers within himself and is self-contained. These Mantras directly teach the superiority of Atman to Jeeva, and his utter distinctness from Jeeva. Brahman is called Akshara (indestructible). He is neither gross nor subtle, neither long nor short. He has no ears, no mind, no speech, no shape and so on. Every quality is denied of Him. This is also Yagnavalkya's answer to Gargi's questions. Superficially looking, there appear to be two conflicting views of the same teacher. Yagnavalkya's idea in describing Atman as negating every quality is not that Atman is formless, shapeless, to put in the philosophical language, *anirvachaniya* but it means that He cannot be described as possessed of any material or gross qualities. Even the word *anirvachaniya* does not mean negation of attributes, but the possession of such abundant and unimaginable qualities as are not within the grasp of imperfect human beings. Yagnavalkya's arguments are: (1) Everything in the universe is supported by matter or *prakriti* and Brahman is the support of matter, He himself not needing any support, external or internal. (2) Brahman is the only independent seer, hearer, enjoyer. Brahman has transgressed the rules of nature, and opposite qualities can exist in Him. The controversy that has

existed for a long time in the matter of the theory of conceiving an attributeless Brahman cannot stand if the Mantras in the Sarira Brahmana of the Brihad-arnyaka Upanishad are carefully scrutinised.

The Atman is described as (1) *Agrihyo nahi grihyate*, (2) *Asiryo nahi siriyate*, (3) *Asango nahi sajyate*. He is incomprehensible, for He cannot be fully comprehended. He is imperishable because He does not perish. He is unattached, unfettered; He neither suffers nor fails. *Saha niruhya, Pratyuhya atikramat*. He transcends the Jeevas, He supports them by pervading them from within. He is both extra-cosmic and intra-cosmic. With these two forms he supports the manifest and the unmanifest universe. He is described as *Upanishatka*. It means that Brahman is a person to be known from or by means of the Upanishads only. This supports the Madhwa's doctrine that Brahman is knowable with the help of the Upanishads, or by words as contrasted with perception and inference, the other two means of knowledge as accepted by him. He is also said to be Vignanam, Anandam, Brahma. That is, Brahman of these attributes is the aim or goal of the knower and the abode or support of the realiser of Brahma Vidya. Brahman is the sole light of man. He guides him in darkness, not merely in the absence of light but also in the absence of right knowledge. He is said to be Vignanamaya (all knowledge). A few passages are quoted here in support of the attributes of Brahman as real and endless.

"The Light which shines above this heaven, in the worlds higher than those of Brahman, higher than all, beyond which there are no worlds, This is verily the same Light which is within the heart of man. It is on account of

His presence in the body one feels that heat by touch, hears the sound through the ears, sees things with the eyes."—Bri. III. 13.7.

"The Brahman is omniscient, omnipotent, glorious, supporter of the universe and an impartial witness."—Ibid. 14.2.

"This self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed. He is also greater than the earth, greater than the atmosphere, greater than heaven and all the worlds".—Ibid. 14.3.

"He has the atmosphere in his stomach, earth under the soles of his feet. His body never grows old. The whole universe is refuted in Him."—Ibid. 15.1

A very large number of passages can be quoted from the Chhandogya also to support the theory of Sri Madhwa that Brahman is not an impersonal, attributeless, imaginary Being: He possesses unlimited qualities which are beyond the conception of human powers.

Atman is compared to the salt dissolved in water. Salt pervades every particle of water though not perceptible to the eyes. The presence of Atman in man can be felt by intuitional knowledge just as the presence of salt is found in water by taste. This explains also the utter difference between the pervader and the pervaded universe, on the analogy that salt can be entirely removed from water and shown as a separate substance, though when mixed with water its presence was not visible.

The four aspects of Brahman as described in the Upanishad are:—

(1) Anantavan, or shankarshana aspect enveloping earth, sky, sea and heaven,

(2) Jyotishman, or Pradyumna aspect enveloping fire, sun, moon and lightning.

(3) Ayatanavan, or Aniruddha aspect enveloping Prana, eyes ear and mind.

(4) Prakasavan or Vasudeva aspect enveloping four quarters

This *vidya* was taught to Satyakama Jabali by four Devas representing bull fire, a *hamsa* (bird), *varuna*. Also, Upakosala, pupil of Satyakama Jabala is taught by the four fires.

Garhapatya teaches that the Purusha who exists in the earth, fire, *annam* and Aditya is myself (i.e. Brahman).

Anvaharya teaches that the Purusha who exists in the waters, space (atmosphere), stars and moon is also Brahman.

Ahavanīya teaches that the Purusha who exists in *Prana*, *Akasa*, heaven, and lightning is Brahman.

Thus he was taught the two aspects of Brahman, i.e., the *asmadvidya*, or

(To be concluded)

inner aspect of *antaryami* aspect, and the Atma Vidya, or the *cosmic* aspect. That person who is seen in the eyes is Atman. He is called *Amrita* or immortal, the fearless and all-pervading, the most beautiful, the giver of beauty, the resplendent.

The most characteristic and religious element in the teaching of the Upanishads is one of mysticism. What is this mysticism? "It is a sense of the infinite in the finite, of the one in many, of Isvara in all creatures." Mysticism also consists of the theory of realising Brahman. By thought, meditation, by devotion, by the training of the mind, by stern control of the senses, the devotee seeks to think God, to feel Him, and to rest in Him. Man must train himself to think Truth, to subdue himself, to purify himself from the evil influence, by intensive thinking of Him. Thereby he must find God and live in present consciousness of Him.

SCIENTIFIC BASIS OF SPIRITUAL EXPERIENCE

By S. V. Ramamurty, M. A., I. C. S.

THE abstract interest of Sri Ramakrishna's life lies in the reality of the state of consciousness he attained in Samadhi. In his own life, he passed the doubts of men whether he was sane. Thousands of men whom we count to be sane believed in the reality of *his experience as something transcending our human experience*. Not only this, the idea of such experience has been long familiar to India in the records of the lives of her saints and the nature and method of the experience have been elaborately studied and systematized. Such experiences are also to be found among the mystics of Christianity and Muhammadanism. So, one thing must

be accepted namely, the reality of a sane consciousness which is yet not ours.

The doubts which the men who knew Sri Ramakrishna in his early years felt as regards his balance of mind would also be felt if his record is read by Europeans who are ignorant of the Indian tradition or by Indians who are brought up in ignorance of their own tradition. But Europe including its intellectual subjects has recently received a shock in the shape of a new system of ideas originated by an Asiatic domiciled in Europe, namely Einstein. Einstein himself is concerned purely with Physics and the impacts on

Physics which his new ideas yield. But his work has been taken up by mathematicians and philosophers and a tentative scheme of reality has been built up which we are obliged to believe because of its results but which yet intrinsically we are unable to perceive.

Thus we are facing two phenomena which are both outside our personal experience—the Super-consciousness of Saints and the Space-Time of Relativists. It is a surprising thing that these two phenomena have common features. In Super-consciousness, space is transcended, time becomes eternity, contradictories are synthesized, relative consciousness is replaced by the Absolute.

In Space-Time too, space is transcended, time is petrified into eternity, contradictories are synthesized and relative truth is replaced by absolute Truth.

This is a remarkable resemblance. Further, Space-Time is recognized by Relativists like Eddington and Weyl to involve in its texture consciousness itself. And it is admitted by Eddington that it is as valid to study Space-Time from the side of consciousness as from that of space or time or matter. He says, "Those who, in the search for truth, start from consciousness as a seat of self-knowledge with interests and responsibilities not confined to the material plane are just as much facing the hard facts of experience as those who start from consciousness as a device for reading the indications of spectroscopes and microscopes." Thus Space-Time is a function of consciousness and is therefore a kind of Super-consciousness. Thus not only in their features but also in their intrinsic nature, the Super-consciousness of

Indian Saints and the Space-Time of European Scientists agree.

The feature of Sri Ramakrishna's Samadhi is that he forgets his own small personality and gets lost in universal personalities like that of Rama or Radha or Jesus or Muhammad. Does this not mean that to his Super-consciousness, his mind of which his body was a part was viewed as being as much outside his self as your mind or mine is outside his self? The world which is the object for his Super-consciousness is the sum of the material world and all our minds. It is possible to hold that such a world is the fourth-dimensional world of the Relativists.

In logic as we know it, "I am I" is the full expression of identity. May I say, that in a world where the mind is objective, the full expression of the identity is: "I think I am I" or in other words, "I am I" relatively to myself. Hence the truth, "I am I" is but a relative truth and the Truth "I think I am I" is an absolute Truth.

Take the identity 2—2.

2 cannot think that 2 is 2. Somebody else has to think it. And whether 2—2 or is not 2 or in more general terms whether A—B or is not B depends on who thinks it. Thus, thought is relative but the sum of thought and thinker is absolute.

In Super-consciousness, the thinker is an object. So too, in a Space Time which involves consciousness in its texture. Thus in both, the relative is replaced by the Absolute.

Again, as regards the synthesis of contradictories: take an act of running. You run away from one side and you run towards the other side. So it involves two directions—away and towards. Take an act of kindness. Achievement lies through pain and th

achievement of your kindness involves three linear factors,—your pain, your pleasure, their pleasure. Each is opposed to the other two. Thus an act of kindness is both pain and pleasure, both yours and theirs. And we know that there is a world which is real to saints where great strength is born out of great humility, where power is derived from powerlessness, where the personal is also impersonal, where I and you are different and yet the same.

In a fourth-dimensional world, the Relativists speak of regions which are both future and past and equations which are both true and false depending on the observer. The synthesis of contradictories is thus a common feature of Super-consciousness as well as of Space-Time.

Thus in regard to the transcending of space, the eternalizing of time, the synthesizing of contradictories and the replacing of relative by absolute Truth and also in the inclusion of consciousness in their texture Super-consciousness and Space-Time agree.

Science is approaching their common nature from one side. It is open to Indian Philosophy which is the heritage from religion to approach it from the other side. Both are bound to meet in mathematics. So far as India is concerned, a rapprochement between Saints and mathematicians is needed. It is unfortunate that Saints are not mathematicians nor are mathematicians Saints. If they were, one could almost imagine the veil between mind and matter being rent in voices of thunder.

PEACE AND REALISATION

By M. Gnanasambandam, B.A.

THE man of truth is the man of peace. To do not what we like, but what we revere confers not only liberty but peace and power. Peace is not the exclusive possession of wealth, health, name or fame. One may be fabulously rich and in perfect health but wanting in peace of mind because one has no faithful son. Or, he may be blessed with everything he wants in this world but the thought of his approaching death may unsettle his equanimity. Peace cannot be had in the restless mind with its thousand cravings ever demanding compliance. On the other hand peace is tranquillity of spirit, equanimity of mind—soul finding delight in the soul. This condition must be rendered possible by the mind being made to yield to work for the sake of

work without expectation of reward. This will subdue the ceaseless expectancy of the mind and assure perfect tranquillity of spirit. As during the full enjoyment of health we are unconscious of the existence of the body, so in spiritual enjoyment we shall not be conscious of the mind's cravings. If health and strength constitute our physical well-being, peace and tranquillity constitute our mental health. This latter state of existence is the 'Shanti' which is the aim of all spiritual aspirants. This 'Shanti' or tranquillity is nothing but the effect of Tapas or keen concentration. It is the silent impersonal and invisible force which is behind all creation. Every religion has 'Peace', 'Shanti', 'Amen', 'Om' for its ultimate realisation. Peace comes to

the pure-minded. Blessed are the peace-makers for theirs is the blessed work of construction. They prevent destruction and death by their wisdom and self-renunciation. Peace is *sama-darsana* looking on all things with equal or impartial eyes. Inwardly firm, with the mind fixed, deep in God we must be outwardly social. We must mix with the world taking interest in worldly affairs and move freely as ordinary men. We must look like others and our general behaviour in company must be simple, and sincere. The simplicity and sincerity must be genuine and must come from the heart which is fixed internally on the Supreme Being. The world is made of kindness and for kindness; kindness is a blessing. Cruelty is a curse. Life yields and responds to kind thoughts and kind deeds. Kindness is not weakness. It is the strength of greatness. But this kindness must not be abused. It is not kindness to give a child a knife because he asks and cries for it. Such an act will amount to cruelty. Proper thought must be bestowed.

In Nature, the ruling force is peace. It ever pervades everywhere. Disturbance exists occasionally and in a few places only. The vast ocean is calm. The storm rages for a time and soon relapses into calm. The sun-shine is full of peace while thunder and lightening are full of disturbance. The former lasts for all time while the latter are only temporary. Non-injury is power. Disturbance is loss of power. The wise man will conserve his power and not lose it. It takes a long time to know this simple secret that peaceful calm constitutes life and energy and sustaining force.

Jesus was known as the prince of peace. He came to show men the value of peace and good will, in other

words soul-force. He lived in peace and taught peace. We must live the life he lived and taught if we wish liberation or Mukti. His sermon on the mount is highly inspiring and ennobling. The best homage we can pay to Jesus is to live his life and not merely talk about his virtues. Jesus subdued his mind: no wonder he silenced the storm. The greatest respect one can pay to Truth is to live in Truth and act truthfully in all circumstances without exception instead of merely proclaiming about virtues of Truth by speech and writing. Mere conforming to a particular creed and boasting of its excellent parts do not transform the nature of man. Virtue must not stop with talking—it must enter into being. Religions and teachings have not yet succeeded in completely reforming man and made him what he ought to be. The undesirable part of human nature has not become extinct in spite of the emphatic warnings of saints, ancient and modern. So long as man is not thoroughly charitable and sincere he cannot have peace at heart. Peace is the possession of the man who expresses his sacred thought in unambiguous language and demonstrates it faithfully in noble deeds. *One who is true to his own thoughts and words and is firm in actions is the real Mahatma. Among the vast population of mankind we single out the truthful man and say he is a man of his word. Such a man is the pride of his country, an ornament to the Earth which bears him, and the delight of God who created him.* That man is the one who is at peace with his soul. Nothing can frighten or upset him. He continues to be the same in sun-shine and in storm. He is the genuine soul who does not harm others. His ways are wise and calm, convincing and uplifting. He does not con-

demn and destroy. He constructs and strengthens. He is able to see things better than others who are blinded by passion. He never curses and his wants are few. He does not expect anything from anybody. But he gives of himself what all he can. He thinks he is not entitled to any rights. He is a man of duties. He is devoted to his sacred task of sharing his life with the lowly and down-trodden with a view to their uplift and he willingly suffers for the rest and with them. He never frets but takes things as they come and learns lessons from failures and disappointments. His failures serve as preparations for his victories. To a man of peace whatever happens happens for the best. By dint of perseverance he can convert even Hell into a glorious Heaven. To him there is full consolation even in dire calamities. He ever possesses in himself a reconciling spirit. The highest blessing which a Guru confers on his disciple is "Be at peace" which means "Get soul-force"—"Subdue the mind." Man must be lord of his own mind and not a slave of it.

With sufficient self-restraint, man can taste the divinity of peace, which is the end and aim of all thinking men. The harmful impressions already in the mind must be wiped out. Lust, avarice and wrath have robbed men of peace. Discarding those qualities man should infuse his mind with an ever-present attitude of cheerfulness, toleration and non-injury.

The sole aim of life is to get peace of mind which is the highest bliss; among other ways it may be got from sincere selfless work in a sacred cause. The last man to enjoy peace of mind is the idle man. There is no worse calamity on earth than idleness which in its nature is soul-killing. Even the bees

and birds are ever so active. Work is life. No-work is death.

Man must seek his solid comfort in something which can satisfy his infinite craving by establishing a close connection between his soul and God, the Master of all souls, who is perfect. The desire for material enjoyments must be diminished and man must find his peace in spiritual calm and contentment. True spiritual life begins in self-renunciation or merging of the individual little self in the Universal Larger Self by purging out every narrow and personal element. A peaceful man will never seek his own prosperity at the cost of others. But he finds his peace only in ministering to the needs of others whom he considers to be part of himself. He expects no reward but enjoys the immediate reward of offering his small service at the altar of humanity. We are the children of God and we must love God and our fellow-men. This love to our neighbours must be shown in our perfectly honest dealings with them, freely forgiving them even when they unreasonably offend us. Do we punish our little babies when they ignorantly kick us? As we excuse our unknowing babies, we must forgive those that hurt us. Only this mode of life will give us peace and bliss. 'Hatred ceaseth not by hatred; hatred ceaseth only by love'.

"Bear and forbear" is the shield of safety. Beyond all amusements and miseries, blissful peace exists untouched by joy or pain. In holy selfless duty we find true matchless beauty. Each man must find his light in right and not wander out of sight. Glorious Heaven is for those who are meek and true and real peace is reserved for those that are steadfast in love of Truth and God. Loving all alike, man should shun evil, learning each day to do

something good and right and casting off each day something in him which is bad and wrong. This will ere long conduce to mental peace and bring complete delight of soul. Ungrumbling faithful work with perfect trust in God gives silent lasting peace. This mood of mind ensures the highest and purest

worship of God. This is the peace for which we must live and ever strive, the peace which dwells in the heart of the faultless faithful devotee who is the visible monument of the invisible God—who sees all but is seen by none.

Om Shanti! Shanti! Shanti!

BERGSON—VEDANTA

By A. Govindacharya Swamin, M.R.A.S.

By his *elan vitale*, Bergson proposed to solve the mystery of Life. Life evolves from within; hence what is apprehended by the term Life contains within itself the possibilities and potentialities of all that is. If such *potentiality* was posited by such thinkers as Huxley, Tyndal and Haeckel, in a Matter, Bergson put the same in a Life. What is the step taken, and the advance made in knowledge, by the transfer of energy or power from one term Matter to another term Life? It is simply the difference which presents itself to our consciousness, as to whether Matter, taken to be inert, is capable of originating Life; or Life, taken to be not inert, but a vital principle, which is capable of originating inert Matter. In other words, the difference consists in the thought whether in a final synthesis of differential categories which are furnished to us by analysis, we arrive at a unity or *primum*, which is Intelligence or Intelligent, or not so,—the not-so being the non-Intelligence or non-Intelligent which is the attribute of Matter, by hypothesis. Bergson's view may therefore be assumed to be, after rising from a perusal of his wavering theses and antitheses, that, after all, Matter is resolvable into Life, not *vice-versa*, or Matter can be explained in

terms of Life, not Life in terms of Matter. This would be a theory of vital monism instead of material monism. What would be the profit to us either way? It is double-fold thus. If Matter is capable of engendering Life, we have a solution of the question of variation (1) equally with Life engendering Matter. Both are mysterious to the ways of thought of those who would have only 'like begetting like'. In both the theories we are considering, this law of 'like from like' is rudely violated. The '*ex nihilo nihil fit*', '*ex vivo omnia vivum*', '*N-asato vidyate bhavo*', '*N-abhavo vidyate satah*' (or what is known in Vedanta as *sat-karyavada*) is violently shaken to its roots. It seems as if we are trying with terms of our own mental manufacture, such as

(1) Variation results from the interaction of nature from within and nurture (so to say) from without. The action, for example, of radio-activity or Röntgen rays upon cells changes the very type of them into new ones. The variation occurring in plants by the properties of light, etherial radiations, electric and magnetic conditions of atmosphere giving rise to altogether new species, is now known. So that if God beget both 'waters' and 'man' from out of His own complex, who are we children puerilely philosophising how matter can come out of life, and *vice versa*? Here is hope for man to blossom into an angel and on and on, in eternal progression, for in *Eternity* (ananta) we live and move and have our being. We are in all-compassing *Nar-ayana* (i.e., *Nara and ayana*).

Matter and Life, and at the same time vainly imagining that in either way of reducing the one from or into the other we have furnished an explanation, or found a solution of the mystery of Life. Bergson in trying to arrive at a monistic or unitary principle, yet found himself at every step confronted with the duality of Matter and Life. For in his *Creative Evolution*, Life as a creative principle evolves; and evolution requires the principles working either together for a common end, or a differential purpose—each for its own kind. Hence Life, if it is to evolve, requires a resisting material, which is our old Matter again. Here are some statements to this effect: 'The human instinct feels at home among inanimate objects, more especially among solids. Our intellect triumphs in Geometry, wherein is revealed the kinship of logical thought with unorganised Matter.' In his *Time and Free Will*, dualism or opposition between the two, Matter and Life, is a most prominent feature. In his *Matter and Memory*, Matter is distinctly separate, as Memory is an attribute of non-Matter or Life. Bergson would have opposite characteristics attributed to these. What are they? Life is dynamic, whereas Matter is static. But if movement be observed in Matter, or if according to modern science, the so-called staticity of matter is an exploded conception, matter should remain ever-moving from compounds to elements, or *vice versa*, from molecules to atoms, *vice versa*, atoms to electrons, *vice versa*, electrons to ether, *vice versa*; and what next, from X to ether, *vice versa*? The reconciliation of this dynamic and static dualism is effected by Vedanta, by conceiving dynamism in both cases, never staticity in any case,—the dynamic essential change

(*svarup-anyathabhava*) to Matter, and *attributive change* (*svabhava-anyatha-bhava*) to Life,—or Soul (*psyche*) which Bergson means, for he variously puts it as soul life, as conscious life. So then the Vedantic idea of soul-change, as of the *adjectival* genus, is foreign to the philosophy of Bergson, who asserts one (change) for it (soul) of an *essential* genus. But while supposing Matter to be static, Bergson is obliged to give it some sort of movement. How does it come? Not *per se*, but either by an external agency, or by a life-impulse from within. Both in co-operation may as well be stated, instead of dogmatising with partial suppositions. In either case, Matter would remain static until impelled to action. Hence necessarily Matter is contingent on Life. Vedanta so states it. Hence an independent existence of Matter for Life to work through, as Bergson would have it sometimes in his changing mental attitude, is impossible to Vedanta. And Bergson would not be consistent if he is aiming at monism. The whole position is reviewed thus by Prof. Radhakrishnan (*Mind*, Vol., XXVI. New Series, 103):—"If Bergson's system is to be viewed as monistic, it is necessary to reduce the duality of life and matter to an ultimate unity by reducing either life to matter or matter to life, or both to one common principle. We cannot reduce life to matter, for it is to assume that Bergson has written his volumes in vain. If there is one point more than another that he emphasises in his writings, it is the absurdity of mechanising life, or spatialising spirit. Can we reduce matter to life and regard it as the first effect of life's evolution? It hardly seems possible to do so, for life cannot evolve until matter is present opposing

it. Evolution presupposes the existence of matter. Granting that life can come out with its possibilities even without the resistance of matter, it ought to have engendered something more useful and important than sheer matter, especially in view of the fact that the evolution of life is unimpeded by any resisting influence. To imagine that the creative impulse gave birth to matter on account of its importance in the later stages of evolution is to import the anthropomorphic or finalistic tendency into Bergson's philosophy. That life should first throw out matter and there play a mimic scene opposing it and with great trouble pressing through and penetrating it, is not conceivable.

We are left with the third possibility, the reduction of the true principles to one common centre. Bergson resolves the dualism by making both life and matter spring from one source." Here we are back again to India's Vedanta, which posits Brahman, the Dynamic Source (the Dynamo) from which life (psyche), Matter, and Time emanate and these are set to interaction by that power and constitute the cosmic process. But the mystery and meaning of it all? Tennyson tells us :

"And yet be patient. Our playwright may show,
In some fifth act what this wild drama means."

SELECTIONS FROM THE ADHYATMA RAMAYANA

AYODHYA KANDA : CHAPTER I

SAGE NARADA'S PRAYER (concluded)

रजावहिमिवात्मानं जीवं ज्ञात्वा भयं भवेत् ॥
परात्माऽहमिति ज्ञात्वा भयदुःखैर्विमुच्यते ॥ २६ ॥
रज्जौ in the rope अहिम् snake इव
like आत्मानं the Atman or the
Supreme Self जीवं as Jeeva ज्ञात्वा
knowing भयं fear भवेत् comes (जीव
Jiva, i.e., the individual soul)
अहम् I परमात्मा the Paramatma, i.e.,
the Supreme Self इति thus ज्ञात्वा
knowing भयदुःखैः from fear and
misery विमुच्यते is freed.

26. Like the rope mistaken for a snake, man mistakes the (limitless) Atman for Jeeva (limited individual soul) and thus gets frightened. Whereas realizing himself as the Paramatman he is relieved from the fear of Samsara (bondage or rebirth).

चिन्मात्रज्योतिषा सर्वाः सर्वदेहेषु बुद्ध्यः ॥
त्वया यस्मात्प्रकाशयन्ते सर्वस्यात्मा ततो भवान् ॥ २७ ॥
यस्मात् for the reason, i.e., as सर्व-
देहेषु in all bodies सर्वाः all बुद्ध्यः in-
telligence चिन्मात्रज्योतिषा by self-
illuminating Intelligence त्वया by
Thee प्रकाशयन्ते is illumined ततः
therefore भवान् Thou सर्वस्य of all
आत्मा Atman.

27. By Thy self-illuminating Intelligence, Thou illuminest the intelligence in all the bodies. Hence Thou art the soul of all.

अज्ञानान्यस्यते सर्वं त्वयि रज्जौ भुजंगवत् ॥
त्वज्ज्ञानाद्विद्यते सर्वं तस्माज्ज्ञानं सदाऽभ्यसेत् ॥ २८ ॥

रज्जौ on Thee रज्जौ in the rope
भुजंगवत् like the snake अज्ञानात्
through ignorance सर्वं everything
न्यस्यते is superimposed त्वज्ज्ञानात्
through knowledge of Thee सर्वं
everything लीयते vanishes तस्मात्
therefore सदा always ज्ञानं know-
ledge अभ्यसेत् should be practised.

28. Just as a rope is mistaken for a snake so too through Ignorance everything is superimposed on Thee and through a knowledge of Thee all (mistaken notions) disappear. Therefore (Supreme) Knowledge should uninterruptedly be practised.

त्वत्पादभक्तियुक्तानां विज्ञानं भवति क्रमात् ॥
तस्मात्त्वद्भक्तियुक्ता ये मुक्तिभाजस्त एव हि ॥ २९ ॥

त्वत्पादभक्तियुक्तानां to those devoted
to Thy feet क्रमात् gradually विज्ञानं
Knowledge भवति comes तस्मात्
therefore ये those त्वद्भक्तियुक्ताः who
are devoted to Thee ते those एव
only हि surely मुक्तिभाजः eligible for
salvation (भवन्ति become).

29. Supreme Knowledge comes in due course to those who are devoted to Thine feet. Hence these alone are eligible for salvation.

अहं त्वद्भक्तभक्तानां तद्भक्तानां च किंकरः ॥
अतोमामनुगृहीष्व मोहयस्व न मां प्रभो ॥ ३० ॥

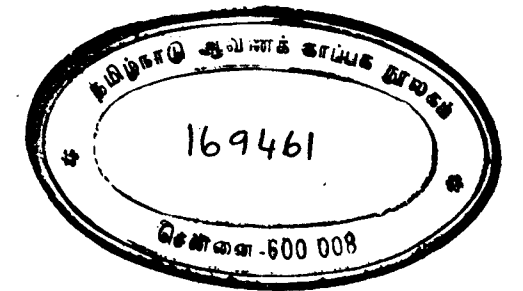
अहं I त्वद्भक्तभक्तानां of the devo-
tees of Thy devotees तद्भक्तानां also
of their devotees च and किंकरः ser-
vant अतः therefore प्रभो O Lord
माम् on me अनुगृहीष्व have compas-
sion मां me न not मोहयस्व delude.

30. I am a servant of the devotees of Thy devotees and also of those devoted to them. Therefore, have compassion on me, Oh Lord, and do not delude me.

त्वन्नाभिकमलोत्पन्नो ब्रह्मा मे जनकः प्रभो ॥
अतस्तवाहं पौत्रोऽस्मि भक्तमापाहि राघव ॥ ३१ ॥

प्रभो O Lord त्वन्नाभिकमलोत्पन्नः born
of the lotus of Thy navel ब्रह्मा
Brahma मे my जनकः father अतः
so अहं I तव Thy पौत्रः grandson अस्मि
am राघव O The scion of Raghu's
line मां me पाहि save.

31. Brahma born of the lotus growing out of Thine navel is my father and hence, Oh Lord, I am Thine grandson. Doest Thou, therefore, Oh the scion of Raghu's line save me—Thine devotee.



NOTES AND COMMENTS

VEDANTA AND MODERN RELIGIOUS TENDENCIES

The intelligentsia of the world to-day is strongly divided in its opinion regarding the existence of an ultimate spiritual principle behind the changing world-phenomena. On the one hand there is the section of avowed materialists, headed by savants like Mr. Bertrand Russel, who interpret the conclusions of modern science as proof positive of the non-existence of God and the futility of religion. On the other there are scientists like Mr. Eddington, who hold that *the progress of science has not in any way invalidated the faith in a Supreme Being, but has only necessitated certain alterations in its conception.* The trend of thought among the latter section is clearly reflected in the following extract from an article by Prof. J. S. Haldane of Birmingham University on "Religion and Realism" appearing in the March number of the *Realist*: "*None of the scientific interpretations of our experience are anything better than tools for particular and limited uses; but the nearer they take us to a spiritual interpretation of experience the less unsatisfactory do they become. They lead us up towards a final conception of God as the supreme and only reality and of God present in each of us as personality and giving to each of us the only reality which we possess. It is the recognition of this in our conscious behaviour which, as it seems to me, constitutes religion. By recognition I mean no mere intellectual belief of any kind, but a practical recognition influencing our behaviour and other beliefs, including scientific beliefs, at every point.....*"

".....We cannot see in detail how all that appears to us is simply the appearance of God. All that we can see is that this must ultimately be the case. We express this by saying that it is only by faith that we see it. Hence faith comes to play a very large part in religious belief. But it is with absolute fearlessness that true religion faces

all the appearances—all the chaos, sin, sorrow and death which seem to encompass us. As they appear to us, they can be nothing more than appearance. Through them there shines the spiritual reality which is supreme....."

"It is also something within us, the direct communion of God with corresponding direct authority. Mere human authority or evidence from asserted miraculous events does not produce the faith of religion. Nor can this faith result from mere scientific evidence of any kind, since science deals only with partial aspects of our experience."

It will be clear from the above extract that Prof. Haldane's views on religion is but another vindication of the Vedantist's claim that the present tendencies of religious thought among the progressive sections of humanity is in line with the universal principles of his faith. No religion perhaps recognises the divinity of human personality in such clear and emphatic voices as Vedanta does. The Professor's view that the perception of this divinity does not consist in "mere intellectual belief", but in "a practical recognition influencing our behaviour and our other beliefs" and his idea that it is "the direct communion of God" and not "the evidence from asserted miraculous events", that produces "the faith of religion" find a more emphatic declaration in the Vedantist's cardinal doctrine that religion is realisation. So also the Vedantist's message of fearlessness and his conception of Ananda or joy as being the basis of the world phenomena exactly fall in with the Professor's views.

Continuing the Professor writes: "I wish, in conclusion, to say why it is that persons who, like myself, regard religion as the most important thing in life, are yet unable to belong to existing Churches.....The difficulty is that there is so much of what seems to me sheer materialism present in the existing creeds and forms of worship that I must remain outside....."

"In the first place, existing creeds make it appear that religion derives its authority indirectly from a historical revelation. The circumstances connected with the supposed historical revelation are also to a large extent inconsistent with experience, and rest in addition, on quite unsatisfactory evidence.....In the second place, the creeds offer something akin to a future pecuniary reward for religion, and a corresponding penalty for its neglect. This seems to me to degrade religion to a low material level. From its very nature, religion is its own reward."

"A further difficulty is the doctrine of individual immortality, which is connected with the idea of future reward and punishment. Not only is there nothing in the rest of our experience to suggest the existence of individual immortality, but the very idea of it seems to me to be inconsistent with religion. In religion we lose our apparent individual selves in the personality of God, and it is only in our union with God that we are immortal or beyond the apparent vicissitudes of time."

"It is because of the difficulty in getting rid of the causal determination as part of reality that religious belief has become bound up with what to me are materialistic, and therefore essentially irreligious, beliefs. God, our universe and ourselves cannot be regarded as merely related causally....."

According to Prof. Haldane the materialistic outlook of religions so patent in the matters he has indicated is due to their "difficulty in getting rid of the idea of causal determination as part of reality." This difficulty on the part of religions, however, seems to us to be the result of the fact that they are confronted with the problem of giving a higher outlook to the human animal. For, most men who profess faith in religion

are pre-eminently materialistic in their outlook, and unless religion is talked to them in their own terms it can neither make itself understood by them nor wean them gradually from the grossness of their outlook by bringing its healthy influence to bear on them. Vedanta recognises this fact as well as the intellectual and moral demands of the more evolved type and accordingly shapes its teachings to suit the needs of both. To the people it speaks as other religions do in terms of reward and punishment, of heaven and hell, of individual immortality and allegiance to historical personalities, but in its higher aspect its voice becomes thoroughly immaterial and capable of comprehension only by men of rare mental purity and intellectual acumen. From this point of view it stands in striking contrast to the creeds preached by ordinary theistic churches, and far above the points of criticism raised by the learned Professor against the Church organisations of the West. It marks the summit to which human thought has soared in its quest after reality. Its truth is established not so much on the saintliness of any historical personality or his revelations as on universal spiritual laws the truth of which in the first place depends upon direct experience open to one and all who put forth the needed effort in that direction. It preaches in emphatic terms the renunciation of the fruits of all actions and the end that it keeps in the view of its votaries consists in the dissolution of the individual in the universal personality of God whose nature is Existence—Knowledge—Bliss Absolute. In its conceptions of Maya, of Mukti and Brahman it rends asunder the ideas of space, time and causality that form the very warp and woof of material existence and carries the human soul into the empyrean heights of the Infinite.

REVIEWS AND NOTICES

YOGIC PHYSICAL CULTURE OR THE SECRET OF HAPPINESS: By S. Sundaram. Published by Gurukula Ashrama, Kengeri, Bangalore; 109 pages

This book deals with sixteen poses of the body and the system of Pranayama prescribed by the Yoga Shashtra. The author is himself a practical student of these exercises and bears testimony to their efficiency. The ancient Rishis had formulated this as an aid to spiritual culture; they are however useful in the author's opinion to ordinary men too, who do not aspire after high spiritual attainments. They are intended to thoroughly exercise the internal organs, specially of the abdomen, and some of the important glands of the human body which are generally left unaffected by the ordinary systems of physical exercise the main purpose of which is to develop the superficial muscles of the human body. As such the proper practice of this system will keep the body in unimpaired health. In the last chapter the author has also shown their utility in the cure of many diseases of the abdomen as dyspepsia, constipation, obesity, etc. Detailed instructions regarding the technique of these poses and their illustrations are given in the book, so that one may practise them even by a perusal of it. India to-day is in need of a strong and healthy race of men, and a judicious practice of these exercises evolved by our ancient Rishis will be an invaluable aid to the production of such a healthy race of men. The author has done a great service to his motherland in presenting this ancient system of exercises in a scientific form understandable and accessible to a modern man. We should however add in conclusion that persons whose vital organs like the heart are defective would do well to avoid these exercises as they may overstrain their system.

THE BUDDHA'S PATH OF VIRTUE: By F. L. Woodward, M. A., Theosophical

Publishing House, Adyar, Madras; Pages 105

'The Buddha's Path of Virtue' is a metrical translation of the Dhammapada, a book of the second Pitaka of the Buddhist Canon known collectively as the Tri-Pitakas. It is an anthology of four hundred and forty three verses believed to be real words of Buddha. They embody in themselves the highest code of morals expressed in the beautiful language of poetry. The ideas of self-control, self-culture and heroic endeavour, the graces of wisdom, purity and love, the eternal law of Karma or causality and moral retribution are enshrined in it in luminous, pithy verses which linger in memory as a fountain of noble inspiration. The translator has very successfully rendered these ideas into beautiful and forceful English verses, thus making accessible to the English reading public one of the greatest moral codes of the world.

IDEALS AND IDEALISTS: By A. Swaminatha Aiyar, Editor, Rural India, Madras

In this small pamphlet the author gives a brief estimate of Woodrow Wilson and the ideals that actuated him in his life.

UPADESA SARAM: By B. V. Narasimier. Published by Sri Ramaniyavani Pusthakalayam; Thiruvannamalai; Price Rs. 4.

Upadesa Saram is a synopsis in thirty short stanzas of the teachings of Ramana Maharishi, a living saint of Thiruvannamalai in Madras Presidency. The original Tamil verses composed by the Maharishi himself, together with English prose and verse translations with notes, and Sanskrit rendering of the same in verses are included in the book. In the preface a short life sketch of the saint and a summary of the poem are given. His teachings contain the pure essence of Vedantic thought. They are concerned, not so much with the subtleties of philosophy, as with

practical spiritual life, and will certainly have an appeal to all spiritually-minded persons. The teachings are also non-sectarian and universal, accepting as they do all the four paths for spiritual realisation with an emphasis, however, on Jnana Yoga.

THE RELIGION OF BURMA: By Bhikkhu Ananda Metteyya (Allan Bennett). Published by the Theosophical Publishing House, Adyar, Madras

The religion of Burma is a comprehensive exposition of Theravada which is otherwise known as Hinayana or Southern Buddhism. The book is specially important because it comes from the pen of an Englishman who had received an up-to-date training in the modern physical sciences and had also the opportunity of having a first hand knowledge of the theory as well as practice of the Buddhist religion in his life as a Bhikshu. The work is divided into nine chapters. The author takes up the three chief words of the Buddhist Formula of Refuge,—the Buddha, the Dhamma and the Sangha, and builds the fabric of the Buddhist faith round these central ideas. The Dhamma or the Sacred Law which is the main topic of discourse is divided into three main heads,—Sila or negative virtues, Dana or the practice of charity and Samadhi, the purification and concentration of mind, by the practice of which three a man attains Panna or the Highest Wisdom and its result Nibbana, the state of changeless Peace. It is however the Buddhist method of purification of mind that forms the most unique feature of this faith. It consists in the recognition and actualisation in consciousness by the prescribed forms of meditations of the three fundamental truths that all life is changeable, saturated with sorrow and suffering, and devoid of any sort of permanent entity either in the shape of soul or God. The ultimate source of life and world process are shrouded in impenetrable mystery which it is profitless as well as impossible for human intellect to fathom. All that is known is the inexorable Law of Karma which is the result man's own doing, and

which can be overcome only by man's own striving to follow the path of Dhamma that the Buddha has laid out for removing the sufferings of life. The author devotes a large portion of the book to the expounding of these cardinal doctrines of Buddhism and brings to bear on the subject his wide knowledge of modern science. The astronomical and biological theories associated with the names of Copernicus and Darwin are invoked by him in support of the Buddhist doctrines of impermanence, sorrow and soullessness. With the ardent zeal of a missionary he proceeds to show how the idea of a permanent individual soul and of God are the misconceptions of an ignorant humanity, the last vestiges of its animistic tendencies, and how the true path of salvation lies in the complete eradication of this idea.

Thus stated, the cardinal doctrine of Buddhism seems to go counter to the teachings of all other faiths of the world. But when we scrutinise the Buddhist doctrine of soullessness it is not after all different in practice from the idea of the complete effacement of selfishness and ignorance inculcated by other religions. A metaphysical or rather verbal distinction there may be between the two views, but from the standpoint of ethics and practical spirituality they are identical in effect if they are properly understood and translated into practice in daily life. For both of them are great inducements to their sincere and enlightened believers to strive for moral and spiritual perfection. And after all what the Buddhist strives at by his continuous denial of a self is to reach a stage when he has eliminated all ignorance from him and has entered the changeless state of Peace called Nirvana, and can it not be contended that this changeless state of Peace is precisely the Entity that goes by the name of Soul or God among the theists of the world? There may of course be differences in the statement of these truths in the various religions of the world according to the theological predilections and temperamental differences of individuals, but we feel sure that the goal of all these faiths is the

same, and that the paths, however conflicting they be in appearance, are sure to converge at a certain point in the spiritual evolution of man. To Buddhism however belongs the credit of having evolved a system of beliefs without the conventional doctrines of other revealed religions, but none the less efficacious on that account in the spiritual and moral regeneration of mankind.

The book on the whole is highly set resting and stimulating. It not only give an idea of what Buddhism is as propounded by Gautama Buddha, but also how it stands in relation to the modern world-view advocated by the physical sciences. The literary merit of the book too is of a very high order, and the author shows the imaginative insight of a true poet. It deserves in every way a high place in the literature of renaissance Buddhism.

NEWS AND REPORTS

Ramakrishna Girls' School, George Town, Madras

Prize Distribution

The prize distribution for the children of the Sree Ramakrishna National Girls' School, George Town, Madras took place in the premises of the school on Saturday, the 3rd instant. Mr. V. Venkatasubbia, B.A., L.T., presided. Swami Yatiswarananda, President of the R. K. Mutt, and other Swamis and many other distinguished persons of the locality attended the function. After prayer and the preliminary remarks of the Chairman, Mr. C. Satagopachari, Retd. Assistant Secretary to the Legislative Council who has been the manager and correspondent of the school since April, 1929 read the report on the working of the institution during the two years beginning from 1st April, 1928 and ending with 31st March 1930, in the course of which it was stated that besides education in the three R's, girls were taught needlework, drawing, music and handwork. The special feature of the school is the provision for imparting religious instruction on non-sectarian lines and for creating a taste for devotion and worship.

The Management have in the course of the last four years incurred a liability to the extent of Rs. 1,124-1-4. In view of this growing deficit, it was seriously thought of closing the school or of making it over to the Corporation but owing to a strong feeling in the

locality that no such step need be taken the Management ventured to continue running the school on the assurance of financial help from a few gentlemen of the locality. This help had no doubt been received but not to the extent that could be desired.

The Management desire to take this opportunity to express their heart-felt thanks to the various gentlemen and public bodies for helping the institution with their mite.

The young girls staged the drama 'Sakuntala' which was a grand success. Mr. Govindarajulu Mudaliar presented a gold medal to the girl who played the role of Sakuntala. Prizes were also awarded to other actors. Toys for children and books for other girls were also presented.

Mr. V. Venkatasubbia dwelt at length on the services rendered by the Mission in general. National schools he said were few in number and every possible help and encouragement should be given for the running of such schools and therefore he appealed to the philanthropic gentlemen and ladies of locality to contribute their mite and help the Mission to achieve its ideals.

With a vote of thanks to the chair and to those present the function terminated.

The Vendanta Centre, Providence, R. I., U. S. A.

The birthday anniversary of Bhagavan Sri Ramakrishna was celebrated

with due eclat on the 2nd and 3rd of March 1930 at Providence, Vedanta Centre, U. S. A. A life-size portrait of Sri Ramakrishna was placed on a raised platform in the Hall which was tastefully decorated with buntings and ever-greens. On the first day Swami Akhilananda who is in charge of the Centre delivered an inspiring address on the Life and Teachings of Sri Ramakrishna at the morning hour and another on Sri Ramakrishna and Universal Religion in the evening. His lectures were very impressive on both the occasions. At the latter service Mr. Frederic A. Wilmot, a religious Editor spoke feelingly on Universalism and Vedanta and it was highly appreciated by the audience. At the end of the service the devotees partook of the holy Prasadam offered to Sri Ramakrishna and were afterwards entertained with music for which special arrangements were made.

The large number of inquiries into Vedantic thought necessitated the opening of a reading room at the Centre and it was formally opened on Sunday before a large audience. The room has been well furnished with necessary outfits as well as with an oil-painting of Sri Ramakrishna and other enlarged pictures of Sri Krishna, Buddha, Christ and other great Saints.

On the second day an Indo-American dinner was held at the Dreyfus Hotel. Swami Bodhananda of the New York Centre was a guest of honour. The devotees that attended the dinner were treated to Indian and American delicacies. There was special arrangement for music both vocal and instrumental, and beautiful speeches were made about Sri Ramakrishna and his teachings on the occasion. In short the functions on both the days were a grand success and the devotees who attended the ceremony were deeply impressed by the services conducted by Swami Akhilananda.

The Vedanta Society, Portland, Oregon, U. S. A.

The Birthday of Sri Ramakrishna was duly celebrated on March 9th, by the Vedanta Society of Portland, Oregon

at eleven O'clock in the morning. The students gathered at the Vedanta Chapel, which had been beautifully decorated with choicest flowers—to pay homage to the Great Master.

Amidst the strains of soft music, and fragrance of flowers and the inspiring aroma of incense,—each one contributed to the occasion either with song, speech or silence, all alike entering heartily into the spirit of the hour.

In the evening Swami Vividishananda gave a most impressive lecture upon the Life and Teachings of Sri Ramakrishna. On this occasion an interesting paper on Sri Ramakrishna was read by Mrs. Lottie I. Scott. She said:

The Hindoo religion means experience or realisation; so Sri Ramakrishna resolved to find out the truth about all religions. He did not stop after realising the highest in the religion of the Hindoos but he delved into all religions including Christianity, realising the highest in each of these in a very short time, whereas it would take an ordinary saint a life time to realise but one religion.

He even adopted the customs common to each sect, such as their manner of dress and even partook of their kind of food and did all things in common with each group in turn. After all this he said, "All religions are true; all are so many paths leading to Freedom."

In this respect he differed from other World Teachers for they taught only one path each and urged all to follow that path. It seems it was left for Sri Ramakrishna to harmonise all religions by showing that in reality they were all one in the last analysis.

This beautiful broad view has already startled the world and will some day be accepted by all religions; then there will no longer be any strife or quarrel between the different denominations, but each will follow his own choice in peace and love for all.....

The world has yet to learn the greatness and majesty and the might of this great saint. We may not know God but we may rest assured he knows us,

and that is only a matter of time and growth when we shall know all there is to be known.

Sri Ramakrishna great as he was, even to the end of his earthly existence always thought of himself as child of the Divine Mother, a term commonly used in India for God.

May the dawn of the next birthday of the Great Master bring Freedom to India His native land. May she take her rightful place among the nations of the world to which she is so well entitled.

The R. K. Mission Society, Rangoon

The Ninety-fifth Birthday Anniversary of Sri Ramakrishna Paramahansa Deva was celebrated with due solemnity by the Ramakrishna Mission Society, Rangoon, on Sunday, the 2nd March. The Library Hall of the Society at 317, Dalhousie Street, was tastefully decorated on that occasion with green leaves and flowers and in the morning Pujas were offered. In the afternoon at 5 P. M. a public meeting was held in Raja Reddiar's High School Hall. The Hon'ble Mr. Justice J. R. Das presided. The Hall was fully packed with an eager audience. There was a large number of ladies present in the meeting.

Mrs. O. R. Ananta Lakshmi Ammal, M. A., read a very interesting paper on the Life and Teachings of Sri Ramakrishna in course of which she compared the glorious achievements of India in the past with its present inaction and held that Sri Ramakrishna came to link the past and the present in an unbreakable union.

The next speaker, Dr. R. S. Dugal laid stress on the catholicity of his religious teachings and showed that Ramakrishna practised and lived all the different religions and his catholicism was a conviction rather than an intellectual appreciation. The present day communal problems that are rending India asunder can only be solved by following his teachings. He was followed by Rev. Lama Dorji Prajnananda who said that his recent visit to the

sacred places in India had given him a deeper insight into the religion of India, and the wonderful works of piety carried on by the Ramakrishna Mission Centres in creating a new India. Mr. I. B. Mazumdar, the last speaker related the interviews Ramakrishna had with great men of his time such as Vidyasagar and Keshab Sen. It is really wonderful how in simple language and with ordinary illustrations Ramakrishna could explain the eternal truths. The President in his concluding speech remarked that the Gospel of Ramakrishna is being practised by the heroic monks of the Ramakrishna Mission who are ever ready to lay down even their lives to alleviate the sufferings of mankind without any distinction of caste, creed or race. With a vote of thanks the meeting dispersed.

In the evening there was devotional music in the premises of the Society after which Prasadam was distributed to the people assembled there.

Ramakrishna Mission Students' Home, Calcutta

The Report of the Ramakrishna Mission Students' Home, Calcutta for 1929 shows the growing expansion of its sphere of activities. The Home is a *philanthropic* institution specially intended for poor and deserving youths going up for higher education, who get here free of cost everything they require during their college career, namely, food, lodging, fees, books, clothing, etc. It is also an *educational* institution in as much as apart from being a non-collegiate hostel licensed by the Calcutta University, it is a place where systematic effort is made to thoroughly supplement the academic education received by the inmates from the University. Efforts are made through this institution to shape the character of the inmates, to help them in building their physique, to teach them dignity of labour by practical lessons, to train them in the art of simple living in strict conformity to the social and economic needs of the country and also to prepare them for the work of village reconstruction.

During the year under review there were 24 students in the Home of whom 16 were free, 6 concession-holders and 2 paying. 13 students sat for different University examinations and all came out successful. Regular classes were held thrice every week for the exposition of the Upanishads and Geeta. Several Utsavs, including Kalipuja and Saraswatipuja, were celebrated. A monthly manuscript magazine was conducted by students and Saturday classes were held when the students met to discuss socio-religious topics and read papers and extracts on various subjects. All household duties except cooking were managed by the students, the work being distributed every month by a representative Committee. The Home farm at Gouripore intended for providing vocational training to students made appreciable progress during the year. The existing pond was extended, a small *doba* was filled up, more than twelve bigas of land were brought under cultivation, a pump with oil engine was set up for irrigation facilities and two good milch cows were added to the live-stock in the dairy. The farm can be expected to become self-supporting if capital can be found for running it for another year.

The authorities of the Home are at present seriously concerned with a scheme for the permanence and expansion of the institution. To give the Home the atmosphere of a Brahmacharya Ashrama it is highly necessary to shift it from its present rented house in the din and bustle of the city to a permanent site of its own situated in a quiet suburban retreat where at least one hundred college students may shape their character by living real Ashrama life and develop their efficiency by learning elements of practical agriculture, dairy-work and some other useful cottage industries. A convenient opportunity for giving shape to this plan has now arisen, as a beautiful stretch of land about 64 bigas in area, situated by the side of the existing farm at Gouripore near Dum-Dum Cantt. and very close to the Jessore Road, nine miles off from the Government House, Calcutta, has come to the

possession of the Home. If this land can be properly developed it will undoubtedly prove to be an admirable Students' Home with ample scope for future expansion and facilities for vocational training. It will cost nearly a lakh of rupees for the development of the land and erection of simple structures for the accommodation of one hundred students. This sum, which is perhaps not more than even the cost price of the land alone of many hostels in Calcutta will be sufficient to fix permanently a unique institution whose utility can never be questioned. The authorities of the Home appeal to the generous and enlightened public to help them with funds in their attempt in chalking out a worthy educational programme for our youths, and thus removing a long-felt want in the country. All contributions, however small, will be thankfully received by the President, R. K. Mission, Belur Math, Howrah, Calcutta, or by the Secretary, R. K. M. Students' Home, 7, Halder Lane, Bowbazar, Calcutta.

The Ramakrishna Mission, Singapore

The Ramakrishna Mission, Singapore presents before the public its report for 1928—29, the first year of its existence. The centre was the result of the interest created in the mind of the public by the visit of Swamis Sharvananda, Abhedananda, Prakashananda, Paramananda and others to Singapore and the lectures they delivered there on the ideas and ideals of the Mission. It was organised and formally started by Swami Adyananda, its present President, in August 1928. The number of members varied from 125 to 140 during the year. The chief activity of the centre consisted in weekly services, classes on Hindu scriptures and public lectures by Swami Adyananda. A small library with about two hundred books was also started. The birthdays of Swami Vivekananda and Sri Ramakrishna were observed. A Committee was elected in a general meeting to find ways and means to put up the Mission buildings. It is hoped that after the

building scheme is completed it will be possible for the Mission to undertake greater activities by starting educational institutions and a guest house for the temporary residence of all persons irrespective of caste, creed or nationality.

The Public Library, Bangalore

The Report of the Library for the year 1928-29 gives an account of the working and development of the institution in the course of the year. The average subscription rose from Rs. 726 to Rs. 732 and the membership from 904 to 1055. The year opened with 1492 books on the shelves and 836 books dealing with a variety of subjects were newly added. The number of visitors during the year was 89753. The Library received 139 periodicals. A new Mysore section was opened containing books on all matters relating to Mysore.

R. K. Mission Seva Samity, Habiganj, Sylhet

The Report of the activities of the above institution for 1928 and 1929 shows its increasing usefulness. The Samity conducted religious classes every day in the afternoon in the Ashrama premises and fed the Poor-Narayanans on the occasions of the birthday celebrations of Bhagavan Sri Ramakrishna and Swami Vivekananda. It managed night schools at four different places such as Gosai Nagar, Doulatpur, Charipur and Jangal for the education and uplift of the depressed classes. The Ashrama had a Reading Room which contained 528 books in 1928, and 545 in 1929, besides a good number of Dailies and Monthlies in English and Vernacular. The Gosai Nagar Shoe Factory and Leather Industry Co-operative Society were also run under the supervision of the Ashrama. A Homeopathic Charitable Dispensary was conducted by the workers of the Ashrama. The total numbers including the new and the repeated cases came up to 660 and 1963 in 1928 and 1929 respectively. During the Kachhar and Sylhet flood this Ashrama rendered invaluable service in connection with the relief operations

started under the auspices of the R. K. Mission.

The Samity stands in need of a permanent house of its own. The schools should also be equipped with adequate furniture. The Samity is to depend for the upkeep of the institution and the maintenance of its workers entirely upon the collection of alms, monthly contributions and occasional donations. But a permanent fund is necessary to facilitate the useful work that the Samity has built up there and we hope its appeal for financial support shall meet with a generous response from the public.

Ramakrishna Mission Vidyapith, Deoghur

The Report of the R. K. M. Vidyapith for the year 1929 gives an account of the working of the institution and its expansion in the course of the year. The Vidyapith is a High School for Hindu boys run on residential lines. Its object is to provide boys with ample facilities for the manifestation of the perfection already in man. Located in Deoghar, a popular health resort, on one of the finest sites of the Santal Parganas the institution contributes immensely towards the physical growth of its alumni as well as waking up the aesthetic sense in them. Everything within the institution is so adjusted that it may help the boys in building up their character on a firm spiritual basis. The life and example of the monks and Brahmacharins of the Ramakrishna Order who form the majority in the staff help not a little to awaken in young minds the spirit of consecration, catholicity and devotion to ennobling cultural ideals. Special care is also taken for developing the physique of the boys and for instilling into them a sense of self-help, responsibility, and discipline. The curriculum followed is that of the Calcutta University with some modifications, and the students of the Vidyapith have been permitted by the Calcutta University to appear as private candidates at the Matriculation Examination.

During the year under review the number of students on the roll was 70.

Most of them were paying boarders, the charges for boarding, lodging, tuition, etc. being eighteen rupees per month, besides a few rupees in the beginning of a year as admission fee, athletic charges, etc. Considerable additions were made to the Vidyapith buildings.

The institution at present is in urgent need of the following things: (1) A segregation ward, (2) Another dormitory to seat 25 candidates at a cost of Rs. 10,000 and (3) Modern educational equipments of which the most important are gymnasium, a laboratory and a library.

The Vivekananda Society, Colombo

The report of the Society for the year 1929 shows that the number of members on the roll was 1204 and the annual subscriptions amounted to Rs. 3,544.75. Nearly sixty new books were added to the Society library, and nearly 36 periodicals were regularly received in the reading room. The Society's monthly Tamil Magazine 'Vivekanandan' was converted into a monthly bulletin issued free to all members. Nearly 38 public lectures on religious topics by distinguished speakers were delivered in the Society buildings. Besides there were members' meetings for the study of serious subjects and the Hindu scriptures. A book depot named Vivekananda Book Depot was started for popularising the purchase and study of books on literature and religion. Under the auspices of the Society the celebration of the birthday of Swami Vivekananda and the Gurupooja of Shaivite Saints were conducted. There were Kathaprasangams on almost every Sunday. The Society deputed religious teachers for the instruction of prisoners and the inmates of the Hendala Leper Asylum. A sport club and a Vidyalyaya were also run by the Society.

Sri Ramakrishna Ashrama, Ootacamund

We have received a copy of the Report on the working of the above

Ashrama for 1929. This Ashrama is common with the Mission to which it belongs stands for the ideals of renunciation and service. The members of the Ashrama conducted regular classes in Kodappamundu among the Dhobi community, every Friday on the lives of the great saints of our country. Another set of classes was begun in the Panchakshara Hall in the mornings between 8 and 9 to suit the convenience of officers and merchants who might like to attend. In those classes the Gita was read and explained verse by verse. In the course of about six months all the 18 chapters of the Gita were gone through. Yet another class was held on the Teachings of Sri Ramakrishna in Belmont for the benefit of the residents of Fern Hill who chiefly belong to the official community.

In the Ashrama itself classes were held every Sunday for school boys on the Gospel of Sri Ramakrishna, and opportunity was availed of in these classes to give religious and moral instruction to such of the students that came to the Ashrama. The Swamis also visited neighbouring places like Coonoor and Mettupalayam, and conducted a series of religious classes and discourses.

The nucleus of a good library was formed under the auspices of the Ashrama in the Panchakshara Hall. While the Tamil section of the Library is situated in the Panchakshara Hall, the English part of it is in the Ashrama itself. The library consists of religious, philosophical, ethical and educational books, and contained nearly a 1000 volumes in the year under report. There is also a reading room attached to the library in the Ashrama itself.

As usual this year also the birthdays of Sri Bhagavan Buddha, Jesus, Swami Vivekananda and Sri Ramakrishna were celebrated. Sri Krishna Jayanti, Ganesh Chaturthi, Durga Puja and The Gita Jay were properly celebrated. On The Gita Day the importance of the Gita in the rejuvenation of our country was explained and some copies of the Gita were presented to some earnest students.

The average local subscriptions per month amount to Rs. 28-4-0. The average expenses of the Ashrama per mensem come to Rs. 60. At present the rest of the amount necessary for the maintenance of the Ashrama is got from some devotees out of Ootacamund.

It is also the earnest desire of the Ashram authorities to run an educational institution in Ootacamund in accordance with the cultural ideals of the Hindus. The Ashrama appeals to the generous public of Ootacamund for help for the maintenance of the Ashrama as well as for the proposed educational institution.

Birthday Celebrations of Swami Vivekananda at Dacca

The Sixty-Eighth birthday anniversary of Swami Vivekananda was celebrated with much solemnity in the Dacca Ramakrishna Mission Premises on the 26th January, 1930. The ceremony lasted from early dawn till late in the evening. The programme comprised Bhajans, Kirtans, the feeding of the poor and the general meeting. Tasteful decorations constituted an interesting feature of the function.

In the afternoon a general meeting was held under the presidency of Babu Umesh Chandra Bhattacharyya, M.A., B.L. of the Dacca University.

Some boys sang songs in chorus and recited to the delight of the audience, hymns and a few choice extracts from the writings and speeches of Swami Vivekananda, bearing on the burning problems of the day.

Babu Kumud Chandra Sen, M.A., B.L., Additional District Judge, rising to speak paid a glowing tribute to the hallowed memory of Swami Vivekananda. Babu Akshoy Kumar Banerjee, M.A., Professor, Ananda Mohan College, Mymensing, in the course of his speech, said that Swami Vivekananda's message to the modern world was that of strength, youthfulness, immortality, and fearlessness. Mr. Junnarkar, M.A., L.L.B., Professor, Dacca University, said that Vivekananda was rightly christened "Vireswara", the Lord of Herces. His was not the religion of

imbecility, occultism—his was the religion of strength. It was absolutely practical. Search for truth and the serving of the poor as Narayanas were its essential features. We have ever found in Vivekananda the manliest of men, in Ramakrishna the godliest of men. Vivekananda was strength and purity personified. Babu Manmatha Nath Roy, M.A., B.L., Munsiff, read an interesting poem dwelling on the life and teachings of Swami Vivekananda. Babu Tripura Sankar Sen, M.A. Kabyatirtha, also spoke feelingly about the contribution of Swami Vivekananda to the growth of modern India.

Then the President, Babu Umesh Chandra Bhattacharyya, M.A., B.L., Professor, Dacca University, in the course of his learned speech said: Spiritual life has its twofold aspects—the ideal of a Sannyasi and the ideal of a householder. The ideal of Sannyasa is generally that of individual salvation. The contribution of those saints who practise Tapasya in caves is no doubt great. History cares very little to record their achievements. Really speaking, it is they and they alone who have saved the world. Swami Vivekananda was not a retiring and exclusive Sannyasin, aspiring after his individual salvation. The great Swami has set up a new ideal of Sannyasa, which aims at individual salvation together with that of the world at large. Of the master minds of the twentieth century, Vivekananda holds a very unique and towering position. Swamiji had the most transparent vision of the solution of all the problems of life. After Buddhism no other missionary had ever gone to foreign lands to preach the gospel of Hinduism. It is really a pride to Bengal that a Bengalee young man had gone to foreign lands to preach the religion of the Vedas. He has added a new chapter in the history of Hindu religion. The world respects India for her spirituality, her philosophy. Vivekananda has presented India as the spiritual teacher to the world. This bright ideal will shine forth for ever. The ideal of Vivekananda—the spirituality of India will save the world when destruction will reign supreme.

In India even the crowns of sovereigns bowed down in reverence to renunciation and poverty. We are eagerly looking forward to a time when foreigners will come to the Matha and Ashrams of India to learn spirituality at the feet of the Indian saints. Sankar preached Vedanta—the principles of religious peace and harmony. We find in Vivekananda another Sankar preaching Vedanta not only to India but to the whole world. The patronage of the State was behind Buddhism but behind Vivekananda we can count nothing of the kind. In this Vivekananda's achievements were far greater and more remarkable than that of Buddhism. Vivekananda with nothing to call his own wrought wonders. Vivekananda was the greatest man that India had produced in the nineteenth century.

With a vote of thanks to the chair, the speakers and the audience the meeting terminated late in the evening.

At the R. K. Ashrama, Rajkot, Kathiawar

The 68th Birthday Anniversary of Swami Vivekananda was celebrated in the Ramakrishna Ashrama, Rajkot on the 22nd and 23rd February, 1930. Mr. R. V. Patwari, ex-Diwan and Gondal presided over the function. On the first day the "Vajrang Vyayam Mandali" displayed for an hour and a half various native athletic feats and exercises which evoked much applause and praise from the audience. This was followed by a lecture on Swami Vivekananda as the apostle of strength by Mr. H. J. Khanderia, B.A., L.L.B. The next day's function opened with songs and recitations fitting to the occasion by children. Swami Iswarananda then spoke for a short while on the beauty of Swami Vivekananda's private life. It was followed by an inspiring speech by Prof. C. A. Buch, M.A., on Swamiji's message. The speaker in the course of his lecture observed that service could go hand in hand with renunciation, nay a Tyagi could do greater good than the worldly man. He was convinced that any movement in India which was not based on spiritual ideals could not take

root on the soil. The Presidential address was very learned and instructive. The function lasting for an hour and a half came to a close with devotional songs by children.

This year Sri Rama Jayanti and Mahavir Jayanti were celebrated in the Ashrama premises on the 7th and 13th April respectively with great eclat and devotion. The functions were a grand success and were attended by a large number of devotees. There were arrangements for Nagarkirtan, Bhajan and lectures. On both the days the devotees partook of the Prasadam at the Ashrama premises.

Buddha Jayanti Celebration in Bangalore

The 2554th Birthday of Bhagwan Buddha was celebrated with enthusiasm in several places in Bangalore, such as the Srinivasa Mandiram in Balepet, the Reading Room in Maleswaram and the National High School in Shankarapuram, on Monday the 12th, the day of the Vaishakha Purnima or full-moon, the thrice-blessed day of Lord Buddha's birth in Kapilavastu near Nepal, the day of his enlightenment at Buddh Gaya, thirty five years thereafter and the day of his passing away into eternal peace in his eightieth year at Kusinara.

The presence of Dr. A. L. Nair of Bombay in Bangalore, the greatest Indian Buddhist to-day, was availed of by the public to organize this series of celebration of the 'Thri Mangala' day. A beautiful marble image of the Lord Buddha kindly supplied by Mr. Anantawamy Rao of the local museum was nicely decorated and worshipped in the Hindu fashion.

Swami Srivasananda of the Sri Ramakrishna Mission next spoke for an hour at the different places on the life and teachings of the Bhagavan Buddha chiefly pointing out how those teachings corresponded with Hinduism and Vedanta as inculcated in their greatest works, the Upanishads and the Bhagavad-Gita. He explained the fundamental principles of Buddhism and

exhorted the people to follow Dharma or Righteousness, if they desired happiness for themselves here or hereafter. He said that it was not Buddha's mission to prove or disprove the existence of God or Soul or of the cause of creation. The Blessed one explained that these were unprofitable questions. "It was as if a man was pierced by a poisoned arrow and said 'I will not have this arrow pulled out until I know who it is that has wounded me, whether he is tall or short; whether he is a noble, a prince or a servant, etc.' Verily such a man would die ere he could adequately learn all this. Therefore the man who seeks his own welfare should first pull out this arrow of pain, sorrow and lamentation. He taught the four noble truths, viz., (1) that life was full of suffering, (2) that its cause lay in the indulgence in selfish desire, (3) that suffering could be removed altogether by self-control and (4) that the path of self-control lay in right understanding, right conduct and right effort. He proclaimed with a trumpet voice that men were the architects of their own destiny, that they should uplift themselves by their own effort. He says, 'Ye suffer from yourselves. None else compels, none other holds you that ye live and die, and whirl upon the wheel, and hug and kiss its spokes of agony! And what ye have done, you can also undo by your own effort.' He pointed out the methods of this effort in the noble eightfold path leading to the cessation of suffering and pain, and the acquisition of eternal bliss and peace or Nirvana. He was the greatest social reformer that India has produced in that he put down the evils of drink and the slaughter of animals for food. He threw broadcast the highest philosophic treasures of the Upanishads to the masses of mankind and womenfolk in their own vernacular. It was his preaching that gave India its greatest Empire in Asoka, as it was founded on self-effort and character. The lecturer finally exhorted the audiences to win back to India the memory of Lord Buddha in order that she might attain once again a glory greater than ever before, by unflinching

effort, indomitable energy, unstinted service and renunciation and universal love.

After the lectures there were Managalarathi and the distribution of Prasadam and the function came to a close with cries of "Victory to Bhagwan Buddhadeva."

Shakti Ashrama, Rajpur (Derhadun).

On the occasion of the Buddha Anniversary Day, Sadhu T. L. Vaswani spoke the following words in his Ashrama:—

The message of the Buddha as I understand it, is not an *ism* but an attitude,—not a creed but a view-point. Speculative systems were built up after Buddha passed away. But the Buddha himself offered the people not a speculative system but his own life-experiences. His whole being vibrated in sympathy with the people. He saw them suffer and wander in the dark. He called himself a "physician of the soul". He claimed to have 'attained to the Immortal'. And he moved from town to town, from village to village with a message of the Light. "O the benighted; should ye not search for a torch?"

"Know thyself",—was the teaching of Solon and Socrates. "Conquer thyself",—was the teaching of the Buddha. The self-conqueror is mightier than the world-conqueror. So we read in one of his 'Sayings':—"One may vanquish a thousand foes, in war, but he who conquers himself is the greatest victor."

Buddha's message of the Brotherhood of Humanity, of Love for all beings, of purity, self-restraint and peace became a Liberator of Asia and sent her out on a world-mission. Buddha's message initiated a new Renaissance in India, China and Japan, in Syria and Central Asia. India under Buddha's leadership became a bearer to the nations of a Religion of Humanity.

In the modern era, Buddha's message has inspired thinkers and sages like Schopenhauer, Comte, and Emerson.

Precious to me more than my words may tell is the message of the Buddha as a witness to a new Civilisation of Ahimsa,—the hope of a broken, bleeding humanity.

Kumbha Mela at Kailas and Mansarovar

We take this opportunity to inform the generous public that Purna Kumbha Mela will be held at the holy Shri Kailas this year in July 1930. It is therefore expected that many hundreds of Mahatmas, Sadhus, Sannyasins and also other pilgrims from far and near will visit the holy place on this auspicious occasion. The Mela continues for about two months. It is already known to the public that Shri Kailas is not easily accessible and it is very difficult for the pilgrims to prolong their stay at such an altitude of perpetually snow-capped mountains. The pilgrims have also to travel hundreds of miles along difficult paths on snow-clad hills. As Ramakrishna Tapovan is situated on the way to Shri Kailas we have been observing all the difficulties, inconveniences and hardships of the pilgrims for a long time. It is no exaggeration to say that they are to perform the journey sometimes even at the risk of their lives. It is therefore quite evident that some provision should be made for the mitigation of the sufferings of the pilgrims, and the need for such a relief work would never be more keenly felt than on this occasion of the Kumbha Mela when a large number of pilgrims would have to experience the difficulties on their way to the holy place. We have decided to open a Chhatram and camp for medical relief with the aid of a trained and qualified doctor and a batch of unselfish workers for the pilgrims who would travel to and from the holy Shri Kailas on this occasion, and also to give them such other help and relief as will be at the time found necessary. From the Chhatram Atta, rice, ghee, dal, and potatoes will be doled out to the needy and deserving pilgrims and in the latter, pilgrims who would fall ill will be

treated both in Allopathy and Homeopathy. Chemists and Druggists may contribute their quota by supplying the necessary medicines. It goes without saying that at least a sum of Rs. 10,000 is necessary to carry out this programme of work.

We appeal to the generous public to extend their financial support and donate and contribute liberally. Contributions and donations, however small, either in coin or kind will thankfully be accepted and acknowledged by the undersigned.

Swami Anubhavananda, the Hony. Secretary, Ramakrishna Tapovan, Dharchula, P. O. Dharchula, District Almora, The Himalayas.

Sri Ramakrishna Samadhi Temple, "Yogodyan"

The Yogodyan is situated at Kankurgatchi,—Narikeldanga P. O., in the close vicinity of Calcutta. A humble structure was erected over the Holy remains of Sri Ramakrishna Deva, whose name is now so well-known all the world over as "Avatar" or Incarnation of the Supreme Being. The said small structure was in a dilapidated condition, when it struck the late Swami Yogavinode of blessed memory to begin the erection of a temple over the holy Samadhi in 1915; but unfortunately, the said Swamiji passed away in 1918 before he could finish the construction of the temple. It will not be out of place to mention here that, the place has been declared by the Court of Law as "*a place of public worship*". A Committee has been duly constituted for the management of all the affairs in connection with the regular worship, etc. Now it is duty incumbent on the Committee to finish the construction of the temple in a befitting manner, as also to arrange for the necessary repairs of the adjoining buildings, Nat-Mandir, etc., and the thorough reclamation of the tank. It has been estimated that a sum of Rupees Twenty Thousand (Rs. 20,000) is required for all the works detailed hereunder:—

(a) Rs. 9,000 for the completion of the Holy Temple.

(b) Rs. 4,000 for the repairs to the Nat-mandir, other buildings and the boundary-wall.

(c) Rs. 3,000 for flooring the space where the poor are fed during "Mahotsab" and other festivities

(d) Rs. 4,000 for thorough reclamation of the tank.

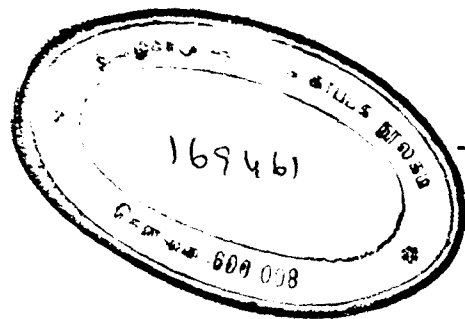
Out of the estimated sum of Rs. 20,000 a sum of Rs. 6,000 has been received from Late Dwaraka Nath Bhakat of Calcutta. Another sum of Rs. 14,000 is still required for the said works, which should be taken in hand and completed early. We, therefore, expect that the large-hearted public will contribute their mite for the purpose, which will be thankfully received by Swami Yogabimal, Secretary, "Yogodyan", P. O.—Narikeldanga, Calcutta.

We are glad to notify that arrangements have been made to inscribe the names of donors of Rs. 100 and upwards, or of persons nominated by them, as the case may be,—and of those who will individually like to take up and complete any of the four items afore-mentioned

Obituary

Swami Vishalananda passed away at the Sri Sarada Ashrama, Ponnampet (Coorg) on the 8th of May, 1930 at 8.30 P. M. His bold stand for truth, devotion to work and sweetness of disposition endeared him to all who came

in contact with him. The R. K. Mission has lost in him a devoted worker and a monk of great promise. He was suffering from an attack of pneumonia for some time in the Ashrama and in spite of timely care and precaution, that fatal malady took a serious turn. Swami Siddheswarananda and a Brahmacharin of the R. K. Ashrama, Mysore went to Ponnampet on the receipt of information from Swami Shambhavananda who is in charge of that Ashrama. Besides two local doctors, the Civil Surgeon of Virajpet was also called in; but their efforts notwithstanding the Swami was snatched away from our midst by the icy hand of death at an early age. "The passing away of this pure soul was thrilling," writes one of our brother monks from Ponnampet. "Yesterday at 2 P.M. when he was in a delicious condition he asked for Sri Guru Maharaji's picture. He began to say, 'Only He is true, the world is Mithya, Mithya, Mithya (unreal). This body is all filth and wire. Oh Lord, whatever insignificant services I have done here and elsewhere, all are for Thee and I am offering them unto Thee.....' He began to repeat the Mantram. He was constantly repeating the name of Sri Guru Maharaj and was full of peace and joy. All through he had no other talk in delirium than that of our Blessed Lord. Really Sri Guru Maharaj has taken back to his bosom a very pure soul. May his soul rest in peace."



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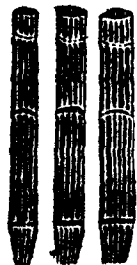
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