

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्रायः/वृत्तविधेयः  
Katha Upa. I. iii.

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

—SWAMI VIVEKANANDA.

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## TALKS WITH SWAMI TURIYANANDA AT BENARES.

*28th December, 1920.*

A householder devotee and a few Sadhus of the Mission were present before the Swami. The devotee was talking about the visions of his brother-in-law who used to see his chosen Deity in dream or meditation and was commissioned to worship his wife as mother. But the wife being of a different temperament would not let him do that.

The Swami addressing the devotee said—“Tell your relative to pray to the Lord, and He will change the mind of his wife.

“His work is going on all right. We know very little of His Lila. In how many ways does He help man and push him forward! At first He presents supernatural phenomena before him and thus strengthens his faith. In short, whatever is done by Him is for the good of all.”

Then the talk was about service. The Swami turning to S—— remarked—“To serve creatures as God is a grand thing. But only theorising about it will not do. It must be done practically, so that it may help one to the realisation of the Ideal—the manifestation of the Divine potentialities.” And he went on—“Those who profess to be the children of Sri Ramakrishna must have Yoga, Bhakti, Karma, Jnana, nay, everything. For, Sri Ramakrishna stands for the synthesis and harmony of all religious paths. The spiritual growth of a person following a particular line could be seen in the past. But now one should have an all round development combined with a magnanimity of heart to tolerate others.”

From this the conversation drifted on to self-surrender as a means to realisation. The Swami addressing N—— said—“We can perfectly be at peace if we can resign ourselves to the Lord. Let Him do what He thinks best. It is foolishness to dictate terms to Him as regards His dealings with us. Once you have surrendered yourself at His feet, there should be no room left for the assertion of your individual will. He knows what is best for you. Even if you pray for what is not desirable, He will do the right thing for you.”

Then K—— of the —— became the subject of talk. The Swami remarked—“He is an excellent man, no doubt, but soft in nature.” With reference to the hunger-strike of the members of the —— and the strong attitude taken by K—— as the head, the Swami expressed his joy and said—“I was so glad to hear of it. K—— acted rightly under the circumstances. Formerly he was so tender-hearted that he could not lead people under him. Now he is much improved. The boys who went on hunger-strike came to me in a party and said that they had not taken anything. It was about half past one. I told them all, ‘Go, prepare Khichuri and eat. I will pay the expenses. But you must compromise with K——.’ On enquiry I came to learn that one boy was at the root of the whole affair. The rest had practically no grievance. When K—— took a strong

attitude and stopped meal the whole batch that created trouble was in a fix."

At this N—— observed—"Yes, bullies are always cowards." The Swami also added—"Swamiji himself used to say that many times with regard to one of us. How many things did we learn from Swamiji!" N—— said—"To manage people one must be a little hard-hearted." The Swami rejoined—"No, one need not be hard-hearted. Internally there should be love, but to manage the work a show of strictness is necessary at times. Otherwise, the work suffers."

N—— said—"Had there been arrangements for a more systematic training of the boys, the task of management for a comparatively junior head would have been easier."

The Swami admitted and said—"Yes, training is what is extremely needed. But I believe everything will be all right in time. The angularities of a person are sure to be rounded by the inevitable knocks coming from nature. Is it not? If a man can stick to this life, the Lord will undoubtedly set him right."

Continuing he said: "—— has left. We hear he is going to America to learn Homœopathy. That he can easily do. But I am afraid he will not be able to prosper very much in life. For, he has no character. The life of a Sadhu and selfishness are wholly contradictory."

R—— turned the topic to the national movement of our country and the activities of the Congress and questioned the Swami about it. The Swami observed—"Where is the man who can lead the nation? Except Mahatma Gandhi I find none worth the name. सिरदार तो सरदार —'One who is ready to sacrifice himself can alone be the leader. A selfish man cannot lead. As to our national agitation I once asked Swamiji about it, and he feelingly said, 'What are these people doing! The mendicant policy followed by them will not do. You will have to earn what you want. Be fit, and you will get it.' It is only too true."

Then speaking about himself the Swami said—"If

I could meditate as I want, all my physical troubles would have gone. I know it from my personal experience. But the state of my present health will not permit me to do that. What can I do?"

Adverting to a new topic he said: "Most people are swayed by their wives. — calls one lady mother, whose husband also is henpecked. She came here several times. She is more of an intellectual than of a devotional type. — says that he has been much benefited by coming in contact with her. Whatever it may be, as for myself since my first visit to Sri Ramakrishna, I do not like the idea of a Sadhu mixing with women."

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### OCCASIONAL NOTES.

The industrial civilisation which rules the modern world has revolutionised every department of life. The phenomena of social life, even compared with those of a century ago, have not only assumed altogether new forms, but they have become very complicated and sometimes baffling as well. All observers of these new changes are agreed that there is a steady increase in crimes of all kinds. To take but one example, it is pointed out that "the American Bankers' Association, after careful study, appraises the losses from crimes against property alone as about \$3,500,000,000 per year. Credit men compute with considerable precision that credit frauds alone touch \$400,000,000, or more than a million a day, Sundays included." If the statistics of other countries are studied with reference to different decades, it will be found that the steady increase in crimes of various kinds is a characteristic feature of the age.



Numerous causes have contributed to bring about this unsatisfactory state of things. Obviously, it is impossible to make even a brief reference to all of them

here. We shall simply consider how far the current methods and theories of the punishment of criminals have succeeded, and also try to discover some of the causes of their failure. Far from succeeding to any extent, the orthodox methods are believed to put a premium upon crime. In the whole world until very recently and in some countries even to the present day, the *raison d'être* of punishments consists of vindictive, deterrent and reformatory elements. The entire civilised world will readily accept that the motives of revenge and retaliation are not only hateful in themselves but are bound to create more hatred and wickedness. For instance, capital punishment, all are aware, is usually defended on the score of deterrence. But we cannot help thinking that it is of the nature of a relic of the primitive rule of 'an eye for an eye, a tooth for a tooth.' Whichever be the case, judging by the results, no one can dispute the fact that failure is writ large upon the entire face of the current system of prisons and punishments.

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Dismissing the element of vindictiveness on the score of its being too harsh and antiquated and on account of the inherent impossibility of exact determination in individual cases, we have to examine how far reformation and deterrence are secured by the system in vogue to-day. If we remember that man is a personality with a will, end and aim of his own, the hope of any reform from the outside must be dismissed as a chimera. Especially when we remember that in reforming the criminals, coercion is the only method adopted, it must become obvious how all attempts in this direction are foredoomed to failure. We are now left with deterrence, and it ought to be the aim of all prisons and punishments.

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One general consideration that must be emphasised in connection with any scheme of prevention of crime is

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this. If a criminal does not get enough punishment, it is an evil. For, it encourages him to think that he can repeat his crime and escape with less than what he deserves. Under such conditions crimes instead of diminishing will increase. It is equally an evil when the criminal gets too severe a punishment as it would make him bitter and revengeful against society and the State. In this case also crimes would have a tendency to increase. All along the treatment of the criminal has been one of unmitigated severity, and it continues to be so even at the present day. When a criminal is sent to prison, he is not only deprived of his liberty for the term of his sentence, but he also has to carry the stigma with all its opprobrium and social disabilities to the very end of his life. One would consider this penalty as severe enough and more than what the requirements of the case would justify.

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But what one actually sees inside the prison is something very horrible. If the truth in all its hideous aspects could be brought to light and the public be persuaded to learn and interest itself in the fate of the victims of this cruel system, we have no doubt that it would not be tolerated even for a day. Thus writes Thomas Mott Osborne, formerly warden of the famous 'Sing Sing' of America and known throughout the world as a bold reformer of intolerable prison conditions and as an author of some instructive books on prisons—"Brutal severity which has awaited men after they were locked behind the walls is not punishment but torture. By this I do not mean alone the flogging, the starvation, the more obvious physical tortures which have been and, in many prisons, are still practised, but others even more destructive of a prisoner's respect for society: the dreary monotony, the long hours of close confinement in small cells, the swarms of vermin, the system of silence, the repression of all natural instincts, the eternal espionage, the filthy food, the daily proximity to unnatural vice, the hourly danger

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of insult and abuse, the vile language of keepers, the tyranny of intellectual inferiors, the indifference of wardens, the grievances unredressed, the sense of utter helplessness, the impossibility of being heard—the wonder is, not that so many men have gone insane in prisons but that so many have remained sane.”

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The same writer describes how a man feels when he goes out of the prison, in the words of a prisoner who revealed his mind thus: ‘I will tell you how I felt at the end of my first term. I just hated everybody and everything, and I made up my mind I’d get even.’ It might be safely assumed that such must be the feeling of all prisoners who came out of prisons. If this is the reform which the prison system effects in the inmates, not only is there no safety for society, but crime instead of diminishing is also bound to increase. Prisons of the Middle Ages according to all accounts were the most perfect engines of cruelty, torture and every conceivable form of terror, and if even these have failed miserably, there is no sense in blindly repeating the folly of the past. As the prisons are constituted and managed at the present day, persons who are found guilty and sentenced, are confirmed in their criminal tendencies and instead of becoming useful citizens become a source of menace to it.

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Whenever reforms for a decent and humane treatment of prisoners are advocated, persons whose temperament leads them to suspect and dread any change in the existing order of things, turn round and exclaim if the hardships and unpleasantness and the stigma associated with prisons were removed, the prisons would become so alluring that even honest citizens might be induced to commit crimes just for the pleasure of being inside the prison. To persons of this class considerations of humanity, justice and fairness would carry no weight. The only means of convincing them is to show that the

State will be a gainer in pounds, shillings and pence as well. It is well known that an ex-convict finds it almost impossible to get a decent job for honest livelihood, partly because there is a *prima facie* ground for distrust, and mainly because nobody believes that the prison has effected any reform in his character. Under the circumstances, the ex-convict even when he has a mind to live straight cannot do so and is driven to crime again by sheer necessity and starvation. Therefore the goal at which all prison reform should aim is to bring about an actual improvement in the physical, mental and moral capacity of the prisoner and restore him to society as a useful citizen. Some of the suggestions that have been put forward by the American National Committee on Prisons and Prison Labour and other individual reformers have these characteristics in common. The prisons should be made in reality educational institutions, training the inmates in honest and useful pursuits of life. If this training is to bear any fruitful results, the prisoner should be given full wages for his labour and should be made to pay for his board, lodging etc. which he receives from the prison. He should be also made to contribute to his family, and the balance, if any, should be his own to spend as he likes after he is released.



It must be remembered that in order to make any reform successful the prisons, instead of being a costly ornament of the State as is the case to-day, should be run on sound business lines and be made self-supporting. Another important change on which almost all reformers are agreed is that the sentences should be left indeterminate, and that a classification of prisoners should be made into the normal and the defective, so that the former might be sent to industrial prisons or colonies and the latter to hospitals and asylums. Leaving the terms of imprisonment indeterminate would be too much of a shock to the legal and constitutional minds accustomed to courts and procedures. It must be admitted that this

would result in very far-reaching changes. The judge will have to be guided almost exclusively by the opinion of medical experts, and his sole function will be reduced to that of deciding whether the prisoner is to be sent to the asylum or industrial colony. If we rid ourselves of all sentimental cant of protecting society etc., the proposed changes need not present any very alarming prospect. In the case of the normal and able-bodied prisoners, it is of supreme importance that they should not be returned to society at large, until they have been sufficiently educated to lead a quiet, decent and honest livelihood. Such a necessity in the case of juveniles is already recognised in almost all countries, and children's courts and reformatory schools have been established. In the light of experiments which have proved to be remarkably successful, specially in America, the development of a healthy, useful and humane prison system should prove perfectly practicable. To all sceptics who would consider arguments like those advanced above as sentimental and visionary, we would urge that on grounds of public economy and practical politics, the conversion of the prisons into educational self-supporting institutions would mean a considerable relief to the poor tax-payers.



Modern investigations are said to have brought to light that there exists a definite criminal type of men, and just as some babies are born black and others white or fair at their mother's breast, so these persons have brains so incurably crippled that they would naturally be led towards murder. This opinion is advanced not by any sentimental philanthropist but by Dr. William J. Hickson, Director of the Psychopathic Laboratory attached to the Municipal Court of Chicago, one of the greatest courts of the world. After years of research and the observation of forty thousand criminals, Dr. Hickson claims to have gathered a mass of evidence relating to crime, heredity, and mental and emotional life of the habitual criminal, which, if true, must eventually revolutionise the attitude

of society towards the criminal. In a recent issue of the 'Forum,' there is an instructive article in which it is pointed out that it is possible to deduct the potential criminal and segregate him before he has had an opportunity to become an actual criminal. Dr. Hickson's conclusion that murderers and other dangerous criminals are mental defectives of a certain grade and suffering from *dementia præcox* and therefore are not accountable for their actions. This *dementia præcox* is explained as defective emotions. "It is a brain disease usually inherited and is incurable. People afflicted with it don't have the normal feelings of pity, kindness, love and so on." Permanent detention is therefore suggested as the only real solution of the problem, for, it is pointed out that neither capital punishment nor protection has proved effective. So long as this type of men are at large, society can never feel safe, and crimes also would continue to increase. The writer appeals for the segregation and confinement of defective and abnormal children before they have opportunities for committing horrible crimes, and quotes in support the example of Berlin where the defectives are caught in the schools and never allowed to be at large.

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Mr. A. B. Goring, an English biometrist who has studied more than three thousand English convicts, writes thus—"On statistical evidence one assertion can be dogmatically made · it is that the criminal is differentiated by inferior stature, by defective intelligence, and, to some extent, by his anti-social proclivities ; but that, apart from these differences, there are no physical, mental or moral characteristics peculiar to the inmates of English prisons." He also believes that environment plays a small part in the making of the criminal. Men go wrong chiefly because somebody gave them feeble bodies and minds. Another writer impugns the reliability of these conclusions of the psychologists and biometrists on the ground that the results are vitiated by the fact that the convicts in

the prisons are only the failures, while the intelligent criminal, because he always escapes the police and is so never caught and examined, and his type are quite unknown to these investigators. The very idea that there is a criminal type is disputed on the ground that crime varies according to climate, season and several other similar factors. By a wealth of statistics and illustrations from American conditions, the writer tries to establish that the prison population cannot represent more than one or two per cent. of the total of criminals and that the former are either juveniles or defectives, and therefore no very reliable or useful inference can be drawn about the possibilities or prevention of crimes. Even granting that a large majority of the criminals (the intelligent criminal as he is called) eludes detection and has therefore never been observed by scientists, the need for segregation, permanent detention, and medical treatment of defective and abnormal criminals which the psychologists advocate cannot be questioned.



In India whether owing to the deep-seated religious instincts of the people or to the fact that the numerous phases of the modern industrial and materialistic civilisation have neither taken deep root nor reached any appreciable stage of development as in America and other countries of the West, the number of crimes in proportion to the population is fortunately not very high. Nor is the nature and magnitude of crimes so very scientific and ingenious as is the case with the more advanced countries. Nevertheless, that the conditions of our prison system are as degrading, irrational, futile and inhuman as in any other part of the world, is an undeniable fact. Whether such reforms as the picking out of the potentially criminal class, its segregation and permanent detention, and the awarding of indeterminate sentences to normal criminals and their education and training with a view to convert them into honest and useful citizens are found to be immediately practicable or not, it is high time that respon-

sible leaders and officials should study this problem in an impartial spirit. We believe that to the great advantage of the State as well as of the criminals a more humane and educational atmosphere might be introduced in the prisons of our county.

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### SEA-THOUGHTS.

Life is a restless sea,  
 And we, the waves thereof ;  
 The tiny waves, that look upon the sun  
 And shake their shining crests in foam and fun.

How to reach other waves ?  
 (So near and yet so far ;)  
 I see one, with a jewelled crest like mine,  
 And try to move that way,—and make a sign.

But e'er we meet and mix,  
 It sinks, to rise elsewhere ;  
 And I sink too, to hide my salty tears,  
 And rise, to watch again ; so pass the years.

Life is a beauteous sea,  
 And we the waves thereof ;  
 But no waves meet, though they be side by side ;  
 Each flashes lonely, on a lonely tide.

O restless, glittering sea !  
 It seemeth thus ;—  
 Yet all waves find their unity below,  
 Where all is quiet, neither ebb nor flow.  
 And all souls find their unity in Thee,  
 Ocean of Love and Immortality.

ANNIE BEGG.

## BEYOND THE SHADOWS OF MISERY.\*

BY SWAMI PRABHAVANANDA.

Whoever has studied the phenomena of the universe has noticed that nature is bisected, as it were, by an inevitable dualism of opposing forces. In this world of phenomena there is, so to speak, a constant fight going on between these two sets of opposing forces. On the one side are manifest the signs of goodness, virtue, pleasure, health, life, love and everything that makes life sweet and worth living; on the other side, there is the expression of evil, disease, suffering, death and everything that makes life bitter, unhappy and miserable. Nature stands before us with a smile on her lips as well as a frown on her brow. This dual aspect of nature nobody can deny, and we all experience the one or the other in every moment of our earthly existence. Whenever nature showers her blessings on us we feel ourselves extremely happy, but the next moment when she frowns at us we experience the terrible aspect and feel ourselves extremely miserable. This is the way nature has been expressing herself since the very beginning of creation, and her course is perennial.

Attempts have been made everywhere and in every country and in all ages, since the dawn of human intelligence, to avoid misery and attain everlasting peace and happiness. In fact, if we study all the different religions of the world, we find all of these have one goal—the complete cessation of miseries and the attainment of everlasting peace and blessedness. Howsoever the various religions differ in dogmas and creeds, they are at one in pointing out the goal as a state of existence where end all miseries.

And is that not the cry in all human hearts? From the depths of misery and degradation there arises that hankering in every human heart to go beyond them. Who

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\* A lecture delivered at the Hindu Temple, San Francisco, U.S.A.

could live even for a moment if there was no hope of getting beyond miseries? The nights of shadow and darkness must break off, and there will come the light of day—that is the hope, the longing, we all live in. Though we see disease, death and misery around us every moment of our life, still there is an innate belief in the brighter side of human nature—in life, health and happiness, which cannot be shaken off.

Which is the ultimate reality, life or death, happiness or misery? Our very life, our very existence gives an answer to this question. Once a sage asked the great king Yudhishthira, "What is the greatest wonder in this world?" And the king replied, "Though we see every day people dying around us, we cannot believe that we shall ever die. This is the greatest wonder." And this is also a most wonderful truth. Can you ever imagine, can you ever think, though you see the body dissolving away, that you are going to be non-existent? No, you cannot. That is a logical impossibility. You can never think that the continuity of your existence will ever be broken. Does that not show that you are immortal by your very nature? And that immortality itself is God.

Does not every moment of your life prove that you are living for happiness? Does not your life show that you are always in search after happiness? You may struggle towards it for ages, you may be always running after the mirage, yet you cannot give up this quest. All this proves the nature of your soul as blissful. And bliss is God. Similarly, we have the thirst for knowledge and more knowledge. We cannot remain satisfied with little, finite knowledge. And knowledge itself is God.

In Vedanta, God has been defined as Sachchidananda, Absolute Existence, Absolute Knowledge and Absolute Bliss. That God is the Self of all, the Innermost Being in every one. Consciously or unconsciously, we are all struggling to manifest that God in us. Vedanta explains this life of ours. According to it these life-struggles of ours have that one purpose—the manifestation of Sachchidananda. Every one is trying to do that.

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I do not believe there can be really any atheist. Do you believe in happiness? If you do, you believe in God. Do you want to live for eternity? Then you want God. Do you want to have knowledge and more knowledge? Then you want God. Thus everyone believes in Sachchidananda. His very life shows that. But religion begins when that struggle becomes conscious and we progress towards the goal knowingly.

So long as we are unconscious of the struggle, we move in a wrong way, we misdirect our energies, our struggles and hopes. As it is impossible to find immortality in the body, for you are not the body, so is it impossible to find happiness from nature, from the universe. As I have already explained, we all seek happiness, we are always in search after happiness. But we are vainly seeking that in this universe.

There are sects amongst the Christians who believe in the idea of a *millennium*. They believe that there will come a time when good and good alone will exist in this universe. Then there will no longer be any misery. However comforting this idea may be, it does not stand to reason, and however we may try, we cannot get unalloyed happiness in this universe. For, what makes this universe? Relativity. If there remains good and good alone in this world, it is no longer the world. It is the Absolute. Good and evil, pleasure and pain, are like the two sides of the same coin. You cannot take one while refusing to accept the other. If you want happiness, you have also to take the other side of it—misery.

No, that happiness, that peace that passeth all understanding, cannot be gained in this universe of relativity, in this world of the senses. The world will ever remain as it is, for its course with its dual aspect is everlasting. But the individual souls will manifest that bliss, that happiness, by freeing themselves from nature.

The cause of ignorance and misery is our identification with nature. We have forgotten that nature exists for us and not we for her. The bee came to suck the honey, but its feet got stuck therein. That has been the

case with us. We came to gather experience from nature so that ultimately we can free ourselves from her. But instead we have become slaves to her. नाल्पे सुखमस्ति भूमैव सुखं — "There is no happiness in this world of finitude. The eternal bliss is in the Infinite." This is the great lesson we have to learn in life.

Upon the same tree there are two beautiful birds of golden plumage, one on the top, the other below. The one on the top is calm, silent, majestic and immersed in his own glory. The other below is eating sweet and bitter fruits, hopping from branch to branch, and is happy and miserable by turns. After a time, the bird on the lower branch tastes an exceptionally bitter fruit and being disgusted looks up and sees his companion, that wondrous bird of golden plumage. The latter eats neither the sweet nor the bitter fruits of the tree, and is therefore neither happy nor miserable, but calm and self-centred. The lower bird longs for that enviable condition, but soon forgets and again begins to eat the fruits of the tree, hopping from branch to branch. In a little while, he eats another exceptionally bitter fruit which makes him feel extremely miserable, and he again looks up and tries to get nearer to the upper bird. Once more he forgets, and after a time he looks up. So on he goes. At last he comes very near to the beautiful bird on the top and sees the reflection of light from his plumage playing around his own body, and he feels a change and seems to melt away. Still nearer and nearer he approaches, till everything about him melts away, and he becomes merged in the other. Now he realises that he himself was in essence the upper bird all the time, the lower bird being only the shadow, the reflection of the upper one.

This eating of fruits, sweet and bitter, and becoming happy and miserable by turns is a vain illusion, a dream. All along there has been only one bird, calm and silent, glorious and majestic, beyond grief, change and decay. And this one bird is God, the Lord of the universe. The lower bird is the individual soul, eating the sweet and bitter fruits of this tree of the world. Now and then

comes a heavy blow, and he stops eating and goes towards the unknown God. Yet again the senses drag him down, and he begins as before to eat the sweet and bitter fruits of the world. Again an exceptionally hard blow comes. His heart becomes open again to divine light. Thus gradually he approaches God, and as he approaches nearer and nearer, he finds his old self melting away. At last he realises his blissful, all-knowing nature and becomes free from the bondages of the universe.

This is the way to go beyond the shadows of misery and attain to blessedness. It is to go to the very centre of our being which is Sachchidananda. The Soul of our souls, the Reality which is our very essence, is that eternal, ever blessed, ever free and ever pure Atman. We must know that. This knowledge will lead us beyond death where there will be an end of all of our misery. "He who sees that One among the many, that Unchangeable Being in the universe of changes, he who realises Him as the Soul of his soul—unto him belongs Eternal Peace—unto none else."

To see Him you have to close your eyes, to hear His voice you have to shut your ears. He is there within, calling us all the time, "Come, all ye that labour and are heavy-laden, and I will give you rest and peace." But we are not ready to hear His voice. We are still eating the sweet and bitter fruits of the world. The voice is ringing within, "Give up all the external formalities of religion and follow Me. I will relieve you from all distress, from misery and death. Do not grieve. I am ever present with you." But we turn a deaf ear to His voice, because we are still busy with the playthings, the toys of the universe.

Sri Ramakrishna used to say, "Mother gives toys to the children to play with, and the children forget the mother busying themselves with the playthings. But as soon as they are hungry or thirsty, they throw away the toys and cry for the mother and she immediately appears before them." So give up these playthings of the world

and cry for the Mother of the universe, and She also will appear and give you rest and peace.

Let us drink of the cup of divine love, the cup of true knowledge, and we shall get Immortality. When the hands work, let the mind rest at the lotus feet of the Divine Mother, let the lips utter Her name. Think of this Ideal, and dream of it, until it becomes the bone of your bones and the flesh of your flesh, until all the hideous dreams of littleness, of weakness, of misery, and of evil have entirely vanished. And no more will the Truth be hidden from you, even for a moment.

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## YOGA.

BY SWAMI ADWAITANANDA.

We are living in an age which is in the throes of a great travail. It is a veritable cauldron in which all traditional modes of thought and activity are cast, tested, torn to pieces and recombined for a fresh term of existence. Nature's workings display two main tendencies. At the outset every form has a leaning towards harmonised complexity. Then it breaks up into various specialised formulations which again revert to the original totality. Secondly, although development into forms is an imperative necessity for effective manifestation, all such forms stand in need of perpetual revivification. Indian Yoga stands in the same category. The time has now come when it should rediscover its truth of being, and in the light of this self-knowledge recover its original synthesis.

The progressive manifestation of Divinity in man depends upon two successive elements, mind and body. Nature has evolved for us the bodily life. Here she has successfully achieved a certain stability of form which is steady and sufficiently pliable and mutable to provide a fit dwelling-place and instrument. The fable in the Aitareya Upanishad which tells us that the gods rejected

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the animal forms which were offered to them but willingly accepted the human form, conveys this very idea. The mental life is in the process of evolution. In man we have not got a single mentality but a multiple one, the sensational mind, the emotive mind, the thought mind and the volitional mind. According to our ancient thinkers, man is essentially a thinker, the mental being who rules the life and the body and not the animal who is led by them. True human existence, therefore, begins only when we free ourselves from subjection to the material mind and begin to live in the mind independent of nervous and physical obsession. This kind of mental life is not a common possession. It is not yet as firmly based as the bodily life. But the whole trend of modern movement clearly reveals the fact that an earnest effort is being made to universalise the opportunities for its growth. By the spread of education, by the multiplication of labour-saving appliances, by trying to ameliorate the economic condition of the masses and by giving them sufficient leisure for intellectual and cultural development, an attempt is being made to give the whole of mankind facilities for full intellectual and emotional growth.

Even when all these conditions are satisfied and the great endeavour has found its base, Eternal Peace, mastery, freedom cannot be had, because man is not merely a thinking animal. He is the Self—unchanging, all-powerful, omniscient and all-pervading. The existence of the Self is self-evident. It does not need the conception of any other thing in order to be conceived. Nothing can be conceived without presupposing the existence of the Self. It is the absolutely independent underlying principle. No man can conceive his own annihilation. If this is the nature of the Self, certain consequences inevitably follow. It must be infinite, self-caused and self-determined. Individuality or personality cannot be ascribed to the Self, for these imply determination and limitation. The assertion that such a supra-mental life exists is the very foundation of Indian philosophy. Its acquisition and organisation is the one objective which

Indian thinkers have placed before humanity, and this is what is called Yoga. In the language of Yoga, mind is simply an instrument like the body. The only essential requisite for the possession of this Divine Life is absolute elimination of egoism, the total abolition of the sense of 'I and mine,' the eradication of the feeling of identification with the internal and external instruments, the mind and the body. Divine existence, then, which does not reject but returns upon the material instruments and liberates them into their highest possibilities, is the true aim of Yoga.

If we look at the workings of nature with an observant eye, we find that all life is either a conscious or a sub-conscious Yoga. By Yoga is meant a systematised effort towards self-perfection, by the full expression of all latent potentialities of our being. The whole universe is a vast Yoga in which Nature attempts to realise her perfection in an ever-progressive gradation. She has given the capacity for conscious understanding of her ways only to man, her thinker, so that he can understand her purpose, her ways of work and attain the goal with a swift and puissant movement. An earnest endeavour, therefore, after a careful consideration of ways and means, can compress one's evolution into a single life or a few years or a few months of one's bodily existence. This will obviate the necessity of following Nature in her leisurely movement. If we adopt this view of Yoga, it ceases to appear as a "monstrous aberration" or as something abnormal or mystic, which has no relation to the ordinary processes of the world-energy. On the other hand, it reveals itself as an intelligent, intense and exceptional use of the powers and forces she has already manifested and is progressively organising in her less exalted but more wide-spread operations.

In physical knowledge the multiplication of scientific processes has its disadvantages. It develops artificiality which places our natural human life under a load of machinery and thus purchases certain limited forms of freedom at the price of an increased servitude. The

same is the case with complicated Yogic processes. The Yogin tends to draw himself away from the common stream of collective life. That is the reason why a sharp incompatibility has been created in the Indian mind between the worldly life and the Life Divine. The tradition of a victorious harmony still remains. There is an innate belief that a mental cleavage between Spirit and matter is unjustifiable and cannot stand the test either of reason or of experience. But this belief is not powerful enough to disabuse the mind of the idea that to escape from life is the general object of Yoga. In this modern age, which is pre-eminently an age of synthesis, as is evident from the writings of the best thinkers, poets and artists of the world and also from the fact that discoveries in physical science have brought the whole world together, and united the East and the West in inseparable physical bonds, no view of Yoga can be satisfying which does not unite God and Nature in a perfect and liberated human life. In its method also it must not only permit but favour the harmony of inner and outer activities. Avoidance of the life which is given to us by Nature cannot be either the indispensable condition or the ultimate object of our endeavour or the most effective means for self-fulfilment. We achieve our true object when our conscious Yoga becomes like the sub-conscious Yoga in Nature, outwardly coextensive with life itself. That is the only view of Yoga which can appeal to the modern mind. The attainment of internal perfection in and through the world by the elimination of egoism, by the removal of ignorance is our goal, and nothing short of it. Lop-sided development can never be the objective of a thinking being.

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## THE PARIJATA FLOWER.

BY SWAMI ATULANANDA.

“In whatever form a man seeks to worship Me with faith, in that form I make his faith firm and unflinching.”

In ancient times in a village in Bengal a pious Brahmin and his family lived a happy, simple life. They were of the old orthodox type, devoted to each other and to God. The wife worshipped her husband, the husband cherished his wife, and the children, two boys, honoured their parents. The door of their little cottage always stood wide open to friends and strangers alike. Under their hospitable roof any belated wayfarer was sure to meet with a hearty welcome, and no beggar ever was turned away disappointed.

When a wondering monk happened to pass through the village and halting at their door in the name of God called for alms, the boys would run to their mother and say, “Mother, a Mahatma has come. May we give him food?” “Yes, my children,” the mother would reply, “offer it with reverence. May the holy man bless you.” Then the boys carrying a little rice and lentil soup would place it respectfully in the cocoanut-shell that was held out as begging bowl, and the monk blessing the children would pass on.

Thus, smoothly life moved on. The gods being pleased bestowed on the family not only a fair measure of prosperity, but also an abundance of mutual contentment. Now it happened one day that the Brahmin after his early-morning devotions went to the village market to buy fish for the midday meal. Squatting on the ground behind their baskets the fisherwomen with loud, rancorous voices cried, “Fish! Fish! The best in the market!” One woman, the most vociferous of all, seeing the Brahmin, hailed him with, “Oh Brahmin! Where are you going? Come, and buy from me!”

The Brahmin smiled, and halting at her basket after examining her catch, struck a bargain. Now, when the fish was being weighed he noticed with horror that against it on the balance was placed a Salagrama—a sacred stone used in worship as an emblem of Lord Vishnu. Filled with indignation he upbraided the woman for her sacrilegious conduct of profaning a sacred symbol of the Lord. But he found her quite ignorant of the meaning of the Salagrama, and when he offered to buy it she was willing to let him have it for next to nothing, as any ordinary stone of the same weight would serve her purpose equally well.

The Brahmin reverently carried the Salagrama to his house where he purified it by bathing it in milk and Ganges water. Then he began to worship Vishnu in the stone as Brahmins do throughout India.

That night he had a dream and with the dream a vision. Lord Vishnu stood before him. "My Lord!" the Brahmin exclaimed in great joy, "what have I done to deserve the honour of your visit to my humble hut?" The Lord smiling sweetly in a very gentle voice, said, "Good Brahmin, don't you know that I bring many afflictions to those who worship Me? By depriving them of worldly happiness I draw their hearts closer to Myself and fill them with the spirit of renunciation." Then the vision vanished.

The Brahmin awoke. He was not a little puzzled by the strange message of the dream. A strain of sadness mingled with his joy, for he was not quite willing to have the flow of his peaceful life interrupted by calamities. On the other hand, he knew very well that it was his duty as a Brahmin to worship the Salagrama.

At last he decided to be true to his faith, and morning and evening he worshipped placing flowers and fragrant sandal on the stone after having washed it with holy water, uttering Vedic texts as he did so. And he burned before it incense and a little light in honour of his God.

This went on for some time. Then one evening at

the hour of dusk his little son came running home from the woods crying, and showed on his foot two tiny spots, where a venomous adder, stepped on unwittingly, had left his deadly marks. A few hours later the child expired in his mother's arms.

The lifeless, little body was carried to the cremation ground. When the last flames of the fire were extinguished, the stricken parents carried home a casket with ashes, all that was left of their darling, sometime to be consigned to the tender care of Mother Ganges, the holy river, in whose embrace the remains of so many pious Hindus find final rest.

The father remembered the vision. But faithfully, though with an aching heart, he continued to worship the Salagrama.

Now it happened that a few days later cholera broke out in the village, and among the first victims of this dreadful disease was counted the other son.

"Thy will be done, oh Lord!" the Brahmin sighed with a trembling heart, and he continued to worship the Salagrama. But the bereaved mother utterly disconsolate at the loss of her two boys died of grief.

Now, the Brahmin well-nigh gave in to despair. He had no one left. His cottage was empty. No child's laughter to cheer him, no tender word of welcome when he entered his little home. On his bed his weary eyelids closed, but he could not sleep. Days and nights were to him like so many ages. Then, one night when he was dozing a little he was roused by a voice. "Good Brahmin," the voice spoke, "don't you know that I am the friend of those who possess nothing—of those who have resigned themselves entirely to Me?"

Hearing these words a great peace entered his desolate heart. Lord Vishnu had taken his all, but He had not forsaken him! With a hopeful mind he rose, and at early dawn, taking with him the Salagrama he left his cottage. In the forest he made for himself a little shelter near a pond, and there he gave himself entirely to God and devoted all his time to worship.

Sometimes a great pain would steal over him, a feeling of anguish, an uncontrollable longing for his departed ones. But then he remembered the sweet voice, "I am the friend of those who possess nothing—of those who have resigned themselves entirely to Me." The Lord was his Friend, He surely would not forsake His beloved ones. And with fervour renewed he worshipped the Salagrama.

Now one morning when after his ablutions he was occupied with his devotions near the pond, a slight disturbance in the water attracted his attention. There was a bubbling sound, little ripples formed, and these increased into waves, till the entire pond became a mass of commotion. Astonished and hardly able to believe his eyes, he watched. Then to the surface came a bright, golden figure of shining beauty. The figure approached, and before him stood a celestial nymph. Her voice was like music as she addressed him softly with the words, "Holy Brahmin, your faith is unparalleled. As reward I have brought for you a Parijata flower. It comes from Vishnu's garden. No such flower ever before has come to earth." Then dropping the flower in his lap, she vanished.

Examining the flower, the Brahmin thought, "This certainly is a divine creation. No flower of this world can compare with it in beauty of shape and colour, and the fragrance it emits is exquisitely delicate. But what shall I do with it? Let me take it to the king, for it is more fit to embellish a palace than my poor, little forest-hut." Accordingly he took it to the king, and then returned to the woods and his devotions.

Now, the king had two wives, and as he had only the one flower, he gave it to the elder queen. At this the younger queen became jealous and angry. Locking herself in her room she began to weep. The king tried to explain matters, but she would not listen unless she also got a Parijata flower as beautiful as that of the elder queen.

The king, at his wits' end what to do, at last

summoned his minister and told him to go to the Brahmin and order him to bring another Parijata within twenty-four hours. If he disobeyed, he would be beheaded.

The poor Brahmin receiving this order, greatly frightened, betook himself to prayer. Then in the midst of his supplications he was startled by a voice asking him what he wanted. Opening his eyes he saw the same celestial nymph.

“You are the cause of my impending death,” the Brahmin exclaimed. “Unless you give me another Parijata I must die!”

“But that is impossible,” the nymph replied. “Indra gave me that one flower once when he was greatly pleased with me. These Parijatas are exceedingly rare even in heaven.”

The Brahmin, however, continued to plead with her most earnestly. Then, at last, she said, “Well, I will take you to heaven. Ask Indra himself.”

Now the Brahmin all of a sudden found himself in Indra’s presence. Being asked by Indra what he wanted, he told his story.

“But,” said Indra, “I cannot procure another flower. These Parijatas belong to Vishnu. Ask him.”

So the Brahmin went to Vishnu. He found his Lord seated on a throne of glory, surrounded by a galaxy of angels bright as the midday sun. Half blinded by this heavenly sight he threw himself at Vishnu’s feet. With choking voice he told his Lord what had happened, and prayed to be delivered from his impending doom.

Vishnu coming down from His throne and gently touching the prostrate body of the Brahmin said, “My child, I am pleased with you. I have watched your long and fervent devotions as you worshipped Me in the Salagrama. Rise and come with Me to My garden. I will give you many flowers.”

The Brahmin beholding the Lord’s sweet, smiling face felt comforted. Rising to his feet he followed Vishnu. They came to a garden-gate, and entering the

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Brahmin was overwhelmed with joy seeing the beauty of this paradise. His body became light as air. He moved without effort. An ethereal atmosphere seemed to fill and sustain him. He felt ecstatic. Birds were singing their heavenly songs as he passed by trees and plants laden with fruits and fragrant flowers. Shining, smiling faces greeted him on all sides. He was in the land of the spirits.

On a velvety lawn a beautiful boy was playing with a deer. "There," the Lord said pointing to the child, "is one of My Parijata flowers." The boy looked up, and seeing the Brahmin came running towards him with outstretched arms. "Father!" he exclaimed, "have you come at last? Lord Vishnu told me every day that you would soon be coming. Now we are together again. I am so happy!" Then, from behind a bush another boy came running—the Brahmin's eldest son. A little farther on he came upon his wife. "These," the Lord said, "are my Parijata flowers." Thus, the family was happily reunited in Vishnu's heaven.

"Inscrutable, oh Lord, are Thy ways," the Brahmin said in great humility and joy. "My apparent misfortunes were but angels in disguise."

And Vishnu, in the words of Sri Krishna on the battlefield of Kurukshetra, said, "No one who practises virtue, My son, comes to an evil end."

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## THE WHITE MAN'S BURDEN.

All the great religions of the world have taught that love is the supreme goal of life, and that every man should love his neighbour as his Self. Notwithstanding all these, the history of the world is a dismal record of cruel oppression of the weak by the strong, of the unprivileged by the privileged. Until recent times all the powerful tribes and races who were acting on the principle, 'might is right', never attempted to disguise the fact that

they had no moral justification for their conduct beyond their superiority in brute force. The civilised nations of the present day have beat their ancestors in their vandalism. Of course, there is a difference in their *modus operandi*.

The conquerors of the past had perhaps no scruples in cutting off the heads of the defeated people, but the moderns will not tolerate such clumsy methods. They will be satisfied with nothing but the conquest of the soul of their victims, and this too on a plea of doing good to the latter. To help them in these diabolical schemes, pseudo-scientists have done and are doing their bit by prostituting pure knowledge to unworthy ends and purposes. For many years past scientists of a class have been singing praises of the pre-eminence of certain races and of the inherent inferiority of certain others in point of *progress and enlightenment*, and they are of opinion that Providence has left it to the white races to civilise the coloured people.

These and other similar shibboleths with the *imprimatur* of science, have been found very handy as a convenient cloak for jingo imperialists and capitalistic groups out for world markets. Before the whole world has scarcely had time to recover from the staggering blow which was struck at her by the last great war, mischief-makers are already afoot, and one hears the cry of wolves on all sides. It is perfectly natural for imperialistic nations and capitalistic combinations to resent any and every expression of independence and freedom of thought and raise false alarms.

What is still more insidious and which therefore acts as a deadly poison upon the minds of most of the common people is the race antagonism with the consciousness of arrogant superiority of one's own blood and the consequent contempt of others. Instances of this phenomenon are to be found everywhere. The cry of the 'Black Peril' and the 'Yellow Peril' is a typical instance of the egotistical and inebriated mentality of the white races which bodes ill for the future peace of the world.

Unless a quick and healthy revolution is brought about in this state of things, neither will there be any burden for the white man to shoulder, nor will the white man himself survive the inevitable cataclysm.

Apart from the consideration of the probable ultimate consequences that any race conflict would lead to, one might profitably pause to examine, what basis of truth, if any, could be found for the current notions of the superiority of some races over the rest. Mr. Albert A. Hopkins, associate editor of *'The Scientific American,'* in a recent issue of that journal, discusses the origin of the different races, the relations and essential differences between them, and lastly whether the Nordic are really better or worse than the dark-white races. Although certainty on such matters is for obvious reasons impossible, from a study of the discoveries about ancient pre-historic humanity gathered from the excavations and museum studies of the last four decades he draws some interesting conclusions—

“The first is that there is no such thing in the modern world as a pure-bred race. The ‘pure Nordic’ idea is a myth. The second is that not one scrap of real evidence exists to prove that any one race is potentially abler or more honest or more intelligent than any other race. The *white man's burden* may be laid down any time with a clear conscience and with no fear that we are deserting our duty to the world. The third is that racial mixture—even to what we would shrink from as extremes—seems much more likely to be beneficial to civilisation than the reverse.”

The writer further argues that races have originated by the slow alteration due to climate and other circumstances, of successive migration waves out of Asia, that black men were the first, and that for more than a hundred centuries the world has been a laboratory for mixing and blending races. The comparative study of Professor Roland B. Dixon of the Harvard University of all the available human skulls has led to the conclusion that “every race, no matter in what part of the world,

showed evidences of mixture of other races." The most important inference which the learned writer adduces is this—"To talk of menaces in racial mixture is equally absurd. If racial mixture could have ruined mankind that ruin would have been completed many millenniums before any scribe set down one word of history. Indeed, a degree of racial mixture seems actually stimulating of human intelligence and human enterprise."

If these conclusions cannot be proved with absolute certainty, neither is there any possibility of disproving them altogether. On an impartial view of the case there is this much at least which admits of no possibility of doubt, namely, that the alarm of race peril has no foundation upon facts. Still, if the cry is raised, it is capable of only one explanation that unscrupulous and interested persons find it a convenient mask in the pursuit of their nefarious plans for the subjugation and exploitation of weaker peoples. Lovers of world peace and human brotherhood can do no better than expose the hollowness of these false alarms to achieve their cherished ideals.

Another interesting line of argument is adopted by Mr. H. G. Wells to prove the solidarity of the human race and expose the myths of racial antagonism. In his *'First and Last Things'* which is virtually a confession of his own faith, he speaks of the slow unfolding in man of a sense of community with his kind, of a synthesis of the species. The greatest obstacle to this consummation is the sense of separate individuality which he ranks 'among the subtle inherent delusions of the human mind.'

Mr. Wells puts forward as a hard fact the following—"We, you and I are not only parts in a thought process, but parts of one flow of blood and life.\* \* \* Disregarding the chances of intermarriage, each one of us had two parents, four grandparents, eight great-grandparents, and so on backward, until very soon, in less than fifty generations, we should find that, but for the qualification introduced, we should have all the earth's inhabitants of that time as our progenitors. For a hundred generations it must hold absolutely true, that everyone of that

time who has issue living now is ancestral to all of us. That brings the thing quite within the historical period. There is not a western European palæolithic or neolithic relic of the present human race that is not a family relic for every soul alive. The blood in our veins has handled it. \* \* \* *Our individualities, our nations and States and races are but bubbles and clusters of foam upon the great stream of the blood of the species, incidental experiments in the growing knowledge and consciousness of the race.*"

Against the possible objection that until recently humanity has been segregated in pools and been growing without admixture from other streams of blood, he suggests that in the remote past isolated individuals out of adventure, from shipwrecks, capture, etc., would have provided the channels for the intermingling of the various races. Turning to the future also the possibilities of admixture are more likely and easy than in the past in view of the ever increasing facilities of communication and such similar factors. Even the desire to found a family and the love of descendants seem to afford no very solid foundations to build upon. In the inimitable words of Mr. Wells—"One's son is after all only half one's blood, one's grandson only a quarter, and so one goes on until it may be that in ten brief generations one's heir and namesake has but  $\frac{1}{1024}$  th of one's inherited self."

Any hoarder of wealth for the sake of children and descendants, if he would only give free play to his imagination, could realise that in a few generations, those who bear his name and lineage might conceivably possess very little of 'his self,' while his real offspring gets mixed with that of the people he most despised and wronged and *vice versa*. Even biologically, there seems not much basis for the belief of the common people to think of their children as their very own, beloved of their blood and bone of their bone. We are told it is not the individual that reproduces itself, but the species through the individual.

Hence all boasts of superiority of some races over the

rest and the consequent inhumanity of man towards his fellows are not only dangerous to the future progress and well-being of humanity but have also not a shred of reason to back them up. To give up this superstition of separate and distinct races is the only rational solution of the most serious of all menaces that threaten the world at the present day.

### SRI KRISHNA AND UDDHAVA.

(Continued from p. 328.)

क्वचिद्गुणोऽपि दोषः स्याद्दोषोऽपि विधिना गुणः ॥

गुणदोषार्थनियमस्तद्विदामेव वाधते ॥ १६ ॥

16. Sometimes a merit even turns into demerit, and a demerit into merit by virtue of an injunction. Thus the regulation with regard to merit and demerit merely annuls their distinction.

समानकर्माचरणं पतितानां न पातकम् ॥

औत्पत्तिको गुणः सङ्गो न शयानः पतत्यधः ॥ १७ ॥

17. The doing of the identical deed<sup>1</sup> is no sin in the case of those already much too degraded ; while association with the opposite sex is allowable to those<sup>2</sup> to whom it is in order. A man already lying low on the ground can no more fall.

[1 Deed—i.e. evil deed.

2 Those &c.—i.e. householders only.]

यतो यतो निवर्तेत विमुच्येत ततस्ततः ॥

एष धर्मो नृणां क्षेमः शोकमोहभयापहः ॥ १८ ॥

18. From whatever<sup>1</sup> one abstains, one gets rid of that. This is the righteous conduct that leads to the well-being of men and removes their grief, infatuation and fear.

[1 *Whatever &c.*—Hence the scriptures only advise the restricted exercise of our lower tendencies with a view to get rid of them finally.]

विषयेषु गुणाध्यासात्पुंसः सङ्गस्ततो भवेत् ॥

सङ्गात्तत्र भवेत्कामः कामादेव कलिर्नृणाम् ॥ १६ ॥

19. By ascribing<sup>1</sup> worth to sense-objects a man comes to be attached to them ; from attachment arises the desire for them ; and desire leads to dispute among men.

[The path of enjoyment is condemned in Slokas 19—22. Compared Gita II. 62-63.]

<sup>1</sup> *Ascribing &c.*—fancying it where there is none. The real source of Bliss is the Atman.]

कलेर्दुर्विषहः क्रोधस्तमस्तमनुवर्तते ॥

तमसा ग्रस्यते पुंसश्चेतना व्यापिनी द्रुतम् ॥ २० ॥

20. Dispute engenders vehement anger, which is followed by infatuation. Infatuation quickly overpowers his hitherto abiding consciousness of right and wrong.

तथा विरहितः साधो जन्तुः शून्याय कल्पते ॥

ततोऽस्य स्वार्थविभ्रंशो मूर्च्छितस्य मृतस्य च ॥ २१ ॥

21. O noble soul, when a man is deprived of this consciousness, he becomes almost a zero. Like a man in stupor or half-dead, he then misses the end of his life.

विषयाभिनिवेशेन नात्मानं वेद नापरम् ॥

वृक्षजीविकया जीवन्व्यर्थं भस्त्रेव यः श्वसन् ॥ २२ ॥

22. Engrossed in sense-objects, he knows neither himself nor the Supreme Self, but vainly lives a vegetative life and breathes but like a pair of bellows.

फलश्रुतिरियं नृणां न श्रेयो रोचनं परम् ॥

श्रेयोविवक्षया प्रोक्तं यथा भैषज्यरोचनम् ॥ २३ ॥

23. The Vedic passages treating of fruits of work<sup>1</sup> do not set forth the highest well-being of man, but are

mere inducements<sup>2</sup>—like those for taking a medicine—spoken with a view to lead people to their highest good.

[1 *Work*—i.e. work done with selfish motives.

2 *Inducements &c.*—As a child is induced to take a bitter medicine by promises of candy, and obtains as a result much more than the candy, viz., recovery from his illness, so people are led by means of these tempting prospects to Self-realisation which confers liberation.]

उत्पत्त्यैव हि कामेषु प्राणेषु स्वजनेषु च ॥

असक्तमनसो मर्त्या आत्मतोऽनर्थहेतुषु ॥ २४ ॥

24. Men are from their very birth attached to sense-objects, to things affecting their physical welfare, and to their relatives,—all of which are but sources of danger to them.

न तानविदुषः स्वार्थं भ्राम्यतो वृजिनाध्वनि ॥

कथं युञ्ज्यात्पुनस्तेषु तांस्तमो विशतो बुधः ॥ २५ ॥

25. How can the all-knowing Vedas again recommend sense-enjoyment to people who, ignorant of their true well-being, wander in the paths of enjoyment, only to enter into deeper gloom,<sup>1</sup> and who submit<sup>2</sup> to the guidance of the Vedas themselves?

[1 *Deeper gloom*—as they more and more lose sight of the ideal.

2 *Submit &c.*—who believe in the portion of the Vedas dealing with work and cite it as the basis of their conduct.]

एवं व्यवसितं केचिदविज्ञाय कुबुद्ध्यः ॥

फलश्रुतिं कुसुमितां न वेदज्ञा वदन्ति हि ॥ २६ ॥

26. Certain fools,<sup>1</sup> not knowing this trend of the Vedas, speak of the flowery descriptions in them of the fruits of work as all in all. But the real knowers<sup>2</sup> of the Vedas do not say like that.

[1 *Fools &c.*—A fling at the Mimâmsaka school who advocate work.

2 *Real knowers*—like Vyasa and others.]

कामिनः कृपणा लुब्धाः पुष्पेषु फलबुद्ध्यः ॥

अग्निमुग्धा धूमतान्ताः स्वं लोकं न विदन्ति ते ॥ २७ ॥

27. People hankering after desires, mean-spirited and avaricious, who mistake flowers<sup>1</sup> for fruits, are deluded<sup>2</sup> by work performed with the help of fire, which but leads to the Path of Smoke,<sup>3</sup>—and never know the truth of their Self.

[1 *Flowers &c.*—passing states for the abiding Reality.

2 *Deluded &c.*—A reproduction of the Sruti passage: “Some departing from this world realise their identity with the Self, while others do not know the truth of their Self, being deluded by work &c.”

3 *Path of Smoke*—the Pitriyâna, leading to the Lunar Sphere, whence at the completion of their term of enjoyment they are reborn on earth.]

न ते मामङ्ग जानन्ति हृदिस्थं य इदं यतः ॥

उक्थशस्त्रा ह्यसुतृपो यथा नीहारचक्षुषः ॥ २८ ॥

28. \* My friend, though I am in their heart and am the cause of the universe and its essence, yet they do not know Me, because<sup>1</sup> they only talk of work and seek to satisfy their senses,—as is the case with those who have been blinded<sup>2</sup> by a fog.

[1 *Because &c.*—An echo of a well-known verse from the Samhita.]

2 *Blinded*—i.e. for the time being.]

ते मे मतमविज्ञाय परोक्षं विषयात्मकाः ॥

हिंसायां यदि रागः स्याद्यज्ञ एव न चोदना ॥ २९ ॥

हिंसाविहारा ह्यालव्यैः पशुभिः स्वसुखेच्छया ॥

यजन्ते देवता यज्ञैः पितृभूतपतीन्खलाः ॥ ३० ॥

29-30. These cruel people addicted to the senses, not knowing My covert import that if<sup>1</sup> one has a natural craving for killing animals, then he may satisfy it only in sacrifices, and that it is never an injunction,—revel in such killing and for their own pleasure worship the gods, the manes and the leaders of ghosts by means of animals slaughtered in sacrifices.

[1 *That if &c.*—that these are merely *permissive* measures and are not to be confounded with *obligatory* duties.]

(To be continued.)

## REVIEWS AND NOTICES.

FOREST MEDITATION.—By James Cousins. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 64. Price, Rs. 2.

Mr. Cousins, the well-known writer of several volumes of English prose and poetry, has lately brought out this booklet of 23 poems. The book perhaps derives its name from the fact that some of the poems therein were written in the secluded atmosphere of hills. A deep religious fervour runs through many of the poems, and we are sure they will give pleasure to every imaginative mind. The writer, 'questing for the mystery \*voluble in brook and tree,' brings 'hints of celestial happenings,' for those who have not the good fortune to get at them. Some of the poems are of occasional interest.

BUDDHIST STORIES.—Translated from the Pâli by F. L. Woodward, M.A. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 140. Price, Re. 1.

The book contains 26 stories culled from the Buddhist scriptures. The translation has been very lucid, and the style delightfully simple. As it is illustrative of the ethics of Buddhism, the book will be appreciated by many.

THE COMPLETE WORKS OF SWAMI ABHEDANANDA (Part I).—Published by the Sri Ramakrishna Math, Mylapore, Madras. Pp. 383. Price, Rs. 3.

This is the first volume of the Complete Works of Swami Abhedananda, a direct disciple of Sri Ramakrishna. It contains three series of lectures which were formerly published in separate book-forms as 'Self-knowledge', 'Reincarnation' and 'Divine Heritage of Man'. Besides, four single lectures have been added in the volume. Hitherto the lectures and writings of the

Swami were published in costly editions in America with prices which were too high for the average reader of our country. So the Madras Ramakrishna Math has done well to undertake this task of publishing a cheaper edition of the works of the Swami that was a long-felt want. Perhaps two more volumes will come out to complete the series.

**WOMEN OF INDIA.**—By Swami Vivekananda. Published by the Sri Ramakrishna Math, Mylapore, Madras. Pp. 24. Price, As. 3.

A lecture delivered by the great Swami at the Shakespeare Club House, Pasadena, California, U. S. A., hitherto unpublished in India. It is an illuminating discourse on the problem of Indian womanhood and its ideals.

**KATHA UPANISHAD.**—By R. L. Pelly, Vice-Principal, Bishop's College, Calcutta. Published by the Association Press, 5, Russel Street, Calcutta. Pp. 73. Price not mentioned.

As is mentioned in the preface, this venture has a practical motive behind it. The Katha Upanishad has been prescribed as a set book for Christian students preparing for the Serampore degree of Bachelor of Divinity. They require a text-book which will expound the Upanishad with reference to Christian thought, and this book aims at meeting that need. It contains the original Sanskrit text, a small introduction, the English translation of the verses and notes.

**THE HISTORY AND INSTITUTION OF THE PALLAVAS.**—By C. S. Srinivasachari, M.A. Printed at the Wesleyan Mission Press, Mysore.

A pamphlet briefly describing the history of the Pallavas and the culture of their age. It forms part of a series of articles on 'The Evolution of Political Institutions in South India,' appearing in '*The Young Men of India.*'

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**SREE KRISHNA'S MESSAGES AND REVELATIONS.**—By Baba Bharati. Published by G. A. Natesan and Co., Madras. Pp. 79. Price, As. 8.

The admirers of Baba Bharati will like this little book containing words of supreme wisdom.

**E. S. MONTAGU—A STUDY IN INDIAN POLITY.**—Published by G. A. Natesan and Co., Madras. Pp. 84. Price, As. 8.

Here we get a brief account of the career of Mr. Montagu, specially with reference to the growth of the Indian constitution. There are in the book extracts from the budget speeches, the report on constitutional reforms in India, etc., of the great statesman, and they add to its value.

**THE APOSTLES AND MISSIONARIES OF THE NAVAVIDHAN.**—Published by Niranjana Niyogy from 3 Ramanath Mazumdar Street, Calcutta. Pp. 72. Price: Cloth-bound Rs. 5 ; Paper-bound Rs. 3.

This nicely got up volume is an album containing the portraits and life-sketches of some of the prominent missionaries of the New Dispensation Church inaugurated by Sj. Keshav Chandra Sen, the great religious reformer. It will, indeed, be welcomed by all who are interested in the Navavidhan Samaj. The publishers hope to bring out next a companion volume that will contain the biographical sketches of some of the lay devotees of the Navavidhan.

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## REPORTS AND APPEALS.

### *The Twenty-third Annual Report of the Ramakrishna Mission Sevashrama, Kankhal, Hardwar, for 1923.*

The report is a good record of the service rendered by the Sevashrama to suffering humanity—pilgrims and people of the locality who need help in the shape of medical or other relief. The total number of persons treated in the outdoor and the indoor hospitals came up to 19,310. A comparative survey will show the progress of the work from 42 indoor and 178 outdoor patients in the first year of its existence to 553 indoor and 18,757 outdoor patients in the year under review. Besides this work of nursing and medical relief, the Sevashrama has been conducting a small free night school for the education of the poor depressed classes of the place.

The total receipts during the year, including the balance of the previous year, were Rs. 26,101-10-0, and the disbursements were Rs. 13,242-7-0, leaving a balance of Rs. 12,859-3-0. The usefulness of a humanitarian work like this is obvious, and we hope our generous countrymen will continue their liberal support to keep it agoing.

### *The Sri Ramakrishna-Sarada Peetha and Sevashrama, Amlagora Garbeta, (Midnapore).*

This Sevashrama, started in 1916 by a monk of the Ramakrishna Mission, has been doing much to relieve the sufferings of the poor people of the locality by giving gratuitous medical help to all. It also organised temporary relief works in connection with the influenza epidemic of 1920 and the Silavati flood of 1922. Recently a day school styled as the Sri Ramakrishna-Sarada Peetha has been started for the education of the local boys. The idea of the authorities is to see that this school may gradually evolve into an ideal institution where boys may

receive academic education up to the Matriculation standard as well as training in agriculture and home industries along with moral and spiritual growth.

The immediate needs of the school are : (i) a boarding house accommodating at least fifteen students, (ii) a Pukka well, (iii) a library and (iv) general equipments. The authorities have got a gift of about 24 bighas of land in continuation of the plot already occupied by the Ashrama, as well as promises of materials required for the erection of a one-storied Pukka building. Now a sum of Rs. 3,000 is urgently needed to finish this building as well as for other necessary works.

All contributions will be thankfully received by the Secretary of the Sri Ramakrishna-Sarada Peetha and Sevashrama.

*The Sri Ramakrishna Mission Branch Centre, Koalpara,  
Kotalpur (Bankura).*

Since its foundation, this Centre has been silently doing its work of great usefulness in many lines in an out-of-the-way place like Koalpara. Among other things, the educational department under it deserves special mention. It has been conducting a school which gives practical training in spinning, weaving, agriculture and the like, along with the usual literary education of an elementary type.

The weaving institute established in 1906 has brought out many young men expert in spinning and weaving, some of whom are now independently earning a descent livelihood by running looms, while the others have settled in different parts of the country and are conducting similar institutions for the training of people. But unfortunately on account of the paucity of its funds and the great strain upon its limited resources, the mother institution at Koalpara has run into a debt of over a thousand rupees. Hence it is now dragging on its work miserably.

In these days of great economic stress, the usefulness of an institution like this need not be told to any one. We hope our generous countrymen will come forward with their liberal help and save the institution from the imminent death with which it is faced. Contributions, however small, will be thankfully accepted and acknowledged, and they should be sent to Swami Keshavananda, the monk in charge of the Centre, or to Swami Saradananda, the Secretary, R. K. Mission, 1, Mukherjee Lane, Baghbazur, Calcutta.

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## NEWS AND NOTES.

### WILL WARS COME TO AN END?

During the last few years the number of writers who preached various plans for ending wars has been increasing. To the practical politician and others who have had occasions to suffer by the stern realities of life as they are at the present day, these attempts appear like those of the mice in the fable, who all met in a grand assembly and resolved upon belling the cat. As the stray old mouse in the assembly raised the question, "Who is to bell the cat?" all the members began to scratch their heads, and the meeting came to nothing. Looking at the achievements of the International Court of Arbitration and the League of Nations, notwithstanding a few minor and insignificant results, no solution as to who is to bell the cat has so far been found.

However much one might be dissatisfied with the past, there is no denying the fact that unless some device is discovered to make future wars impossible, all progress of civilisation in the world will not only get a serious setback, but its very life will be endangered. For this very reason we, for our part, most gladly welcome every suggestion towards this end. In '*The Modern Review*,'

Mr. Wilfred Wellock contributes a thoughtful article on 'How to end war.' He believes that owing to scientific advancement there is enough production to satisfy all people of the world, and consequently war which was once found necessary for want of sufficient food, can no longer be justified on this score. Similar is the case with regard to wars on account of religion. It is not necessary to go into the detailed history of the various phases through which war has passed.

Although the writer recognises that apart from the past historical reasons of war the imperialistic or capitalistic interests might bring about a conflagration, he believes that wars may be eliminated by the realisation of certain principles on the part of the individuals of each country. The suggestions are :—(a) We must have a strong intention to have nothing to do with war ; (b) we must organise the international control of the earth's raw materials for the common good of mankind; (c) we must develop the League of Nations into an all-inclusive League of Peoples; (d) we must establish a series of Labour Governments throughout the world ; and (e) we must attempt to bring about a total disarmament of the different countries of the world.

Regarding these suggestions this much would be conceded by all impartial observers that if any nation could be induced to adopt only this last suggestion a great step would have been taken towards world-peace. The writer is optimistic enough to expect that some one of the powerful nations of the world will be heroic enough to totally disarm itself, and set a noble example to the world. With our own faith in humanity and its unlimited possibilities, we cannot see anything impossible in his hopes, and the disinterestedness, bravery and self-sacrifice which individuals all over the world have always exhibited and do exhibit even now, have only to be carried into the realm of practical politics and international relations.

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THE SOUL OF JAPAN.

Time was when students of Japan, especially, Indian observers, were so captivated by her sudden and dramatic rise in power and glory that they were scarcely able to distinguish between the elements of strength and of weakness. Very soon the inevitable reaction followed. Critics after critics came out with predictions of various calamities to Japan such as the loss of her soul and distinctive culture and so forth.

One of the most sympathetic and most friendly of these critics, Poet Rabindranath Tagore, tells us that it was during his first visit to Japan that the thoughts contained in his '*Nationalism*' came to him, because it was in Japan that he, for the first time, came in contact with the spirit of 'the nation' in all its naked ugliness. The Poet even now finds 'in the Japan of to-day a history of violence in her politics, an unscrupulous greed in her commerce, and an undignified lack of reticence in her public life.' Nevertheless, he is of opinion that all these characteristics have not as yet taken deep roots in the inner being of her people.

If one studies the real heart of Japan, one meets everywhere with wonderful works of art, codes of honour and ideals of perfection and grace in the details of her daily life. In spite of appearances which are by no means encouraging and hopeful, the Poet feels sure that Japan has the promise of a great future. During his recent visit to Japan, he has observed certain characteristic truths in the Japanese race pregnant with hope and promise.

One such is that 'the whole people of the land should come to have a hunger for the beauty that is serene and great, that has no appeal to their sensual excitement—a beauty with which, in the busiest time of the day, they could steep their mind, and thus realise their freedom in the Infinite.' A striking instance of the fine gift of enjoyment (a sight almost rare in any other part of the world) even the most ordinary people exhibit is afforded by the following—"On every Saturday and Sunday, men, women

and children would crowd through the different alleys and avenues of pines and oaks, threading their way to some open space in the mellow light of the afternoon. There was no sign of rowdyism, no trampling of grass or plucking of flowers, no strewing of the forest path with peel of bananas, skins of oranges, or torn pieces of newspaper. There was no unseemly scene, no brawling drunkenness, no shrieking laughter, no menacing pugnacity."

According to Tagore, Japan's mission to the world is to prove that science and art can be combined and be made to reveal the mystery of beauty, the best expression of reality. In spite of all ominous signs, he expresses his hopes of the future of Japan thus—"The ugly spirit of the market has come from across the sea into the beautiful land of Japan. It may, for a time, find its lodging in the guest-house of the people ; but their home will ultimately banish it. For it is a menace to the genius of her race, a sacrilege to the best that she has attained and must keep safe, not only for her own salvation, but for the glory of all humanity."

#### THE CINEMA AND THE RISING GENERATION.

The famous plant wizard, Luther Burbank, in an article on modern American youth, which is reproduced in a special supplement of the 'New India,' observes that they feel restless and prefer to be in almost every other place than in their own homes. He believes that the reason for this unnatural tendency is to be sought in the fact that the young cannot think, but can only feel, especially as the world to-day is changing so very rapidly as to make it difficult for all to adapt themselves to the new environment.

A very important factor that is responsible for this deplorable state of things is the cinema. Although this form of entertainment has not spread to a large extent in our country as in Europe and America, we are afraid that it is doing much mischief already, especially among

the young. It is unnecessary to dwell upon the undue and thrilling excitement to the nerves caused by such scenes as are generally thrown on the screen. As the writer has aptly described—"Each thrill, as it travels on our delicate nerves, is like an overload of current on an electric wire. Load a wire too heavily, and it melts, perhaps setting fire to the house. Load nerves too heavily with thrills, and they burn out. We were never intended to live on thrills—and we cannot do it. We can only die on them if we keep them up long enough. A good many of the young people of to-day are preparing early graves for themselves."

Just as plain, healthy food becomes insipid to a person fed on rich and savoury dishes, so the home and ordinary duties of life fall flat on the young, and they become restless and discontented, coming from an artificial atmosphere of shows and excitements. But as the young of to-day become the grown up men of to-morrow, with increased duties and responsibilities of life, a good many find it difficult to adapt themselves to their new surroundings. They rely more and more upon the outside world for peace and contentment. Instead of relying upon their own resources, they become more and more dependent upon others for their happiness. Another evil consequence pointed out by the writer is that owing to the artificial and exciting life in which the modern youths have been brought up, they have not learnt to think for themselves but have depended upon the 'movie' to do their thinking for them. Consequently they have no definite purpose in life and drift away aimlessly.

The evil does not end here. The cinemas, not unfrequently, show such pictures as had better not been shown to the young. From these they get acquainted with the dark and seamy side of life, and their sexual instinct gets prematurely excited. We do not believe that the cinemas must necessarily be of the kind that has been pointed out above. For, they could easily be used for educational purposes. But so long as they are under

the control of persons with no higher motive than personal gain by any means, the evils pointed out are unavoidable.

#### DENMARK AND INDIA.

Of the few important countries to which students of the co-operative movement turn for inspiration and guidance, Denmark occupies a conspicuous position. To us who are engaged in the task of banishing from India indebtedness, poverty and the numerous ills attending them, it is most instructive and useful to study the history of the emergence of Denmark from a state of ignorance, conservatism, bondage and poverty into one of the most advanced, progressive and prosperous countries within the last century.

In the course of a lecture delivered by Mr. C. F. Strickland, I. C. S., Joint Registrar of the Co-operative Societies, Punjab, at the Lahore Y. M. C. A. and reproduced in the 'Young Men of India,' describing the condition of Denmark a hundred years ago, he pointed out that 'in addition to a backward agriculture, an ignorant peasantry and a dispirited nation, Denmark suffered from an unintelligent system of education, which was neither liberal nor national.' About the end of the eighteenth century, the serfs were released from bondage, and plots of land sufficient for maintenance were given them by the Government. But so long as the peasant remained ignorant and conservative in his outlook, his lot in life remained as sad as before.

One of the most powerful agencies in bringing about an amelioration in the condition of the peasantry was the Folk High Schools in Denmark, inaugurated by Grundtvig. "His first object was to create citizens, men of broad mind, men who wished to learn rather than to earn—a very important distinction both for teacher and for pupil, to learn rather than to earn. He wished to teach the peasantry of Denmark what it meant to be a citizen of a free country. He wished to fit them to be

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citizens of a free country, to teach them how to live, how to live as free men and patriots, to teach what patriotism meant and what love of country meant."

The nature of a Folk High School is somewhat as follows:—It admits only adults of both sexes from the age of 18 and upwards. It is residential, usually rural, and the course of teaching is for six months only, with 'refresher courses' for one month in every successive year. The teaching is oral, and there is no examination, but the pupil learns by practice the full meaning of citizenship. It is said that about one-fourth of the population of Denmark passes through these schools. These are private schools where fees for teaching, board and lodging are levied, and it is said that even persons of the age of 40 or 50 attend these schools. Singing forms a strong element in these schools. The teaching is mostly by debates and discussions among the pupils themselves, the teacher taking very little active part except to guide whenever necessary. The subjects taught are the history of the nation, its constitution, its language and literature, the local institutions and the law as it affects the people. There is no religious teaching, but the study of man and the history of religions is undertaken from an ethical point of view. And above all the atmosphere is full of the sweetness of the relations between Guru and disciple.

It might be easily gathered from the above that what the Folk High School aims to do is to take up grown up men and women who, after their primary education, have been toiling in various trades and occupations of life, and, in the short space of six months, to equip them with practical knowledge essential to the proper discharge of the duties of citizenship.

The problem of adult education in our country is no doubt more difficult and complicated. The vast majority of the masses are illiterate, and it is also doubtful whether they could afford to go and pay for their residence and education in a school of the above kind for a period of six months. The Folk High School plan will

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have to be modified to suit the peculiar conditions of this country. For nearly three months in the year, the educational institutions as well as the law courts remain closed, and the peasants are also free about this time. If a number of lawyers teachers and college students would form into small groups and spend their vacation in selected rural areas, an interesting experiment in adult education could be tried. Almost every village in India possesses a temple, Dharamshala, or some such public place where the school could easily be held. Wherever it is not convenient for men to gather in the day, an attempt should be made to attract them in the night by magic lanterns, music etc. It would be worth while exploring the possibilities of such work in this direction.

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