

# Prabuddha Bharata

OR

AWAKENED INDIA



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Vol. XXX.

JANUARY—DECEMBER, 1925.

Prabuddha Bharata Office  
182A, MUKTARAM BABU STREET,  
CALCUTTA.

Inland annually Rs. 3.

Single Copy ... As. 5.

Foreign annually Rs. 4/8.

Single Copy ... As. 8.

# INDEX

## TO

# PRABUDDHA BHARATA

VOL. XXX.

	PAGE
Æstheticism and Ethicism—By Principal Kamakhya Nath Mitra, M.A. ... ..	203
America, What we can learn from—By Swami Bodhananda ... ..	124
Apostles of Abhayam or Fearlessness, The Latest— By Surendra Nath Chakravarty, M.A. ...	166
Birthday Celebrations ... ..	528
Bhakti or Life in the Vision Beautiful—By T. L. Vaswani ... ..	216
Buddhism, The Birth of—By Haripada Ghosal, Vidyabenode, M.A., M.R.A.S. ... ..	211
Concentration, The Art of—By Swami Prabhava- nanda ... ..	458
Co-operation and Social Reform ... ..	416
Country needs most, What the—By “An Aggrieved”	223
Dear to the Lord—By Brahmachari Sura Chaitanya	64
Egoism, The Dilemma of—By Swami Pavitrananda	467
God’s Hand—By S. A. ... ..	502, 557
Good and Evil, The Problem of—By Adhar Chandra Das ... ..	412
Hindu Mahasabha, The ... ..	226
Hinduism ... ..	29
Hinduism and Swami Dayananda, The Revival of	254, 303
Humanity, The Progress of—By Swami Pavitrananda	395
India, The Economic History of Ancient—By Swami Pavitrananda ... ..	275
India, The Foreign Propaganda for—By Dr. Bhupen- dra Nath Dutta, M.A., Ph.D. ... ..	507

	PAGE
Indian National Movement, The—By Swami Adwaitananda ... ..	491, 548
Indian Womanhood in the Accounts of Greek Writers—By Haripada Ghosal, Vidyabenode, M.A., M.R.A.S. ... ..	496
Inner Awakening—By Swami Prabhavananda ...	76
Jesus, The Boy—By a Hindu ... ..	18
Luther at Worms—By Brahmachari Kumar Chaitanya	219
Mahatma Gandhi—By an Admirer ... ..	550
Mammon and Marriage ... ..	322
Man <i>versus</i> State ... ..	38
Mayavati Charitable Dispensary ...	288, 432
Mayavati Charitable Dispensary, The Twenty-first Annual Report of the ... ..	330
Meennath and Gorakhnath—By Swami Atulananda	403
Misery, Beyond the Shadows of—By Swami Prabhavananda ... ..	349
Mother's Play, Mystery of—By Swami Trigunatita	463
Mysticism—By "Digamma" ... ..	262
News and Notes—43, 93, 142, 188, 237, 284, 332, 377, 426, 477, 523, 568	
Occasional Notes—5, 56, 103, 152, 195, 244, 292, 340, 387, 436, 484, 533	
Parijata Flower, The—By Swami Atulananda ...	358
Past and the Present, The—By Eric Hammond ...	312
Peace, The Way of Universal—By Swami Govindananda ... ..	128
Pestalozzi and Indian Education—By Nivedita of Rk.—V. ... ..	442
Practical Vedanta—By Swami Sharvananda ...	542
Predestined Forces of the Future, The—By Swami Adwaitananda ... ..	298
Ramakrishna and Universal Brotherhood, Sri—By K. N. Dave ... ..	172
Ramakrishna and World-Peace, Sri—By "Bhargava"	160
Ramakrishna Mission Educational Institutions ...	422
Ramakrishna, The Ninetieth Birthday Celebration of Sri ... ..	184, 234
Religious Movement of India, A Chapter in the—By Mani Bhushan Mazumdar, M.A., B.L.	70, 119

	PAGE
Reports and Appeals ... ..	375, 520, 564
Reviews and Notices 41, 88, 232, 329, 372, 475,	518
Sage, To a—By Jules Bois ... ..	97
Sarat Sundari of Puthia, Maharani—By An Admirer ... ..	268, 315
Shanti Ashrama, Summer Yoga class at the—By Western disciples ... ..	514
Social Reform in India, The—By a Hindu ...	82
Spirituality and Activity—By Swami Yatiswarananda	13
Spiritual Unfoldment—By Swami Nikhilananda ...	409
Sri Krishna and Uddhava 35, 84, 131, 181, 229, 280, 324, 368, 419, 471, 510, 561	
Turiyananda at Benares, Talks with Swami 193, 241, 289, 337, 385, 433, 481, 529	
Turiyananda at Kankhal, With Swami—By Swami Atulananda ... ..	98, 145
Turiyananda at Kurukshetra, With Swami—By Swami Atulananda ... ..	49
Turiyananda in the Shanti Ashrama, U. S. A., Last days with Swami—By Swami Atulananda ...	1
Vivekananda and Mahatma Gandhi, Swami—By “Sudama” ... ..	110
Vivekananda—Some Impressions, Swami—By a Devotee ... ..	449
Vivekananda—The Sixty-third Birthday Celebration of Swami ... ..	136
White Man’s Burden, The ... ..	363
Yoga—By Swami Adwaitananda ... ..	354

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

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

—SWAMI VIVEKANANDA.

---

---

VOL. XXX.

JANUARY 1925.

No. 1.

---

---

## LAST DAYS WITH SWAMI TURIYANANDA IN THE SHANTI ASHRAMA, U. S. A.

Swami Turiyananda had been in the Shanti Ashrama about a year and a half. He took his work seriously, and the mental strain of the constant teaching and training of many disciples of different temperaments and strong pre-conceived ideas, had been great. His nervous system became affected, and his health broke down. It became evident that he needed a change and rest.

On more than one occasion the Swami had expressed his ardent desire to see his beloved brother-disciple, Swami Vivekananda again. It was therefore decided to offer him a first class passage for India, in the hope that the long sea-voyage and his meeting with Swamiji would have a beneficial effect on his health, and he would come back to us with renewed zeal and strength. The offer was accepted, and the date of sailing fixed.

During the remaining days he suffered repeatedly from nervous depression. But at intervals he became himself again, full of power and spiritual zeal, when he would talk constantly of the Divine Mother, of Sri Ramakrishna and of Swamiji.

Physical weakness never in the least clouded his mind. "It is only nerves," he said to me repeatedly, "my mind is as clear and strong as ever. I need rest now, and after seeing Swamiji, I will come back."

One evening, just after dusk, when I entered the little cabin we shared together, the Swami told me of a vision he had had. The Divine Mother had come to him and had asked him to remain in the Ashrama. But he had refused. Then She told him that if he stayed in the Ashrama the work would grow rapidly, and many beautiful buildings would be erected. Still he had refused. At last She showed him the place full of disciples. "Let me go to Swamiji first," he had said. And the Mother with grave countenance vanished from his sight.\*

The vision had left him unhappy and disturbed in mind. "I have done wrong," he said with a sigh, "but it cannot be helped now." A few days later he started for San Francisco.

On the last morning, while I was busily engaged arranging for his departure, the Swami sent for me. As I entered the cabin, I found him seated on the floor as usual. He looked serene. Motioning me to be seated opposite him, he said in a very sweet voice, "Gurudasa,\* I have made this Ashrama for you; live here happily."

---

\* It will be remembered that Swami Vivekananda had passed away before Swami Turiyananda reached India.

\* Subsequently Swami Atulananda.—Ed., P. B.

After a few moments of thoughtful silence, he added, "and for those who want to live here as Mother's children. I leave you in full charge. I have told you everything. I have kept nothing hidden from you. I have told you the most secret thoughts of my mind. You have seen how I have lived here. Now try to do the same."

"But that is impossible, Swami," I interposed.

Looking at me very tenderly, the Swami said, "Depend on Mother for everything. Trust in Her, and She will guide you. She will not let you go astray. I am sure of that. One thing remember,—never boss any one. Look upon all alike, treat all alike. No favourites. Hear all, and be just."

"Swami, I will try. But it is a great responsibility," I said.

"Why should you feel responsibility?" the Swami questioned. "Mother alone is responsible. You have devoted your life to Her service. What have you to fear? Only be sincere, and remember Her always."

Then he began to chant, *Om, Om, Om*, his body rocking to and fro with the rhythm of the chant. After a few moments he suddenly stopped, and straightening himself said with great force, "Control your passions, anger, jealousy, pride. And never speak ill of others behind their backs. Let everything be open and free. When anything has to be done, always be the first to do it. Others will follow. But unless you do first, no one will do. You know how I have done all kinds of physical work here, only for that reason."

"But what about the classes, Swami? What shall I teach? I am a student myself."

---

“Don’t you know yet, my boy, that it is life that counts? Life creates life. Serve! Serve! Serve! That is the greatest teaching. Be humble! Be the servant of all! Only he who knows how to serve is fit to rule. But you have studied many years; teach what you know. As you give out, so you will receive.”

“Swami,” I ventured, “when you are gone we will be like sheep without a shepherd.”

“But I will be with you in spirit,” he said solemnly.

Then the carriage was ready, and the Swami was called away. Placing his hand upon my head, he blessed me. “You are Mother’s, and Mother is yours,” were his last words. His eyes were moist, and I turned away to hide my own emotions. Silently he left the room.

The little cabin where we had lived so happily together felt empty, so empty. I lingered a few moments, heavy at heart. When I stepped outside, a cloud of dust in the distance indicated his departure. I stood watching with straining eyes for a last glimpse of the vehicle as it moved slowly over the winding, climbing mountain road. At the last turn of the road the carriage halted, and I knew that a prayer went forth across the distance, a prayer for those whom he had left behind.

With a sad heart I returned to the cabin, and when I entered I felt a presence, a solacing presence that filled the room with peace. It acted as a balm to my aching heart.

When I went back to my companions I told them that he who had left us was still with us. And I repeated to them the Swami’s promise, “I will be with you in spirit.”

—————  
SWAMI ATULANANDA.



## OCCASIONAL NOTES.

The Prabuddha Bharata now enters on its thirtieth year. On such an occasion as this, our hearts are filled with prayer, and we offer our most humble salutation to the Supreme Ruler of the universe. May His Divine grace and blessings be upon us. May he vouchsafe unto us strength, faith and love. Besides, we have got another pleasant duty to perform on this occasion. To all our friends, sympathisers and helpers all over the world, our sincere and hearty thanks are due for the encouragement and co-operation we have received from them. To one and all of them and to men and women of different nationalities and races with whom we are one as human beings, go forth our cordial greetings, and we wish them all a most happy and prosperous New Year.

\*

\* \* \*

Standing on the threshold of a new epoch in the history of our humble undertaking, our imagination instinctively runs back to the beginning, and our mind desires to dwell upon the retrospective vision that comes before it. The Prabuddha Bharata has always had as its end and aim to work for fulfilment of the mission of the great Swami Vivekananda, which is to spread broadcast his bold and helpful message, as embodied in the universal, synthetic principles of the Vedanta, to India and to the world at large, irrespective of class, creed, colour and race. It is needless to reiterate at this stage the details of this mission and message. It is, in one word, the realisation of our true nature—the Atman and the good of the world, आत्मनो मोक्षार्थं जगद्धिनाय च, as Swamiji used to say. It is nearly a quarter of a century

since Swamiji left this physical plane of existence, and the results of his many-sided activities achieved so far are not discouraging. They are rather hopeful and promising. India, once in the grip of a great calamity, has now been able to make herself free, to some extent, by her continued struggles and self-assertion. The bewitching enchantment of an extraneous materialistic civilisation that was once going to overpower her, is gradually losing its influence, and she is awaking to a consciousness of her past heritage and future mission. The world at large, too, rudely shocked in its self-complacent mood, has begun to ask for *that* which alone can bring her rest and happiness.

\*  
\*   \*  
\*

If we study the present state of things and look ahead at the future, what may be said of the prospect may not appear at first sight very hopeful. The communal squabbles, the religious feuds and riots, the clash of the petty provincial claims and interests and the almost hopeless diversity and dissension in political and social matters—these and other similar difficulties strike even the most casual observer. The world, even after the great cataclysm, seems to have learnt no useful lesson. The economic war and the struggle for mandates and markets over the less powerful and subject nations, the cult of racial superiority with its corollary of cultural conquest, the race for the increase of armaments and such other phenomena reveal the inner motives and considerations which seem to guide the international policy of the world. Even after the War to end all wars, we are in a state which may be described as “armed peace.” Even in

~~~~~

the internal affairs of each nation, the picture that comes before our eyes is no brighter. The greed for material possessions, the war of the classes, abject poverty by the side of superabundant wealth and luxury and the like are still there. The countries which profess to be the most democratic in their ideals, as some one wittily observes, swear by liberty and equality coupled with the prudence to practise neither.

\*  
\*   \*  
\*

This is indeed a gloomy picture, and it has nowadays become almost a fashion to paint such pictures by exaggerating the evils too much. Nor are we like those who shut their eyes to difficulties and obstacles and delude themselves, living in a fool's paradise. Our invincible faith in the providential ordering of the universe and the possibility of human evolution, far from discouraging us, rather stimulates us to redouble our exertions and enter the ranks with never-failing hope and unconquerable will, so that we may fight out the evils. Thinkers all the world over, whose vision is not clouded by prejudice, and who will not sell their conscience for power or pelf, and who dare to stand alone for truth, justice and righteousness, are growing in number. It is a happy sign, no doubt. And they are feeling that in the name of efficiency, progress and culture, the supreme claims of the moral and spiritual personality of man are being ruthlessly sacrificed. They are feeling an irrepressible call from within to raise a voice of protest against the blind, mad chase after the will o' the wisp of the so-called scientific advancement, and they are doing what they can to open the eyes of their fellow-men to the

indescribable beauties of peace and good-will. Our respect goes to such heroic and saintly souls; and we have no doubt that their labour of love, even if discounted and ridiculed by the vulgar crowd, is worth much in the eyes of God and cannot go unrewarded.

•

• •

For our own part, if we have made any reference at all to the dark side of the present state of things, it is not to criticise but solely with a view to explore the root-causes of the disease and attempt to discover the suitable remedy. Broadly speaking, all the trouble of the world outside is due to a rank materialistic outlook in the various departments of life. The pursuit of wealth and happiness, a perfectly legitimate aspiration, when sought after without the qualifications that are essential to them, not only stultifies itself, but also produces results that are disastrous. The considerations which should regulate the desire for the acquisition of wealth and for enjoyment, are that the indulgence in any of them should not be detrimental to the highest spiritual growth of man. It is because wealth and enjoyment are desired, not as the means towards a supreme goal, but as ends in themselves that we have so much evil and suffering. None should think that we are against scientific research, invention and progress. On the contrary, we are great advocates of them all, if they are carried within reasonable limits. We have no objection to any individual having his proper share in the good things of the world. Only, as the Hindu scriptures would put it, "Wealth (अर्थ) and enjoyment (काम) should be sought after and gained through

the moral and righteous ways ( धर्म ), leading ultimately to the supreme goal of life which is freedom ( मोक्ष ).”

\*

\* \*

Granted this ideal would be most satisfying to the extent to which it is realised in practice, we are no nearer to the solution. For, it is always an easy matter to determine and choose any particular rule of conduct, but when we consider the details of its application in our everyday life, all differences, disputes and difficulties make their appearance, and they must be faced. We do not pretend to possess any cut and dried scheme by the application of which all the troubles of the world can be removed. Nor is it within the powers of any single individual, however exalted and wise he may be, to do so. The problem has to be solved and can only be solved by the united efforts of the best minds of each country and nationality. Let them all come together and work out the details in a manner best suited to the peculiar circumstances and environments of their own country. We can only indicate what will be the consequences, if the ideal of conduct furnished above governs the actions of men in the various spheres of life.

\*

\* \*

It has been pointed out by some that modern science and its inventions of huge and powerful machines have done more harm than good. They have standardised life and spoilt individuality; they have outraged the finer sentiments of love and beauty; above all they have robbed peace and happiness from the earth by generating an inordinate craze for more wealth and greater comfort. Individuals and nations have fallen from the higher ideals

of life, and they are being helplessly drifted along the current like a straw in a rushing stream. They do not know whither they are going. A shrewed writer very aptly describes this age when he defines what is meant by being civilised in these days. "It does not matter," says he, "how much you possess. To be civilised is to try to get more and still more." Such a greed—such a desire for more and more possessions, can have only one consequence. It will spell disaster and ruin to humanity. By it, millions of people who are less fortunate and are weak, will be systematically denied their legitimate rights, civil and political. Not only this, but they will also be deprived of the opportunities for self-development to which every human being has a claim. The disappearance of all such evils will be one of the consequences of the new world-order.

\*

\*   \*

In the sphere of government which ranks next in importance to the economic and material concerns of a country, we shall briefly examine what changes would result on the acceptance of the new ideal. In international relations, the leading countries of the modern world, whatever be their type of government, do not represent the real soul of the nation. As Principal L. P. Jacks describes—"As trustee for the nation's power, possessions, territory and former conquests, as guardian of its unitary traditions, as protector of its sovereign rights against infringement by other nations similarly organized, each of these Western governments, whether democratic or otherwise, stands for combative nationalism." In this capa-

city it walks abroad among its foreign neighbours, with armies and navies at its back, sometimes hiding them as much as possible, sometimes displaying them with considerable truculence. All this will give place to a new relationship which will consist of sympathy, helpfulness and readiness to forego self-interest in order to promote the welfare and happiness of the people and of the world as a whole. That is to say the civilisation of the present day will be only saved by the redemption of its spiritual nature.



However strong and powerful a civilisation may appear, judged from purely physical and material standards, it is doomed to destruction when it starves the moral and spiritual needs of individuals. This is exactly the case with the aggressive civilisation of the modern West. Realising this imminent danger, the Swami Vivekananda preached to the world the Vedantic ideal of the solidarity of man and his inborn divine nature. This is what he said about this ideal—“This wonderful ideal of the sameness and omnipresence of the Supreme Soul has to be preached for the amelioration and elevation of the human race, here as elsewhere. Wherever there is evil and wherever there is ignorance and want of knowledge, I have found out by experience that all evil comes, as our scriptures say, by relying upon differences, and that all good comes from faith in equality, in the underlying sameness and oneness of things.” How much importance he attached to this noble principle of the Vedanta will be evident from the following. Says he—“Aye, if there is

anything in the Gita that I like, it is these two verses coming out as the very gist, the very essence, of Krishna's teachings : 'He who sees the Supreme Lord dwelling alike in all beings, the Imperishable in things that perish, he sees indeed. For, seeing the Lord as the same, everywhere present, he does not destroy the self by the self, and thus he goes to the Highest Goal.' "



Great souls in each country always realise this need for enthroning in the hearts of the people the moral and spiritual ideals. So far, the number of such men is few and far between, and their influence upon the policies of their respective nations is little or nothing. The nations, although they have been brought closely together in physical and geographical relations, have not yet forgotten in their dealings with others their suspicion and warlike attitude of the bygone centuries. The progress of science has made isolation of every kind, individual or collective, impossible nowadays ; and if the catastrophe of a universal suicide is to be prevented, the whole world would have to be governed by rules of conduct which we find in the ideal of the joint-family system. This may sound too Utopian at the present day, but there is no half-way house possible. The dreams of the poets about the Parliament of Man and the Federation of Humanity must, in some measure, be actualised for the establishment of any civilisation in the future. In the words of the final benediction sung on all occasions by the Hindus, let us pray—  
“May good betide all people, and may all sovereigns rule the earth in the righteous path ! May prosperity reign over the land for the benefit of all creatures (cows,



Brahmins, etc.), and may all worlds prosper in peace and plenty !”

स्वस्ति प्रजाभ्यः परिपालयन्तां  
 नाथ्येन मार्गेण मर्हौ मर्हौशाः ।  
 गोब्राह्मणेभ्यः शुभमस्तु नित्यं  
 लोकास्समस्ताः सुखिनी भवन्तु ॥

## SPIRITUALITY AND ACTIVITY.

BY SWAMI YATISWARANANDA.

For the speedy attainment of the summum bonum of our life, it is absolutely necessary for us not only to form a clear conception of the ultimate goal, but also to know definitely what particular course of action is calculated to lead us to its realisation. An ideal becomes no better than a wild fancy unless we follow the proper path that is sure to help us to realise it sooner or later. Again, when we lose sight of the goal, our activities cannot but become aimless and even misdirected, and make us wander farther and farther from our life's destination. This is what is happening every day in our individual and communal life. Practice does not conform to the ideal. This is the root-cause of most of our troubles both in the East as well as in the West.

In spite of her terrible sufferings and trials, India is still the home of religion and spirituality. She is still the mother of prophets. Rightly does Mr. William Digby observe in his remarkable book—Prosperous British India—“Ram Mohan Roy, Keshub Chunder Sen, Ramakrishna, Bengalis to a man, to mention spiritual workers only who have passed away, are known everywhere and.....are honoured, as amongst humanity's noblest spiritual teachers.....During the last century the first fruit of British intellectual eminence was, probably, to be found in

Robert Browning and John Ruskin. Yet they are mere gropers in the dark compared with the uncultured and illiterate Ramakrishna of Bengal, who knowing naught of what we term 'learning', spoke as no other man of his age spoke, and revealed God to weary mortals". All this is true. But it is in India again that in the name of religion millions of people are living a life of apathy and laziness. While aiming to live a life of other-worldliness, they are following the path of morbid inactivity, and are sinking lower and lower into appalling inertness and ignorance. This is far worse than a life of worldliness, which at least entails a certain amount of activity, and this sometimes of a strenuous nature.

When we turn our eyes to the Occident—the land of "activity and progress"—there, too, we do not find a very encouraging state of affairs. The achieving West has no doubt produced many men of science and inventive genius, and their life-long labours have tended to mitigate human sufferings, and have brought education, sanitation, health and comfort to the doors of millions. But it is also true at the same time that in the mad rush "to squeeze the orange of the world dry in the shortest possible time," the Westerners are losing, and as a matter of fact have already lost, much of their life's leisureliness and peacefulness. And not only this. On the plea of spreading the light of civilisation and culture and thereby making the world better, they have developed a form of militarism which threatens not only to destroy the peace of the non-European races, but also to exterminate the white nations themselves. Their religion has in most cases become only a pretence for gaining territorial expansion and material prosperity. In India the spiritual mood seems to lapse into indolence, weakness and slavishness. In the West the active temperament tends to lead to restlessness, militarism and aggression. The result is that the true spirit of religion—the one thing needful—seems to slip away in the midst of both the extremes—apathy and restlessness. What then is the remedy?

The morbid desire to reach the highest ideal all at

once, whether one has got the necessary capacity and qualification or not, is responsible to no small extent for many of our troubles in the various spheres of life. It is true that we must never lose sight of the ideal. But we must know at the same time that we are to pass through a number of preparatory stages, through periods of strenuous physical and mental training and discipline before we can hope to live the highest ideal of inward stillness and meditation. Many of the so-called religious men mar their career and also bring discredit to the noble name of religion simply because they unwisely violate this first law of spiritual life. The Hindu scriptures are quite explicit on the point. Says the Gita—"For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the means. For him when he has attained such concentration, *inaction* is said to be the way. He whose intellect is unattached everywhere—he who has subdued his heart—he whose desires have fled, attains to the supreme perfection, consisting of freedom of action by renunciation." The authors of the ancient Hindu social system never lost sight of this ideal, and that is why they inculcated the Ashrama Dharma—the duties and responsibilities to be fulfilled in the different stages of life. Owing to the changed circumstances, it may now be necessary to change the non-essentials to some extent, but the old principles hold good in our present condition as strongly as ever.

Activity is inborn in every being. Swayed by his tendencies, or drawn by the siren voices of the world, as some would like to put it, man is engaging himself in various kinds of work, good, bad or indifferent. He wants to live what he thinks to be a brighter and fuller life, to enjoy to his heart's content the gifts of Providence. And in doing this he does not hesitate to tyrannise over the weaker and less fortunate of his fellow-men. In the scrambling for power and enjoyment that ensues, mutual hatred and jealousy, aggression and exploitation, horrible machines for the destruction of human life and property come to play their ignoble part. Wars and massacres,

starvation and famine, and other forms of horror follow as a matter of course. This is the picture we find in most of the Western countries, and in other parts of the world dominated by the Western nations. Christianity is the religion of the members of the white race, but these people with some individual exceptions are little influenced in their life and thought by its tenets. Most of them have made, in the words of a Western writer, "the pretence of the profession of ideals an acquittal to act even remotely in accordance with them." "The Kingdom of Heaven is within you"—says Christ. But his followers are mad after founding their kingdoms and empires in the material world, and this even by means of the bloodshed and slaughter of the innocent. "For what is a man profited, if he shall gain the whole world, and lose his own soul?"—declares Jesus. But the Christian nations are scrambling for world-hegemony, even at the risk of suffering the loss of their soul. "Blessed are the meek, for they shall inherit the earth"—is one of the precepts of the Prophet of Nazareth. But the so-called Christian powers never care to practise it even in their dealings with one another, far less with the Oriental nations. They have proved by their action that to be meek and remain meek is the surest step to the "disinheritance" of the earth!

The person who is absorbed in Samadhi, and has merged his individuality in the Absolute, may alone be said to have reached the true actionless and perfect state. Of others "verily none can rest even for an instant without performing action, for all are made to act helplessly, indeed, by the Gunas, born of Prakriti. Activity, when understood in its comprehensive sense, is both physical and mental. There are thousands in India who have given up the active life of the world, and are sincerely living the life of strenuous spiritual practice. Against these inwardly active people none should have anything to say. For, they are making the best possible use of their time, and are holding aloft before mankind the highest ideal of life—the realisation of the Divine. There

are others again, who living in the world are leading a life of intense activity, both external and internal, and are attempting to do the greatest good to others as well as to themselves in various spheres of life. Both the above mentioned types of men, whether they follow the path of meditation or work or both are the salt of the earth, and are really helping to make the world better than what it is now. They are following paths which will ultimately lead them to the state where "all knots of the heart are cut asunder, all doubts are solved, and all Karmas cease to exist."

But those who are trying to avoid work as the source of all evil, and "restraining the organs of action sit, revolving in the mind thoughts regarding the objects of the senses," are only forging fresh fetters for their soul. Such is also the case with those who are allowing their activities to be swayed by their passions, and are madly following the path of worldly enjoyment, regardless of the sufferings and miseries of others. To them the Gita preaches the Karma Yoga in the following terms—"Without performing work none reaches worklessness; by merely giving up action no one attains to perfection. Do thou always perform actions which are obligatory, without attachment; by performing action unattached one attains to the highest." Action by itself is not an evil. It becomes so when it is not performed in the right spirit, and is made a means to self-aggrandisement and sense-gratification. But when it is brought under the regulative influence of higher ideals as furnished by religion, it becomes a potent instrument for freeing man from the shackles of ignorance, and thereby bringing to him undying peace and blessedness.

The whole secret of Karma Yoga lies in the word "non-attachment". This Yoga aims to bring freedom to man through work done without any thought of self. According to it, the path to perfection lies through intense activity. But this activity must be selfless. Then only can it purify the mind, and when this is done the glory of the Atman shines forth in all its splendour. And

the person who is blessed with the glorious vision realises his true Self and reaches perfect freedom even in this very life. Therefore does the Gita declare—"Being steadfast in Yoga, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga."

Whether in the East or in the West, the crying need of the times is to combine spirituality with activity, and so direct all human strivings that they may ultimately lead man to the destined goal. To bring about this much-desired state of affairs, thus did Swami Vivekananda suggest—"In India, the quality of Rajas is almost absent ; the same is the case with Sattva in the West. It is certain, therefore, that the real life of the Western world depends upon the influx, from India, of the current of Sattva or transcendentalism ; and it is also certain that unless we overpower and submerge our Tamas by the opposite tide of Rajas, we shall never gain any worldly good or welfare in this life ; and it is also equally certain that we shall meet many formidable obstacles in the path of realisation of those noble aspirations and ideals connected with our after-life." Only a few thoughtful men and women of different countries are now able to recognise the union and intermingling of the two forces of spirituality and activity. But the sooner the bulk of mankind come to realise this urgent need the better for the world and the human race.

---

## THE BOY JESUS.\*

*By a Hindu.*

Nineteen centuries and twenty-four years have sped by since Jesus, the Christ, came on earth—the first-born son of a modest, Jewish couple, Mary and Joseph, of the

---

\* A Christmas sermon.

---

carpenter class. And his birthplace was an empty stable in the insignificant, little town of Bethlehem, eighty miles from his parental home at Nazareth.

An humbler birth can hardly be imagined. The circumstances were almost pathetic. A married girl, only thirteen years old, heavy with child, travelling all that distance on an ass, then sinking down spent and weary on a heap of straw hastily gathered by her husband, and giving birth to her first baby. And the child-mother with her own trembling hands wrapping the little mite in swaddling-bands, and placing him in a manger where animals had fed; the anxious father standing by distracted by the thought that he had not been able to find his young bride a more suitable place of lodging.

There was certainly nothing promising about such a birth. And still, after all these years, the world remembers it in a spirit of thanksgiving and rejoicing. A mystery, indeed,—until we come to know and realise who this child really was.

The young mother knew it. And this knowledge gave her strength to bear up under such trying circumstances. Her son was not an ordinary boy, for had she not conceived him when the Divine Breath overshadowed her, before she knew man, when the angel Gabriel appeared before her? And had not the angel comforted her with the assurance that she was chosen by God to bring forth a son who would be a Saviour of the world?

But from the mother's lips we learn little about the child, for she was a modest young woman who kept the secret hidden in her heart. And later, blinded by parental love, she even forgot—as mothers of all world-redeemers have doubted and forgotten—that her child was the Son of God handed over to her in sacred trust.

Mary saw in Jesus only her little son, romping and playing and making merry with other Jewish children of his own class. There was nothing to mark him out from his playmates except perhaps a greater vivacity and sweetness of disposition, and an early tendency to enquire into the nature of things with which he daily came into con-

tact. He was simply a bright, lively child with a receptive mind, eager to learn.

It is not then from the parents but from Jesus' own lips, and from the testimony of his disciples that we come to learn of his divine origin and mission. But let us first trace how this child, born in poverty and raised in simplicity, developed into a world-teacher worshipped by millions to-day.

Jesus' education in the village school was very meagre. He was taught the lessons of the scriptures and reading and writing in the vernacular. And at home he learned of the goodness and greatness of God as revealed in His law, and shown in the history of Israel. His mind was never burdened with Rabbinical education which gave so much attention to ceremony and externals, leaving the student no time for quiet hours to spend with God or to listen to the voice speaking to the heart, sources from which Jesus derived his wisdom and inspiration. Jesus' mind was never cramped by what was then regarded as superior education but which was really only a hindrance to real development. His powers and perfection of character were developed by contact with common folk—cultivators and craftsmen—by performance of his home duties, obedience to his parents, study of the scriptures and long, lonely walks and pensive moods in the wooded hills of Nazareth. He tried to understand the reason of things, and from the surroundings of his daily life he gathered worldly knowledge as well as spiritual insight.

From early youth he had a great love for nature. Plant life and animal life aroused his curiosity and made him ponder over the mystery of existence. And as he opened his young heart to the influence of nature, as he watched the sun rise and set, the moving clouds and the starry skies, flashes of illumination would quicken his eager mind and draw him to the Creator whose mighty power and brooding care for His creatures became so obvious to him. That Creator supported and nourished all life, high and low, keeping order in the universe



through His inscrutable laws, sending rain and sunshine to nourish the earth, and wind and storm to purify the atmosphere, the day and night to give opportunity for occupation and rest, and the seasons for plants and trees to grow and blossom and multiply and gather strength for the coming seasons. Jesus saw that God had provided food for all, procurable with little effort so long as wants were few and simple.

As he brooded over these things, the boy began to realise that God was a living Presence—a Presence he could feel and commune with, that responded to all the deepest thoughts and feelings of his yearning heart. It was as if a great, loving, invisible Father was always near him, a Father ever so much more wise and responsive than his natural father who often misunderstood him.

In the presence of his Heavenly Father, as Jesus called Him, the boy felt infinitely happy, and then the world with all its cares and ambitions seemed so far removed from him. That Father would deal with him so sweetly and tenderly that he marvelled at it. He would solve all his problems that man could not solve, through a silent voice operating in his heart. And sometimes that voice would call to him pleadingly: "My boy, open your heart to Me, give yourself entirely to Me, be not over-anxious about worldly things, for I know what you stand in need of. Come to Me with all your little burdens, and I will lift them off you. Trust in Me and keep close to Me, and I will teach you and make you happy with a happiness the world cannot give." Then the boy would be filled with ecstasy.

Sometimes a divine light seemed to envelop and permeate him, and he felt so free and buoyant that he could hardly contain himself. He seemed to be walking on air. And when he returned to the cottage where his mother would be awaiting him, he would confide to her his wonderful experiences. And Mary looking at the boy's face would discern a brightness and beauty of expression not usually present there.

Thus, alone with nature, in the lonely hills of

Nazareth, was established in Jesus' youthful heart his relationship with God as Father and son. And during this early period were formulated in his receptive mind those lessons from nature which later he gave out in sayings and parables. Jesus' teachings to the multitudes were object-lessons taken from his immediate surroundings and life as he met it from day to day, always pointing to God as a living, active, conscious Power worthy of man's entire devotion and confidence—a protecting, guiding, loving Power that fills all our wants, spiritual and mundane.

So far, Jesus' faith was a simple faith. But it was a living, quickening faith that expressed itself in the boy's life. As he grew up, his understanding broadened with greater visions and deeper realisations. His relationship with God became closer and more intimate, till at last all distinction vanished, and his soul mingling with the Source of all being he perceived his oneness with God. But of this later.

We must not suppose that the boy lived far removed from all temptations, for Nazareth was notorious for its wickedness. But he kept himself aloof from everything that was unclean that he might preserve his purity of mind.

Jesus' parents were poor and dependent upon their daily toil. And the boy faithfully and cheerfully did his share in bearing the burdens of the household. He learned his father's trade, and in the simple garb of a carpenter youth, he performed his humble tasks. His parents taught him that it was man's duty to be industrious and to do his work with exactness and thoroughness, and that such labour was honourable.

Thus, cheerfully Jesus spent his days often expressing the gladness of his heart by singing psalms and devotional songs, bringing gladness to all who heard him. So sweet and sympathetic was he towards all that every one felt happier in his presence, and he was a welcome guest in every home.

Now, when Jesus was twelve years old, his parents:

took him with them to Jerusalem to attend the annual feast of the Passover. From every part of Palestine the worshippers came in great numbers. They travelled in large companies for companionship and protection. The journey from Nazareth occupied several days. It was spring-time, the air was mild and the country bright with flowers. All along the way were spots memorable in the history of Israel, and fathers and mothers told the children of the wonders that God had wrought for His people in ages past. There was song and music on the way. And when, at last, the towers of Jerusalem came in sight, every voice joined in the triumphant strain—"Our feet shall stand within thy gates, O Jerusalem. Peace be within thy walls, and prosperity within thy palaces." It was all new and wonderful to Jesus, and it thrilled him. He felt intensely happy.

We must remember that among the Jews the twelfth year was the dividing line between childhood and youth. On completing this year a Hebrew boy was called a son of the law, and he was given special religious instructions, and was expected to participate in the sacred feasts and observances. It was in accordance with this custom that the parents had taken the boy with them. On this feast all the men of Israel were commanded to appear before the Lord in the temple at Jerusalem. It was therefore a significant period in Jesus' life, and he felt it. He was filled with joy and expectation.

At last they entered the great city. The streets were crowded with strangers. And then for the first time Jesus looked upon the magnificent temple. They entered and stood before the altar: White-robed priests were performing their solemn ministry. On the altar was the bleeding lamb. Great clouds of incense ascended before God. The worshippers bowed their heads in prayer. The service and rites were most impressive. They were symbolic of the birth of the Hebrew nation, and God's dealings with His chosen people. The slain lamb represented the Deliverer of the Jewish race.

Silent and absorbed, the boy looked on. A new light

seemed to dawn on him. Every act he witnessed he felt somehow to be bound up with his own life. New problems flashed before his mind. The mystery of his mission seemed vaguely to open up before him.

The feast lasted seven days. For Jesus these were days of new impressions, new observations, new impulses. He wanted to go everywhere, to see everything. His inquisitive mind left him no peace. He wanted to understand the deeper meaning of the rites and ceremonies, of everything he witnessed. But he got little satisfaction. The observance of the feast had degenerated into formalism. The true significance was lost to the worshippers.

On the last day of the feast Jesus went off by himself once more to visit the temple. He wandered here and there in the precincts, and at last came to a room devoted to a sacred school. Here leading Rabbis were assembled with their pupils. Seating himself quietly at the feet of these grave, learned men, he listened to their instructions.

The Rabbis, noticing the little stranger listening so attentively, began to question him. Jesus' mind, buoyed up by the excitement of the past week, was fully alert. Half-formulated ideas of which he had been only partly conscious took definite shape, and began to flood his mind. He felt inspired. His answers came without a moment's hesitation, mostly by way of quotations from the scriptures.

The Rabbis marvelled. They knew that this Galilean boy had never been instructed in their schools, yet they found him better informed than any of their own students. He seemed to know the scriptures from beginning to end.

At first they felt a little nettled, for the boy expressed positive ideas of his own contrary to their doctrines. But the modesty and grace of Jesus won their hearts. They discerned in him great promise, and they decided to have him as a student that he might become a teacher of Israel. They wanted to take charge of his education, feeling that a mind so quick and original must be brought under their tuition.

---

As the Rabbis drew him out, Jesus felt new powers awakening within him. His Heavenly Father was ever close and inspired him with new ideas. He respected the learned men, but he found that all their wisdom was turned to worldly ends. They were proud, and they hankered after name and fame. And their teachings were a maze of doctrines, obscuring the simple truths of the word of God.

When he was left alone in the little room that had been assigned to him for the night, Jesus thought deeply about these things. He had no taste for that kind of learning. He hungered for truth that would bring him closer to God. His mind became confused. He was only a boy, and these men were the servants of God. Was he mistaken? Were they right?

He knelt down and prayed: "Father, you alone can teach me. Come, oh Father, speak to me what is true. Lead me in the right path. Give me true wisdom."

Long and earnestly he repeated this prayer during the dark hours of the night. But there was no response. Louder and louder his heart cried out to the living God within him. Then, suddenly light came. He saw a great wave of luminosity. It came rolling in towards him. Then it engulfed him, and he fell into a swoon. But when he came to himself again, a new conviction had been born within his soul. He had heard a voice, a voice as if from afar. The words were familiar to him. Once his mother had told him of the shepherds watching over their flock by night; and how the angel of the Lord had come upon them and had said unto them, "Unto you is born this day a Saviour, which is Christ the Lord." And she had told him how the shepherds had come and had worshipped him when he was a new-born babe in the manger.

But that had only been a story to his child-mind. Now he had heard the same words, "Unto you is born a Saviour." But these words had carried a new significance. With the words had flashed upon him the

~~~~~  
knowledge that he himself was that Saviour, the Son of God.

The following day the boy was very thoughtful and reserved. The Rabbis thought that he was tired with all the excitement. They left him in peace. But on the third day he seemed his own self again, quick, original, but a little headstrong for a youth of twelve. All he needed was training, the wise men thought.

Now, meanwhile, Mary and Joseph with hundreds of other pilgrims had set out on their return journey expecting their son to join them at the first halting place. But when Jesus did not turn up, they were greatly perplexed and returned to Jerusalem in search of him. On the third day, at last, they found him at the temple-school.

Rejoiced as they were, the mother rebuked the child. "Son," she said, "why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

Jesus' mind these days had been so completely occupied with higher thoughts that he seemed to live in a different world. He had almost forgotten his parents. Now, suddenly, he was brought down to the level of ordinary life. His parents had come to take him home, to Nazareth, to the little cottage, to the humdrum of every day existence—eating, drinking, working at his trade, the petty cares and ambitions of the world! It came like a shock.

There was a moment of disgust, of revolt; then a deep sigh. Jesus rose to his feet and stood before his mother. Then he remembered the Voice of the night. With face shining, his hand pointing upward, in a voice quivering with emotion, almost pleadingly he uttered the startling words: "How is it that ye sought me? Wish ye not that I must be about my Father's business?"

The parents were puzzled. They did not understand. It was the first time that Jesus had declared his relationship with God and his mission on earth. But they were glad to have their son back again, and together they returned to Nazareth.

---

Jesus took up his trade again, aiding his parents to earn their livelihood, awaiting the appointed time for him to enter upon the work for which he had come to the earth. He was an obedient son, Luke tells us, and he increased in wisdom and stature and in favour with God and man. But here we may add that he did not grow in favour with all men. Jesus' life henceforth was not an easy life.

Of the eighteen years that followed before he began his ministry, we have no record. Still, there is much that we can conjecture. Certain it is that Jesus' life from now on was a life of struggle. Other youngsters had come to share the home at Nazareth. Brothers, they are called. Some of these were not in sympathy with Jesus' ideas. They scoffed and criticised. They called him eccentric and mad. Other boys taunted him about his obscure birth. The Rabbis of Nazareth were not pleased with the youth's independence of spirit. They complained to the parents that he did not conform to the rules laid down by them.

But Jesus kept his peace. He worked out his own problems in secret, alone with nature and his God. And during the nights, when others slept, he lost himself in deep meditations.

Sometimes doubts assailed him and threw him into an abyss of despair. Was he on the right path? Did he not delude himself? Were his visions real, or were they only the fabric of an over-strained mind? Then followed days of terrible agony. And those who saw him pitied him.

His friends tried to console him. They warned him that too much concentration on one idea would destroy his reason. They coaxed him to join them in their amusements. Wise men shook their heads. They took it to be a mental disorder, and brought medicinal herbs to cure the disease. Some suggested marriage as a remedy.

But Jesus knew that no worldly means could bring him relief. Antagonism and well-meant suggestions only drew him closer to his Father, the source of all knowledge and

bliss, who alone could console him. And his struggles were followed by wonderful visions and even higher realisations. He discovered that his Father was not a separate Being but the very Soul of his soul. He found himself to be part of the One Existence, the All-Being.

And at last came the day and the hour when in one great realisation, body and mind were transcended, the world vanished as a dream, all self melted away, and the son of Mary and Joseph experienced that He and the Father were one.

From that moment his home could no longer hold him. He walked out a free man. Once he turned for a last look at the cottage where he had spent thirty years of his life. A jungle creature stood in the path and began to wail. And Jesus thought: "The foxes have holes, and the birds of the air have nests ; but the son of man hath not where to lay his head."

Henceforth he wandered over the land without purse, in a single garb, staff in hand, accepting cheerfully whatever God had ordained for him—he was in the world but not of the world.

Jesus preached the ancient message of Deliverance, the echo of which reverberates after him through all ages. Even to-day we may hear his pleading voice calling to humanity: "Come unto me all ye that labour and are heavy-laden, and I will give you rest."

We, Hindus, have our own Chosen Ideals. We may worship God Incarnate in other manifestations, but during Christmas-tide we join with our Christian brethren in the worship of Jesus. Where Jesus' name is spoken we bow our heads in reverence ; where his words are recited we listen with eager attention ; where his praise is sung we swell the chorus with our voices ; where his image is presented we adore, and bending low, with our foreheads gently touch his hallowed feet. In the depths of our hearts we meditate on Jesus, knowing that God is One, but man worships Him in different forms under different names.

---



## 'HINDUISM.'\*

Numerous books have already been written on Hinduism by people of different tastes, temperaments and outlooks. The subject is so vast and all-comprehensive that it is quite possible for many more books to be written on Hinduism, which may yet possess new features full of interest and instruction. There is nothing in this which may cause wonder. For, if we but turn our attention for a moment to the nature of Hinduism, the explanation becomes self-evident. Hindu religion is not a cut and dry system but a progressive and all-inclusive view of life, in which there is place for the lowest phase of fetishism as well as for the highest flight of philosophical absolutism. It includes innumerable rites, rituals and ceremonies, some of which vary with the different castes ; and even within the same caste, different parts of India present widely differing forms. Not only this ; all these forms have undergone very many changes during thousands of years and are undergoing changes even now before our very eyes.

For critical students therefore any attempt to throw fresh light upon the Hindu religion is most helpful. For this reason we accord a hearty welcome to the recent production of Babu Govinda Das of Benares on Hinduism. The author has brought to bear on his work his great erudition, wise experience, keen critical spirit and thorough modern outlook upon life. As such, the book deserves the earnest study of all sections of the Hindus, orthodox or heterodox, reformative or conservative. The book is written with some definite ends in view. "The idea underlying the composition of the book," writes the author, "has been that of the great principle that whatever makes for unification, for sympathy, for expansion, for enlightenment, for toleration, for freedom is to be encouraged : and all that makes against these, that is in fact, separative,

---

\* By Govinda Das. Published by G. A. Natesan & Co., Madras. Price, Rs. 3/-. Pp. 445 + VII.

destructive, narrowing, productive of hatred and strife, curtails liberty, encourages superstition and credulity is to be discouraged." Excellent idea, no doubt! But the difficulty is that it is not always easy to apply these generalisations to particular cases and pronounce impartial judgments. For, few individuals possess the amount of knowledge necessary for passing judgments upon such intricate details as the caste system, the institution of marriage, and so on; and fewer still have the spirit of detachment and impartiality commanding wide acceptance.

The author of the book before us has confessedly taken the rôle of an advocate, a very powerful one—we may observe in passing, and as such many aspects and observances of the present day Hindu society have been mercilessly exposed and condemned by him. This feature of the book is both its strong as well as its weak point. Nevertheless, the book has become valuable and interesting for the new light it throws on many of the thorny and obscure sides of Hinduism. Another supreme merit of the book is that it is bound to give a rude, but quite necessary, awakening to the majority of the ignorant Hindus, who are living in a comfortable fools' paradise with regard to many anomalies, excrescences and evils that have gathered round the Hindu society, and are actually clogging the wheels of progress. Another point to be remembered is that the criticisms and remedies suggested by the author (even where they are wrong and unacceptable—such cases are few and far between) are deserving of great respect and attention, as they are neither the mischievous nor the interested fault-findings of unsympathetic and ignorant foreigners with whom we are all so familiar. The author's sole interest and motive in writing the book is 'truth' and 'welfare' of his motherland, and whatever comes from the pen of such an experienced scholar and patriot cannot be lightly disposed of.

For our part, we have found the book instructive and helpful in many respects, and we are in agreement with many of the criticisms made therein. But we hope

there is no reason for misunderstanding if we differ from the author in certain places. To begin with, one general impression left in our mind by reading the book is that the writer seems to have been obsessed by a dislike to the Brahmins in general and the priests in particular who have been represented as 'fraudulent, immoral and cunning', labouring as 'the spider for the entrapping of flies.' Whatever element of truth there may be in such statements, it appears to us that such statements will, without doubt, hinder the 'sympathy, toleration and unification' which the author wants to promote. It may be difficult to settle as to *how* and *why* the Brahmins, specially the priests, came to occupy the position (it is by no means enviable) which they do now. But what is much more important to realise is that, as they are at the present day, they are more ignorant than cunning and need education and enlightenment with the general mass of people. Hence pity and not contempt is the proper sentiment which ought to inspire the reformers in dealing with them.

Coming to the details, with regard to the vexed question of castes, the author concludes: "The caste system as now working has to be abolished altogether, if the Indian people are to have a new lease of life,..... as it is proving an unmitigated means of regress and hindrance to all progress." There is doubt that such a school of thought exists in our country. But a larger majority of the enlightened and progressive thinkers are of opinion that with the removal of untouchability, the fusion of all sub-castes and the abolition of the minor differences within the four broad divisions, sufficient unity and healthy progress are quite possible, and the doing away with the caste system altogether, whatever theoretical advantages it may be expected to bring about, is neither practicable nor desirable under the present circumstances. Another point to be borne in mind in this connection is that in order to justify any conceivable position one can easily cite scriptural authority. For instance, the teachings of the Vedanta proclaim universal

brotherhood. But that does not mean that the position one is trying to maintain will hold good under all circumstances. The teachings of the scriptures rarely, if ever at all, affect the daily conduct of the masses, for they are often illiterate. Hence under the existing state of the Hindu society, the advocacy of the abolition of the caste system is bound to prove a veritable cry for the moon. Practical wisdom suggests that our immediate efforts should be directed towards the solution of such pressing problems as untouchability and the like that are eating into the vitals of the Hindu race. If we are taken up too much with an Utopian ideal, there is the danger of the essential problems being overlooked and neglected.

Coming to the four Ashramas and the Dharmas peculiar to each, the first Ashrama *viz.* Brahmacharya, it may be said, has almost disappeared, and what survive of this Ashrama are its formal rites and ceremonies divested of their true spirit and significance. We think few differ from the author as regards most of the criticisms of the Upanayana Sanskara (the sacred thread ceremony). But what is striking is his excessive zeal for reform which has often betrayed him into gross mistakes. For instance, with regard to the ancient custom of the Gurukula by which a Brahmachari was required to live for a period of twelve years or more in the house of his Guru, the author observes: "I have purposely referred here only to the Brahmanas, for I cannot but regard the Grihya Sutra assumption that these long periods of theological training were meant for all the members of the three twice-born castes as nothing more than priestly schematism! The warrior and the merchant would scarcely be able to spare the time for the special training required for their avocations to waste it on acquiring ritual lore which they could never utilise." The Ramayana and the Mahabharata abound with many instances of the Kshatriya and other caste youths spending their student life in the family of their teachers, and they were taught not merely the contemptible 'ritual lore' as the author wrongly supposes, but all the arts and

sciences which would be useful to them in their after-life. We can hardly believe that an able scholar like Babu Govinda Das can miss such a patent fact, and we are afraid that his unconscious bias towards the priestly class must have led him astray.

The author's dislike to the Sadhus and Sannyasins comes next. In this instance, too, we find he has lost his balance of mind and even gone to the extreme of condemning the ideal of monasticism. As space will not allow us to quote his opinions on the subject at length, we shall be content with citing a few specimens. He writes: "An unmarried life is emphatically an incomplete life, an anti-social life, inimical to all civilisation and to be strenuously avoided by all right-thinking normal persons. \* \* \* These people (the Yogis and Vedantins whom the author regards as holding low opinions) are the enemies of all true civilisation and progress. \* \* \* So it has been laid down in our books that *every one was bound to get married and bound to beget children.*" Regarding these views, we shall leave it to our readers to form their conclusions. As for ourselves, we can say this much that beyond the violent assertions made by the author we see no valid justification for his position. Closely related to this subject are the opinion of the author regarding Sannyas. After pointing out that Sannyas is prohibited in the Kali-Yuga, the author remarks: "For owing to economic and sexual demoralisations, due to the large body of persons (52 lakhs) who have adopted this mode of life, not because of the impellings of a true and lasting Vairagya, but out of manifold selfishness, it is condemned by all right-thinking and truly religious persons." Again he observes: "And every fellow who is too worthless to be a good citizen, shirks his civil duties and forthwith dons the ochre-coloured robe, thus becoming Mukta, 'free'—free to live in luxury and vice at the expense of his better and more credulous fellow-citizens."

There is no denying the fact that the high ideal of Sannyas is far away from the lives of the majority of

those who call themselves Sannyasins. But this, by no means, entitles the author to make a sweeping condemnation of the time-honoured institution of Sannyas and of all Sadhus without exception. Of late it has become a kind of fashion with a class of reformers to cry down Sannyas and Sannyasins. But we think it would be proper and reasonable if the real truth about the vexed question is sought after and analysed before entering into a merciless condemnation of it. It is notorious that many beggars, pure and simple, adopt the garb of a Sadhu and live upon alms, and it is this class which swells the census figure, and more than three-fourths of the Indian Sannyasins may be accounted for in this way. Again, even among the much smaller section of the Sadhus, corruption and degeneration, it must be admitted, have crept in. It is a lamentable fact, no doubt, and every honest and peaceful attempt at reform is what is desirable. But we are of opinion that the proper remedy lies not in violent condemnation of the ideal and of the institution upholding it. What we should do is to give a new turn and direction to the old tradition of the monastic life in India, so that it may be utilised for the good and welfare of the people. The efforts of the great Swami Vivekananda in this direction, so fully justified by the wonderful results they have brought, will serve as examples.

Sometimes the author condemns the later developments of the Hindu religion on the authority of the Vedas, although he does not put much faith in the ancient Vedic ideals. He is quite entitled to hold his own opinions about the Brahmins, the priest class and the institution of monasticism, but we cannot help observing that in his judgment, he has not strictly adhered to the fine sentiments of 'unification, sympathy, toleration etc.' which, he maintains, have prompted him to write the book. Even his disapprovals would not have suffered in value if they had been expressed more moderately. Barring such minor points, the book is full of instructive and

critical observations, and we have no doubt it will be found valuable by all students and reformers of the Hindu society.

## SRI KRISHNA AND UDDHAVA

### CHAPTER XIV.

#### श्रीभगवानुवाच ।

यो विद्याश्रुतसंपन्न आत्मवान्नानुमानिकः ॥

मायामात्रमिदं ज्ञात्वा ज्ञानं च मयि संन्यसेत् ॥ १ ॥

The Lord said :

1. One who is endowed with scriptural erudition culminating in realisation, who has attained to the Self, and has not mere theoretical knowledge, should surrender<sup>1</sup> knowledge (with its means) to Me,—knowing the universe to be but an illusion.

[1 *Surrender &c.*—After realisation he attains to a stage known as Vidwat-Sannyasa. He remains with unconditional devotion to the Lord.]

ज्ञानिनस्त्वहमेवैष्टः स्वार्थो हेतुश्च संमतः ॥

स्वर्गश्चैवापवर्गश्च नान्योऽर्थो मदृते प्रियः ॥ २ ॥

2. For I am the desired goal of the Jnani and its efficient means ; I am his worldly prosperity as well as liberation. There is nothing else but Me which is dear to him.

ज्ञानविज्ञानसंसिद्धाः पदं श्रेष्ठं विदुर्मम ॥

ज्ञानी प्रियतमोऽतो मे ज्ञानेनासौ विभर्ति माम् ॥ ३ ॥

3. Those who have perfected themselves in knowledge and realisation attain to My supreme abode. Since the Jnani cherishes Me through his knowledge, therefore he is the most beloved of Me.

तपस्तीर्थं जपो दानं पवित्राणीतराणि च ॥

नालं कुर्वन्त तां सिद्धिं या ज्ञानकलया कृता ॥ ४ ॥

4. Austerity, pilgrimage, repetition of the Mantra, charity, and whatever else is sacred, cannot improve that perfection which springs from even a modicum of realisation.

तस्माज्ज्ञानेन सहितं ज्ञात्वा स्वात्मानमुद्धव ॥

ज्ञानविज्ञानसंपन्नो भज मां भक्तिभावतः ॥ ५ ॥

5. Therefore, O Uddhava, dwelling on thy own self till the attainment of realisation, be endowed with knowledge and realisation, and worship Me with devotion.

ज्ञानविज्ञानयज्ञेन मामिष्ट्वात्मानमात्मनि ॥

सर्वयज्ञपतिं मां वै संसिद्धिं मुनयोऽगमन् ॥ ६ ॥

6. Sacrificing unto Me, the Self and Lord of all sacrifices, in their own selves, through the sacrifice of knowledge and realisation, sages<sup>1</sup> have attained to perfection in that they have realised Me.

[1 Sages—in ancient times.]

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो

मायान्तरापतति नाद्यपवर्गयोर्यत् ॥

जन्मादयोऽस्य यदमी तव तस्य किं स्यु-

राद्यन्तयोर्यदसतोस्ति तदेव मध्ये ॥ ७ ॥

7. The threefold<sup>1</sup> modification, O Uddhava, which has come upon thee is an illusion, for it only comes in the middle,<sup>2</sup> and is not at the beginning and end. When birth and such other things befall it,<sup>3</sup> what is that to thee? For that<sup>4</sup> which exists at the beginning and end of an unreality, alone persists in the middle.

[1 *Threefold &c.*—Gross, subtle and causal bodies are meant.

2 *Middle*—like a snake or garland in the rope.

3 *It*—refers to 'modification' in line 1.

4 *That &c.*—e.g. the rope in a false perception of snake or garland.]



उद्धव उवाच ।

ज्ञानं विशुद्धं विपुलं यथैतद्वैराग्यविज्ञानयुतं पुराणम् ॥

आख्याहि विश्वेश्वर विश्वमूर्ते त्वद्भक्तियोगं च महद्विमृग्यम् ॥८॥

Uddhava said :

8. O Lord of the universe, O Thou whose form is the universe, please tell me how this pure and ancient knowledge, which is coupled with dispassion and realisation, becomes steady. Please also tell me about the systematic practice of that devotion to Thee which the great<sup>1</sup> seek.

[1 *Great*—great sages, and even Brahmâ.]

तापत्रयेणाभिहतस्य घोरे संतप्यमानस्य भवाध्वनीश ॥

पश्यामि नान्यच्छरणं तवाङ्घ्रिद्वन्द्वतपत्रादमृताभिवर्षात् ॥९॥

9. O Lord, for a man smitten by the threefold<sup>1</sup> affliction and suffering torment in the dire pathway<sup>2</sup> of the world, I see no other refuge than Thy feet which<sup>3</sup> act not only like an umbrella but also rain nectar.

[1 *Threefold &c.*—troubles due to physical disorders, to denizens of the earth and to natural phenomena.

2 *Pathway &c.*—labyrinth of births and deaths.

3 *Which &c.*—which not only remove temporal evils but also confer immortality.]

दष्टं जनं संपतितं बिलेऽस्मिन्कालाहिना क्षुद्रसुखोरुतर्षम् ॥

समुद्धरैनं कृपयापवर्ग्यैर्वचोभिरासिञ्च महानुभाव ॥ १० ॥

10. O Thou of wonderful powers, deign to save this man fallen into this worldly pit and bitten by the snake of Time, and withal thirsting violently after trivial pleasures, and sprinkle him over with words that conduce to liberation.

[The metaphor is changed in this verse.]

श्रीभगवानुवाच ।

इत्थमेतत्पुरा राजा भीष्मं धर्मभृतां वरम् ॥

अजातशत्रुः पप्रच्छ सर्वेषां नोऽनुश्रुण्वताम् ॥ ११ ॥

The Lord said :

11. In days gone by King Yudhishthira asked the very same thing of Bhishma, the best of pious men in exactly this way—to which We all listened.

निवृत्ते भारते युद्धे सुहृन्निधनविह्वलः ॥

श्रुत्वा धर्मान्बहून्पश्चान्मोक्षधर्मानिपृच्छत ॥ १२ ॥

12. When the Mahabharata War was finished, he, overwhelmed at the death of his relatives, after listening to various other religions, inquired about the religion of liberation.

तानहं तेऽभिधास्यामि देवव्रतमुखाच्छ्रुतान् ॥

ज्ञानवैराग्यविज्ञानश्रद्धाभक्त्युपबृंहितान् ॥ १३ ॥

13. That religion enriched with knowledge, dispassion, realisation, faith and devotion, I am relating to thee, as heard from the lips of Bhishma.

(To be continued.)

## MAN VERSUS STATE.

It is the boast of the West that in comparison with the East it has realised in practice to the utmost possible limit the principles of democracy. To examine the validity of this claim will take us very far into the details of current history. But one distinction between the East and the West in respect of the position and importance assigned to man and the state respectively is worth our attention. In the main, theorists in the West have always regarded man as a political animal and even when the moral rights of the personality were recognised, in practice the interests of the state have always loomed large before the public eye. In the East, on the other hand, the sphere and functions of the state were strictly confined within definite limits, and the village republics and the caste organisations gave ample scope

~~~~~  
for the growth and development of man in absolute freedom from the spheres of state influence. Not only this, but also the spiritual interests of the individual were regarded to be of such supreme value that at a certain stage of mental evolution the individual had the right to go beyond all caste, society and state. We are referring, of course, to the ideal of the Sannyasin.

Even in the case of those who were within the jurisdiction of the state and were bound down to it by the ties of citizenship, the state deserved respect and obedience only so far as it fulfilled its own duties and helped towards the promotion of Dharma. From the early Vedic times down to the age of the Mahabharata, we come across innumerable instances of this qualified respect to the state, and nowhere do we find the blind worship of the state as an end in itself which is characteristic of the West even at the present day. It is, however, not to be understood from this that any individual may set himself up against the state under cover of moral and spiritual considerations and yet claim the rights and privileges from it.

The powers and privileges which the people enjoyed in the matter of the choice of kings and their deposition were great. The limitations that were imposed upon the authority of the state, in the interests of moral and spiritual claims, never acted as a source of weakness to the stability of government. For, the passion for revolution and outbreaks of such other forms of violence never at any period took root in the minds of the people. "Firm is the sky, firm the earth, and firm also those hills. Steadfast is all this living world and steadfast the king of them" (Rigveda, X, 173. 4.). This and many other similar texts that are to be met with in the literature of the Hindus, go to show to what an extent the people did realise and appreciate the blessings of peace and order. But the ancient Hindu law-givers were not blind to the necessity of bringing about a change in the existing order even by resorting to violence when, in extreme cases, the highest interests of the public demanded it. For instance,

the Mahabharata holds thus—“The subjects should arm themselves for slaying that king who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is incapable of taking their lead, who is without compassion, and who is regarded as the most sinful of kings. That king who tells his people that he is their protector, but who does not or cannot protect them, should be slain by the combined subjects, like a dog that is affected by the rabies and has become mad.” (Anusasan Parva, 96.)

This and other similar opinions of the ancient writers, whether they were merely a counsel of perfection or a pious wish in the form of a deterrent to the tyrants, or whether the people ever acted upon the advice by resorting to such extreme measures, we have no means at present of determining beyond all possibility of doubt. Whichever be the case, whatever warlike spirit was in the nation had all passed into the region of tales and legends, due to the natural decadence, according to some historians. While others would lay the blame at the doors of Buddhism and its insistence upon non-violence as a universal rule of conduct, irrespective of stage, class, and function.

It is no doubt true that in India, even from the early Vedic period, non-violence was always considered to be the highest virtue. But no virtue, however superior in itself, was ever conceded the right to rule out other virtues in their proper spheres. The disorganisation and confusion that one meets with in the various departments of life to-day, are due to causes, most of which cannot be easily traced to their origin. At a very opportune and critical period in the history of the world, the virtue of non-violence has been brought prominently before the public eye. *While we believe it is through the wide acceptance and practice of non-violence alone on the part of the individuals and nations alike that any permanent peace and harmony can be established in the world, we must utter also a note of warning. So long as weakness and cowardice (physical, intellectual and moral)*

is allowed to masquerade under this guise, no good but harm only will be the result. Nor can any section of humanity in any particular part of the world ever realise to the full the ideal of non-violence, so long as the rest act upon the principle that might is right.

Granted this is all true, what is the alternative? Certainly, not violence. In course of time, the doctrine of force, when pushed to its logical extreme, will reveal its self-destroying nature. In the meanwhile all those who set no limits to the possibilities of human evolution, will have to go on with the patient labour of love and demonstrate both by example and precept that considerations of the moral and spiritual personality of man must be the supreme goal, in the interests of which all claims of class, race, nationality etc. could only be given a subordinate position.

---

## REVIEWS AND NOTICES.

**WOMEN OF INDIA.**—By Swami Vivekananda. Published by the Vedanta Society, 2963 Webster Street, San Francisco, California, U. S. A. Pp. 30. Price not mentioned.

The notes of a lecture, delivered by the great Swami at the Shakespeare Club House, Pasadena, California, in 1900, furnish the materials of this newly published pamphlet. It will, we are sure, form a valuable addition to his Complete Works which have already come out.

As the title itself shows, the pamphlet records some of Swamiji's observations on Indian Women and is a vindication of their ideal and place in society. Swamiji makes an apology and feels diffident to say anything with precision and authority on the subject, for, as he says, he belongs to an order of people who do not marry and have little knowledge about women in all their relations. Still it can be said that his remarks, coming as they do from a master-mind and a keen observer of things,

~~~~~  
 have a peculiar value of their own. They are really illuminating and throw a great flood of light on some of our vital problems of womanhood.

Beautifully does he bring out the ideal for which our women stand. Says he: "The ideal of womanhood in India is motherhood—that marvellous, unselfish, all-suffering, ever-forgiving mother. The wife walks behind—the shadow. She must imitate the life of the mother; that is her duty." Yes, in India, the word 'woman' reminds one invariably of motherhood and the motherhood of God. So it is a word to conjure with, it is a symbol into which are crowded all those associations that are sweet, endearing and holy.

As a contrast, Swamiji places before us, side by side, the picture of the Western womanhood and its ideal which is diametrically opposite to that of ours. "In the West the woman is wife. The idea of womanhood is concentrated there—as the wife \* \* \* In the Western home, the wife rules," says he. No unjust criticism or condemnation is intended here, nor is there any question of 'superior or inferior.' What he means to show is that with the difference of the outlooks upon life, the ideals of womanhood also differ in India and in the West.

Incidentally Swamiji speaks of such questions as the marriage, widowhood, education and the like of our women. We recommend this pamphlet to our readers.

OPIUM IN INDIA.—Published by the National Christian Council of India, Burma and Ceylon, 111 Russa Road, Calcutta. Pp. 81.

This booklet contains the results of the enquiry into the use of opium in India as undertaken by the National Christian Council at the request of the International Missionary Council.

As has been mentioned in the foreword, this enquiry, though incomplete in its range, has no other aim before it than to arrive at the truth. We hope this publication will elicit helpful suggestion and criticism from the public.

~~~~~

THE SERPENT POWER (Second Revised Edition).—By Arthur Avalon. Published by Ganesh & Co., Madras. Pp. 320+184. Price : Indian Rs. 20/- ; foreign 30s.

Some years back we had the pleasure of publishing an elaborate review of this scholarly treatise of which this is the second revised edition. Among other things, this book describes and explains in fuller detail the nature of the Kundalini Sakti—the serpent power that ordinarily remains in a state of sleep, coiled in the sacral plexus of the human body. It also deals with the disciplinary practices by which that power can be roused. The introduction covering over 300 pages reveals the vast erudition and masterly grasp of the Tantras the author has, and is a valuable help to the study of the main book.

To this edition have been added the Sanskrit texts along with their English translations and also several half-tone plates taken from life showing some positions in Kundalini Yoga. The paper, printing and get up of the book are superb ; but the price seems to be very high.

---

## NEWS AND NOTES.

### FLOODS AND FAMINES.

The year 1924 has witnessed a deluge on a small scale. China and Russia had some floods, but the greatest sufferer was India. Such a disaster affecting almost all parts of India at the same time has never been heard of before. Although our country has suffered only from floods during the last year, their unprecedented nature and magnitude are bound to produce, if not a year of severe famine, at least one of great economic stress. If one studies the agricultural and economic conditions of India during the last half of this century or more, it becomes apparent that famine and distress have made India their permanent home.

The first thought that would occur to every mind is that such evils as flood, famine etc. are more or less

beyond the powers of man and can be minimised only by measures, calculated to relieve the distress after the actual calamity has overtaken the people. But from our familiarity with the researches of modern science and the knowledge that has been revealed to us by experts with respect to the conditions of rainfall, changes of weather, etc., we cannot altogether rest ourselves content with laying the whole blame upon the Heavens. If such calamities cannot always be effectively prevented, there cannot be any doubt that by the adoption of suitable precautionary measures, they can at least be controlled to a large extent.

Writing on this same subject in the *China Journal of Science and Arts*, Arthur De C. Sowerby observes with reference to the frequent occurrence of floods and famines in North China—"Floods and famines are, of course, directly attributable to unfavourable climatic and physiographical conditions, nor until one looked into the matter would one be inclined to blame the Government or people of a country suffering from such ills. Rather would one pity them. But scientific investigation has led us to a knowledge of the reasons why certain kinds of climate are to be met with in certain countries, as well as the agencies at work to produce the physiographical features of those countries."

The remedies suggested by the writer are: (1) afforestation of the mountain regions, (2) deepening the channels of rivers (silted or silting)—keeping them well-scoured, and construction of dykes as well as other conservancy work. It is for the experts of the Government to investigate and find out how far these remedies are applicable to the conditions of India.

THE VEDANTA SOCIETY, SAN FRANCISCO, CALIFORNIA.

We are glad to inform our readers that the Vedanta Society of San Francisco is growing steadily. The lectures given by Swami Prakashananda and Swami Prabhavananda are being attended by larger and more interested crowds. They find there behind the words uttered



something they cannot define and which is lacking in ordinary churches. So they go there again and again and are comforted by the truths of Vedanta.

The subjects of the lectures given by the Swamis during the month of September were as follows: Divine Inspiration, Way to Blessedness, How to lead the Life of Harmony, Secret of Right Activity, Is Self-control absolutely necessary? Concentration and Meditation, Characteristics of an Illuminated soul, Ideal of Universal Religion.

#### THE TRUTH ABOUT OTHER RELIGIONS.

All perhaps might have heard of the interesting story about the colour of a chameleon. It is this. Two persons both of whom had seen the chameleon, were hotly disputing. One said, "Well, the chameleon on that tree is of a beautiful red colour." The other contradicting him rejoined, "You are mistaken. It is not red, it is blue." Not being able to settle the matter by arguments, they both went to a person who always lived under that tree and had watched the chameleon in all its different colours as also in its colourless state. One of them then said, "Sir, is not that animal on that tree of a red colour?" The person referred to replied, "Yes, Sir." The other disputant said, "What do you say? How is it? It is not red, it is blue." The referee again humbly replied, "Yes, Sir." As that person knew that the chameleon is a creature that constantly changes its colours he could say 'Yes' to both the conflicting statements. The *Sacchidananda* likewise, looked through the categories of human reason, appears to have various forms. The devotee who has seen God in only one aspect knows Him in that aspect alone. And he who has seen Him in all His manifold aspects both personal and impersonal, is alone in a position to say, "All these forms are of the one God, and God is also beyond forms. He is both formless and with form."

All quarrels among the various religions of the world, which produce no inconsiderable amount of harm, result from the ignorance of the real truth. It is by no means an uncommon thing to find that even amongst those who are educated and are the custodians of any particular religion, a large majority are ignorant of the fundamental principles of other religions. Again, by the ordinary mass of people even the essentials of their own religion are neither well-taught nor understood, and consequently they afford a favourable field of exploitation for the fanatics, bigots and others who seek their own interests. To remedy this sort of evil which is found more or less in every part of the world, it has been suggested by some that the fundamental truths of every religion should be made available in the shape of small and cheap pamphlets. In one of the hitherto unpublished letters of Tolstoy which appeared in a recent issue of the *Current Thought*, the Russian sage observes—"The weakening of the religious consciousness among the common people is chiefly due, in my opinion, to their being brought up in complete ignorance of the creeds of other peoples, and in the belief in the exclusive truth of their own faith. With such an up-bringing and in their present state of mental development, the working people come across religious assertions purporting to be indubitable truths which they naturally cannot believe. Meanwhile all the doctrines of their religion imparted to them are so indissolubly bound up with the acceptance of the divine inspiration of the scriptures and of the infallibility of the Church, that men, being unable to separate the most essential truths from the least essential, cease to believe in the teaching of the Church in its entirety."

Tolstoy's analysis of the effect of the ignorance of the fundamental truths of other religions on the minds of the literate and upper classes of people is most unerring. He points out: Every one is familiar with the fact that while the more bold and sincere section relegates religion to the region of those superstitions which were once useful but have outlived their past utility, the other much larger

~~~~~

portion of people merely observe the outward conventions and forms. The mischief does not end here. It is wrongly claimed that in opposition to religion, science is a more reliable guide in the unchartered ocean of life, and the consequence is that in the place of love and goodwill, which all religions emphatically proclaim, strife and competition hold unbridled sway over the minds of all men. Under the circumstances, the moral and spiritual claims of humanity have to go to the wall. The mere bringing within easy reach of all of the essentials of the great religions cannot, of course, whistle away all evil and inaugurate the kingdom of heaven on earth, but much of the mischief that flows from ignorance and intolerant prejudice should be reduced to a minimum.

#### SWAMI BODHANANDA BACK TO NEW YORK.

Swami Bodhananda, the President of the Vedanta Society, New York, U. S. A., returned to the field of his activities on 20th September last, after a short stay of a few months in India, his motherland. On his way to America by the Atlantic route, he went to Switzerland and spent about four weeks in Interlaken as the guest of some friends. At Berne he availed himself of the occasion of speaking on Vedanta to a small audience of sincere students.

On the arrival of the Swami at the New York port, many of his friends and admirers went to meet him at the pier. Despite the stringency of the immigration laws, the Swami had no difficulty in landing. He drove to the Vedanta Society premises where he had an informal talk with the assembled friends who were very glad to have the Swami back in their midst.

A special reception meeting was organised by the Society in honour of the Swami, and invitation cards were issued to all the members. The meeting was held on 24th September, and there was a fairly large gathering. Swami Raghavananda who was in charge of the Society in his absence, welcomed the Swami in a neat little speech. He said though as monks they were supposed to have no

ties and family, they still belonged to a spiritual family which had joys and beauties of its own, and it was such a spiritual joy they were experiencing on the return of Swami Bodhananda among them.

Mrs. Constance Elphinstone Klotz, welcoming the Swami on behalf of the members of the Society, spoke among other things as follows: "The strong affection and friendship which Swami Bodhananda has so steadily and unostentatiously won from all associated with the Vedanta Society during his seventeen years work here, has flourished and expanded during his absence, so that to-night our hearts are wide open to him in affectionate welcome." She referred to the incessant toil, prayer, poverty, loneliness and discouragement the Swami had to pass through in a strange land to make the work a success. Another gentleman, an old member of the Society, also lovingly spoke a few words welcoming the Swami.

Swami Bodhananda rising to reply expressed his heartfelt thanks to the members for the kind words they had spoken and the warm reception they had given him. He spoke of the present conditions of India, and of the stir of religious and philosophical activities that he had noticed there. In that connection, he also remarked how he had been pained to see here and there the increasing poverty, disease and misery of his countrymen. He concluded by saying that what India wanted was not religion and metaphysic which she had enough and to spare, but a little help to solve her dire economical problem.

With a few concluding words from Swami Raghavananda, the meeting terminated.

---