

Prabuddha Bharata

उत्तिष्ठत जायत



प्राप्य वरान्निबोधत ।
Katha Upa. I. iii. 4.

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

—SWAMI VIVEKANANDA.

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WITH SWAMI TURIYANANDA AT KURUKSHETRA.

The solar eclipse of 1907 was still a few days off. But Kurukshetra was already crowded with fifty thousand pilgrims from all over India when Swami Turiyananda and I alighted from a packed train that halted at the little railway station. It was towards evening that the great Mela (fair in connection with a religious festival) began. The Dharmasalas (rest-houses) and temporary sheds and tents were filled with men, women and children, huddled together like sheep in their folds. We went from place to place but could find no shelter, and there remained nothing to do but spread our blankets with other pilgrims under the protecting branches of a magnificent banyan tree. Placing our little bundles at the head of our blankets to serve as pillows, we sat down and rested.

Presently a woman approached us and with palms folded against her breast asked whether we had had supper. When the Swami answered that we had not eaten yet, she hastily retreated and from her own camp brought us milk, wheat cakes and a vegetable curry. Simple as the meal was, we both enjoyed it heartily. Then we stretched ourselves on our blankets and lay down to sleep.

I was watching the brilliant stars through the branches of the tree when after a while I saw the Swami sit up.

“What is the matter, Swami?” I asked.

“Gurudasa,” he answered, “now you are a true Sannyasin.”

“That is what I want to be, Swami,” I responded, and I quoted from Swamiji’s *Song of the Sannyasin* :

“Have thou no home. What home can hold
thee, friend?

The sky thy roof, the grass thy bed; and food
What chance may bring; well cooked or ill,
Judge not.

No food or drink can taint that noble Self
Which knows itself. The rolling river free
Thou ever be, Sannyasin bold! Say—

Aum tat sat, aum!”

“That is it! That is it!” the Swami exclaimed. “We are Mother’s children, we have nothing to fear. She gives and She takes. Blessed be Her name.” Then followed one of his familiar eulogies of Swamiji. “He was the true Sannyasin. In luxury and poverty he was the same. He knew that he was the Atman, the witness, ever free. Weal or woe meant nothing to him. The world was his stage. And how nicely he played his

part. He lived for the good of others. There was no selfishness in him. He had no axe to grind. Always living and preaching the Master's message. Our Master used to say : 'He can do anything he pleases. Nothing can spoil him !''

Then after a little pause : "But we have to be careful. Maya is so powerful. We are so easily caught and deluded."

"But," I interposed, "Mother can protect us."

"You are right, never forget it. Always trust in Her. What is life without Her? It is all sham and humbug. She alone is real."

Another pause, and then : "Now try to sleep a little. To-morrow we may find a better place."

I tried to sleep but could not. The experience was so novel, and thoughts came rushing into my mind. The Swami was lying down again, but I don't think he slept any more than I did. It must have been long after midnight when I saw him get up.

"Gurudasa, it is raining," he said, "we must get shelter somewhere." I had not noticed the sudden change in the sky. When I listened I heard rain drops fall on the leaves of the tree. We got up and with our blankets over our heads went in search of shelter. But, as before, we found every place filled. The Swami, however, was determined to get in somewhere. And so against the loud protestations of the pilgrims we pushed our way into one of the open sheds. There was a great hubbub, loud voices and sleepy voices, abuse and discussion of which I understood very little. I thought they would throw us out bodily. But suddenly the noise quieted down, and a little room was made for us. We lay down wedged in

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between other pilgrims like sardines in a box. We were out of the rain anyhow, and presently I fell asleep. When I awoke in the morning I found that a child was using my legs for a pillow. I was sore all over, for I had been lying on a hard earthen floor not any too smooth.

As said before, we were in an open shed, that is, it had only three walls and a roof. And now the sun was shining through the open space. Many of the pilgrims had already gone out to wash themselves at the well near-by. We followed their example, and when we returned found the shed half empty, for many of the pilgrims had gone in search of better lodgings.

I asked the Swami how he had succeeded in getting inside the shed, while the opposition was so strong. He laughed and said, "You don't know us yet. We make a big noise, but there is nothing back of it. You, in the West, take everything so seriously. Here you will see two men talk and gesticulate as if they were going to kill each other. But five minutes later they sit and smoke together and talk as if they were old friends. That is our way. These people are not educated, but they have good hearts. When they saw that we were really in trouble, they made room for us though it was so inconvenient for them. I told them that you were a stranger in a strange land and a Sannyasin. At once they became curious and wanted to know all about you. Then they said, 'Come, brothers, we will make room for you.' You will always find it so. Sannyasins are respected all over India, especially by the poor. They are simple and kind-hearted, not sophisticated like some of our educated people. Swamiji loved the poor. His heart bled for them. 'They are my gods,' he used to say. That is why

our Mission works so much among the poor. All over India we have centres for them. We educate them and give them free medical treatment. We serve God in the poor.”

After a while he said, “We are on the battle-field of Kurukshetra where Sri Krishna preached the Gita.” Then he began to chant from memory the second chapter. A few pilgrims came and listened. He chanted in a loud voice with much feeling. I was thrilled with the beauty and rhythm of the Sanskrit text.

Swami had just finished chanting when a gentleman approached us. He scowled and said, “What are you doing in my shed?” The Swami replied, “We are Sannyasins, we are taking shelter here.” “Who is the Sahib?” he asked, pointing to me. (We learned later that he suspected me of being an English spy in disguise.) Swami told him who I was and that I had come to see the Mela and bathe in the holy waters of Kurukshetra. At this he became quite amiable and said, “You may both stay here as my guests. I will supply you with food.” He called a servant and told him to place some straw under our blankets. Then saluting us very humbly he went away.

When he was gone, Swami said to me, “See how Mother plays. Now we can be at peace. Do you think you can stand it?”

“Yes, Swami,” I replied, “I am sure I can.”

A little later a servant brought us food—unleavened wheat cakes and molasses. He brought this every morning. And every evening it was wheat cakes and lentil soup, for nine days. Sometimes the gentleman would come and ask how we were getting along. There were

other pilgrims in the shed, but we had sufficient room there to spread our blankets. These pilgrims cooked their simple meals on little earthen stoves built against the inner wall. As there was no outlet for the smoke, the air often became suffocating, and it made my eyes sting. But we did not complain as it could not be remedied. We got along very well except that I suffered from fever now and then. I was, however, able to move about. On the days when I had fever, I could not eat the coarse food, and Swami, full of tender solicitude for my health, would buy me a cup of milk.

In the evening many would come to converse with the Swami and to receive spiritual advice from him. He would talk for hours till late in the night, never tiring. He was always ready to speak on religion. After our morning bath and meal, we would go about among the pilgrims, visit other Sadhus (Sannyasins) and holy places. We were shown the exact spot where Sri Krishna delivered the Gita to Arjuna, the place where Bhishma expired at his own will—his body resting on a bed of arrows, and many other places sanctified by tradition. There was an enormous banyan tree in whose branches Sadhus lived like birds in little shelters made of leaves and twigs. Most interesting was the great concourse of monks of different sects. There were naked monks and those who wore only clouts, the rest of their bodies besmeared with ashes from the *dhuni* or sacred fire. Others wore salmon-coloured robes and turbans. Some had long shaggy hair bleached by the sun and hanging down their shoulders or coiled like a little tower on top of the head. And there were shaven monks and Brahmacharins in white tunics. It was the most motley crowd I had ever seen.

Erudite Pandits and Sannyasins held discussions under the trees, or seated cross-legged in front of their little tents or straw huts, they read or chanted from the Vedas. One monk had taken the vow of perpetual silence; another took food only when it was offered to him. One monk in a red robe had taken the vow to remain standing in one place for nine days, his arms resting on a trapeze attached to the limb of a tree. There was something to interest us wherever we went.

Then came the day when everyone must bathe during the auspicious hour when the sun was eclipsed and twilight enfolded us. The crowds were so vast and the rush so great that though the reservoirs were of enormous dimensions it was difficult to enter into the water. But we succeeded in dipping three times when the eclipse was full. It was a grand spectacle—this bathing in the sacred waters by thousands of enthusiastic devotees.

Afterwards we discussed the merit of bathing and other religious performances. Swami said: "It all depends on our mental attitude, on our faith and belief. Where there is true devotion, the result is good. It purifies the mind. We must try to see Mother in everything. That will make us spiritual." Then he quoted from Chandi, "To that Divine Mother who dwells in all living beings in the form of consciousness, we bow down again and again."

"She is in everything, and She is everything. She is the river, She is the mountain, She is all. That is a grand vision. Our Master had that. He did not see the Ganges, but only Brahman."

For nine days I enjoyed the blessings of the Swami's company at this holy place. Then the Mela came to a

close, and we separated. Swami remained at Kurukshetra for a few days as the guest of a gentleman who then took him to his home at Anup Sahar. I left for Delhi and other places on my way to the Belur Math. I did not see the Swami again till three years later when we met once more at Kankhal.

SWAMI ATULANANDA.

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### OCCASIONAL NOTES.

The last Indian National Congress had its session at Belgaum, and Mahatma Gandhi, its President, guided its proceedings like an expert pilot. The address delivered by him, though brief and simple, is really a treat. It may lack in the subtle touches of a shrewd diplomat, but it is forcible and full of noble sentiments. Besides, it is suggestive and deals with a variety of important subjects connected with the national problem. Of course, the address as such contains nothing that may be called new and original, for he has simply restated therein the views which he has been emphasising so long in his organ, the Young India and in his lectures. But we cannot but admit that he has imparted in his characteristic way a unique freshness and vigour to it. The key-note of his message, as we understand it, is constructive work, and it consists in giving effect to the triple programme outlined by him and accepted by the Congress. It is, in other words, the revival of the spinning wheel, the removal of untouchability and the Hindu-Moslem unity. There can be no doubt, as Mahatmaji also promises, that if this



programme is widely accepted and worked in all its details, we shall go a long way towards the attainment of Swaraj. As we are interested in constructive work and have faith in its utility for our national regeneration, we shall consider here the three items of the programme.



This is an age of scientific improvement, and we hear almost daily of the invention of wonderful machines that are rapidly minimising time and labour. In these days, you cannot expect that the people should go back to the middle ages and take to the spinning wheel. It is a crude, antiquated thing, and the yarn produced by it is neither fine nor paying. Besides, there is nothing interesting about it to occupy a man.—These are some of the objections put forward against the spinning wheel, and Mahatmaji considers them one by one and tries to explode them. To him spinning is the symbol of India's peace and plenty. It unites a high idealism and an immense practical usefulness in one. We also agree with him, if not wholly, at least partially, that it is so. Spinning is one of those industries, mostly managed by the village people, that contributed largely to the prosperity of our country in the past. It "kept the wolf from the doors of thousands of homes, scattered over a surface, 1900 miles long and 1500 miles broad." But unfortunately with the advent of machinery and the flooding of the market with mill-made cloth, this industry died out in India. The people who used to spin had to give it up; and the professional weavers, having no other means of subsistence, had either to take to agriculture or some other avocation and live a wretched existence.

It must not be thought that we are wholly against machinery, nor is Mahatmaji, as we can gather from his writings. But we are not its blind admirers, nor is he. We say, as he also perhaps will say, it is not an unmixed blessing. Rightly estimated, it has done more harm than good to man. It has killed the finer and nobler sentiments of individuals by removing the variations of life and spoiling its beauty. It has been debasing and dehumanising in its effects. It has swelled the purse of the wealthy minority—the unscrupulous and heartless capitalists, by depriving the masses of their bare necessities. Here in India, it has impoverished the villages by its wanton destruction of the cottage industries. Again, side by side with it, it has created a class of landless, wage-earning, semi-starving slaves who have nothing to cheer them in life. The miserable condition and the nauseating atmosphere of the slums and barracks where these people—the labourers and coolies—live, are the clearest proofs of what human misery has been brought on by machinery and its offspring, industrialism. Mahatmaji hopes and rightly so that with the revival of the spinning wheel and khaddar as well as the other cottage industries, India will regain her economic stability and national solidarity. It will distribute wealth and happiness to all, the high and the low, the classes and the masses.



The problem of untouchability is equally important, and we had occasion to discuss it many times in our paper. It is a question that concerns us, the Hindus alone. That it is a dark spot of our society and is a great hindrance to our national progress will be admitted by every

sane man. "Our helotry is a just retribution for our having created an untouchable class. The sooner we remove the blot, the better it is for us Hindus," remarks Mahatmaji in his presidential address, and he has ample reasons to say so. Untouchability should be done away with at once. It has no moral or religious justification. It is a crime against humanity. However much the interested people—the priests, may argue and try to give an esoteric or scientific explanation for its existence, no ethics or religion will ever give its sanction to it. Hinduism that upholds the unity of life and the Divinity of all creatures, great or small, cannot but condemn it. It is a travesty of religion that tells one that to touch a man is pollution. If we trace its origin, we shall see that untouchability has its basis in hatred and selfishness. It is an inequity or injustice of one section of people, who are powerful in society against another who are weak. It is the high caste Hindus who are responsible for this disgraceful custom, and let them do penance for the wrongs they have done and are still doing, in the sacred name of religion, to the lower castes by removing the ban at once. For, as hatred begets hatred, the untouchable class, not a negligible part of our society, will ere long become wholly alienated from them and try to feed fat the ancient grudge at the earliest possible opportunity. And it means a great disaster to the Hindu society and the nation at large. It is high time that the leaders should take immediate steps and avert this calamity.

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The Hindu-Moslem question is no less important than that of the spinning wheel or untouchability.

The Swaraj that we want is impossible unless and until it is satisfactorily solved. There must be unity and co-operation between the Hindus and the Mohammedans, for these two communities form the vital parts of the Indian nation. But unfortunately, in spite of the ceaseless efforts of Mahatmaji and other leaders to bring peace and amity amongst the different sections of our country, we notice a high tension of feeling existing between the Hindus and the Mohammedans. Not unoften this tension bursts forth and goes to the deplorable extreme of bloody feuds and fights as evidenced by the repeated occurrence of riots here and there, the Kohat tragedy being the worst of their kind. At this hour of our national struggle, when we are trying to put forth our combined efforts for the realisation of a common end, such communal dissensions are the greatest obstacles in our path, and if they continue in this way, we shall remain where we are. And even if we happen to get Swaraj by the Divine fiat or some such miracle (of course, it is impossible under the existing circumstances), it will never stand—it will come down with a crash like a tower on sands. For, as Mahatmaji says, “No Swaraj Government with any pretension to being a popular government can possibly be organised or maintained on a war-footing. A Swaraj Government means a government established by the free joint-will of Hindus, Mussalmans and others.” As we have been placed in the same land by Providence, with a common destiny, there is no other way for us but to live amicably together. By the very law of nature, one of us cannot grow and flourish at the expense of the other. Hence it will be for the good and welfare of both the communities, if we can settle our differences and live in

peace and harmony. The quarrels of friends are the opportunities of self-seekers—goes the trite saying. It is too true. Let us take counsel and profit by our past experience. Otherwise our fate will be like that of the bulls in the fable, who, being separated from each other by mutual distrust and jealousy, became an easy prey to their common enemy, the lion, who had been waiting for an opportunity.



What are the underlying causes of the Hindu-Moslem quarrels? The answer is not far to seek. If we enquire into and study any one of the recent riots critically, we shall see that nothing but trifles, dignified under the name of religion, are at the bottom of the whole thing. There is no deep moral or religious conviction at stake. Generally, it is some narrow-minded bigots or fanatics who, taking advantage of the credulity and ignorance of the mob, incite them to violence for some selfish end of their own, and thus all trouble ensues. But no Hindu or Mohammedan who is fairly acquainted with the main tenets of his own denomination, can claim that intolerance and violence are ever justifiable. Whatever be the causes, we hope that these communal squabbles are only temporary distempers and will disappear sooner or later. Mahatmaji also shares the same view. The Hindus and the Mohammedans are parts of the same national organism, and they must realise that they live or die together. It is a fact of history that the Mohammedans, unlike other foreigners, emigrated here to make India their permanent home. Of course, there had been cases of individual freebooters like Sultan Mahmud, Timur-i-Lang, Nadir Shah and others who came to India with fire and sword,

pillaged the country and returned home rich with spoils. But these are all stray, exceptional cases and do not prove the rule. Generally speaking, the Mohammedans lived with the Hindus on an understanding of mutual help and co-operation, progressing through various turns of fortune towards a common goal during the Moslem suzerainty. Hence the Indian culture as it now is—its sculpture, architecture and painting, its music and poetry, polity and religion, is a synthetic whole that contains both the Hindu and Moslem elements welded into one.

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Though the relation between the two communities had been in the main amicable, we must be frank and say that there was no true union of hearts during the Moslem rule. Of course, some of the Moslem rulers respected the religious susceptibilities of the Hindus, took part in the Hindu festivals, were in touch with the Hindu Yogis and Sannyasins, and sometimes even went so far as to visit the Hindu shrines. And some of the Moslem rulers, having due regard for the sentiments of the Hindus, imposed a special tax, called Jazari, on butchers for the killing of cows, and some even prohibited the slaughter of cows altogether in their kingdoms. But as their policy was mostly moulded by the prudential considerations of statecraft and not by any higher spiritual motive, they were not fully successful to win the hearts of the Hindus. The secret of Indian life has ever been spirituality. So here in India a common platform of spiritual ideals, where there is no room for communal or racial differences, can alone be the real meeting place of the divergent sects or communities. Some of the Hindu teachers, as for instance, Nanak, Kabir and Chaitanya, sought for the desired unity

and harmony on the universal experience of the soul, and they were, to a great extent, successful in their noble mission. This is borne out by the fact that all of them had, besides Hindu disciples, many equally zealous followers among the Mohammedans. But with the lapse of time and change of circumstances, the universal principles and ideals inculcated by them have lost their effect upon the hearts of the people. Truly, we are now in a situation that calls for a re-adjustment. Unless and until we—the Hindus and Mohammedans, are actuated by a community of spiritual ideals, the Hindu-Moslem question will ever remain unsolved. Of late, the world saw the advent of a new saving power in the persons of Sri Ramakrishna and his worthy disciple Swami Vivekananda, who were the perfect embodiments of universal toleration and preached a religion that is a synthesis of all faiths and creeds. If our warring sects and communities bear in mind, as Sri Ramakrishna used to say, that “the one Eternal Being is invoked by some as God, by some as Allah, by some as Hari, by others as Brahman,” there would be no cause left for quarrel and fight. Let the Moslem Ulemas and Hindu Sannyasins preach to everyone this unanimity of ideals, and we shall see ere long “the perfect India rising out of this chaos and strife, glorious and invincible with Vedantic brain and Islamic body.”



We have discussed in our own way the three parts of the constructive programme framed by Mahatmaji and taken up by the Congress. Perhaps there are very few amongst the educated class of our country who will not admit their usefulness and importance as well as their power to bring Swaraj to India. But to make the scheme

a success, what is needed, first of all, is a vigorous and sustained propaganda in the villages, in the huts of the teeming millions who are quite in the dark and do not know what the word 'nation' means. Illiterate, ill-fed, ill-clad—they are sinking day by day; and with them the nation also is sinking, for they constitute the nation. Their dormant self-consciousness should be roused, so that they may raise their heads and assert their lost individuality. Let them have education—true man-making education for their soul, as well as sufficient bread for their body, and they will combine with us in our work for national regeneration. So long, they had nothing but scorn and neglect from us; let them now have love and sympathy and help. It means that we should primarily direct our energies towards the elevation of our masses. Of course, it is a hard task, and we shall have to go on slowly and steadily with infinite patience and sacrifice till we attain the goal.

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### DEAR TO THE LORD.

BY BRAHMACHARI SURA CHAITANYA.

Who is dear to the Lord is a question which can be most satisfactorily answered only by the Lord Himself. Such a rare privilege, implying direct communion with God, is no doubt enjoyed by those few fortunate souls in whose cases the veil of ignorance or Maya has disappeared altogether. What then are the ordinary men to do? How are they to ascertain who is dear to the Lord? There are, of course, several means of doing that, although they are not quite certain and conclusive. Of these the best are the words of the Lord as given out to mankind in revelations handed down through seers and



prophets. But even here we are confronted with a difficulty which appears almost insuperable, for the seers and prophets are many in number, and more often than not they contradict one another.

This difficulty which at first sight presents a formidable appearance, is bound to give way before patient and careful analysis of the apparently conflicting scriptural texts. Taking the three most important religions of the world, that is, the Hindu, Christian and Islamic revelations, we find that each of them has got two distinct classes of teachings. The first class deals with truth in its eternal and universal nature upon which foundation all systems, generalisations and formulæ derive their authority, nay, upon which their very significance and explanation depend. This truth, or the Sanatana Dharma as the Hindus would call it, is one and all-inclusive. The other class is concerned with relative truth, revealed at a certain time and place for particular circumstances and environments. It is not that among the scriptural texts some portions fall into one class, while others fall into another. On the other hand, each one of them may be construed as consisting of two elements. One is eternal, unchanging and applicable to all places and conditions; and the other, by its very nature, form and expression, has a limited scope and is true and valid in its own sphere.

Another important point which deserves our attention at the very outset is this. The unchanging element, true for all times and places, is such that it has to be lived, experienced or realised by the individual in life. It has nothing to do with our so-called metaphysical or logical disputes. For, such disputes are nothing but a display of the intellect and have no connection with actual experience or intuition. Hence they are unable to take us far enough, as is best illustrated by the notorious divergences and contradictions between the different annotations and commentaries of the same scripture. Consequently any attempt to effect a reconciliation and harmony on purely intellectual and philosophical grounds

is foredoomed to failure. Nor is it necessary to achieve such an impossible task.

The religious history of the world down to our modern times reveals the most humiliating phenomenon of quarrels and dissensions between individuals and bloody wars and fights between races and nations, all taking place in the holy name of God and religion. If men are not blinded by passion, prejudice and perversion, they will at once realise how unkindness, cruelty or hatred can under no circumstances be sanctioned and tolerated by any religion. But as the word 'religion' is understood more as formalism and intellectuality and not as actual life or experience, such an intolerable travesty is made of it. Consequently the effective remedy for this abuse lies in insisting upon all the most obvious truth that religion is living experience and realisation and has very little to do with forms, dogmas and text-torturings.

Even those who are but superficially acquainted with the teachings of Christianity and Islam, ought to know that these religions, too, proclaim one Supreme Ruler, and recognise such cardinal virtues as purity, charity, faith and love as the flower and fruit of a religious life, as is done by other religions. The lives of the saints of these two great denominations also go to emphasise the fact that the more spiritual a man grows to be, the more does he practise all these great virtues and the less does he quarrel with the other religionists, however different these latter may be from the point of view of forms and dogmas. To quote only the most recent in the long line of great souls, Sri Ramakrishna, speaking about the essential unity and truth about all great religions, says—  
 "As one and the same material, namely water, is called by different names by different peoples, one calling it *water*, another *vari*, a third *aqua*, and a fourth *pani*; so the one *Sachchidananda*—the Absolute Existence-Intelligence-Bliss, is invoked by some as God, by some as Allah, by some as Hari and by others as Brahman." For this very reason he advises all—"Dispute not. As you rest firmly on your own faith and opinion, allow others

also the equal liberty to stand by their own faiths and opinions. By mere disputation, you shall never succeed in convincing another of his error. When the grace of God descends on him he will at once understand his own mistake."

We have been led into this long and apparent digression by the necessity of confining our illustrations to one scripture, *viz.*, the Bhagavad-Gita or the Divine Song which is universal in principles and widely-accepted. As we have already pointed out, every scripture has got both a universal and a particular aspect, and if conclusions are drawn mainly from the universal point of view of any scripture, it can not only not conflict with the other scriptures, but is also bound to be identical in spirit. A word or two with regard to the uniqueness and appropriateness of the Gita for this purpose may not altogether be deemed out of place. The Gita aims at not so much to advocate any particular form, path, or aspect of religious life, as to enunciate and elucidate the fundamentals and essentials of all religions. This is obvious when we find the different schools of Hinduism claiming that the Gita lends support to their views and conclusions. For instance, while the great Advaitin Sri Sankaracharya claims and interprets the Gita to suit his own theory, we find not only the old schools of devotion as those of Sri Ramanuja, Sri Madhvacharya and Lord Gauranga who believe in a personal God, but also such modern advocates of the philosophy of action like Lokamanya Tilak and Sri Aurobindo Ghose derive their authority and inspiration from the self-same Divine Song. For our part, we shall not be guided by any one of these partisan interpretations exclusively, but take the unsophisticated common-sense of the ordinary reader and try to get a satisfactory answer to our question with which we started.

"Who is dear to the Lord?" This is, as we said before, answered by the Lord Himself in the Gita. In a sense, all those who are *virtuous*, to whatever religion they may belong, and whichever one of the various paths prescribed for the attainment of the supreme spiritual

Goal they may follow, must be dear to the Lord. But as we have started to seek the answer for this question in the words of the Lord Himself as given out in the Gita, we shall turn now to a consideration of the text wherein the words 'dear to me' are used by Him. So far as we are able to gather, such words are used in verse 17 of Chapter VII and in the verses 13 to 20 of Chapter XII.

With reference to the 17th verse of chapter VII it is enough to say this much. In the previous verse we find the mention of four classes of devotees, of whom the Jnani or the man of wisdom whom He regards as the best, is spoken of as being dear to the Lord and the Lord being dear to him. In this context, the characteristics of this class of persons are not entered into in detail, and more for the sake of identification, as it were, just two qualifications, as implied in the words, *नित्ययुक्तः* (ever steadfast) and *एकभक्तिः* (who is devoted to Me alone) are hinted at. But in the second case, *viz.* in verses 13 to 20 of Chapter XII, the attributes and qualifications of the "dear ones" are considered in more elaborate details. Before we come to an examination of these qualities, it is necessary to say a few words with reference to the context which introduces the topic in question. The Lord urges Arjuna to enter into the fight in a detached spirit, leaving the success or failure in His hands. The Lord also speaks to him of the paths of knowledge and of action, emphasising the point that all creatures are but mere instruments in the hands of God. And to bring home this truth to the mind of Arjuna, the Lord reveals Himself to him in His universal form (Chapter XI). It is natural for one placed as Arjuna was to have the doubt still lingering in his mind as to which of the two paths is better, *viz.* that of the worship of the *अक्षर* (Imperishable) and *अव्यक्त* (Unmanifested) or that of the worship of the Lord with steadfastness. To this plain question the Lord gives a plain and straight answer, *viz.* that those who worship God are the best Yogis, while those who worship the Unmanifest follow a difficult path, although they also verily reach the Supreme Goal.

One would suppose that such a plain answer is incapable of being misunderstood or misconstrued. But various commentators have somehow managed to raise a huge storm of controversy as to the real significance of the Lord's teaching, distinct from the plain and apparent meaning.

We must resist the temptation of entering the lists, and as we have pointed out above, it is an unwarranted misreading of the Gita to interpret it as any particular system of philosophy, or as advocating exclusively any one or other of the various paths prescribed to the spiritual aspirant by the different religions of the world. This conclusion gets a strong corroboration if we but examine the qualifications of the "dear ones" as given in the verses 13 to 20 of Chapter XII which are as follows:—

"He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of 'me and mine,' even-minded in pain and pleasure, and forbearing, ever content and steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect fixed on me,—he who is thus devoted to Me, is dear to Me. He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy fear and anxiety,—he is dear to Me. He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—he who is thus devoted to Me, is dear to Me. He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil,—he who is full of devotion, is dear to Me. He who is the same to friend and foe, and also in honour and dishonour, the same in heat and cold, in pleasure and pain, free from attachment, to whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion,—that man is dear to Me. And they who follow this Immortal Dharma, as described above, endued with Sraddhá, regarding Me as the Supreme Goal, and devoted,—they are exceedingly dear to Me."

No arguments of ours are needed to commend this

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“Immortal Dharma” (as the Lord describes it Himself) to all spiritual aspirants to whatever creed, or church, or denomination they may owe their allegiance. The word ‘Me’ used in these verses does not refer to the Lord in the particular aspect of Sri Krishna, but the Supreme Ruler of the universe. Uninfluenced by the opinions of commentators, the unsophisticated common-sense would have no difficulty whatsoever in understanding how this “Immortal Dharma” must be the goal to all whichever path they may be following. The man of action (Karma Yogin), the devotee (Bhakta) and the man of wisdom (Jnani) must all endeavour to reach this goal, and to the extent to which the followers of the various religions realise this Dharma in their lives will all fanaticism and fights in the name of religion disappear, and the reign of universal peace and harmony will be inaugurated in the world.

A CHAPTER IN THE RELIGIOUS MOVEMENT OF INDIA.

BY MANI BHUSHAN MAJUMDAR, M.A., B.L.

When India was at the height of her glory, the great sages sang the Vedic hymns, and there was peace and prosperity in all the spheres of her life. At that time flourished such poet-seers as Valmiki, Vyasa, Kalidasa and Bhavabhuti, such philosophers as Kapila and Gautama and such astronomers as Aryabhatta and Bhaskaracharya, and they exercised a great influence throughout the country. Then the high spiritual culture as embodied in the Upanishads was the key-note of Indian life, communal or individual. But during the Buddhistic period when the Vedic religion was on the decline, a readjustment was badly needed. And the great teacher Sankaracharya was born, and he infused life and strength into society by rehabilitating the religion of the Vedas. Subse-

quently when the Mohammedans were the rulers of India, we see such religious and social reformers as Nanak, Guru Govinda, Kabir and Sri Chaitanya, such poets as Jayadeva, Vidyapati, Chandidasa, Mirabai and Tulsidasa. At the decline of the Mohammedan sovereignty in India when the British became the rulers, many prominent persons who did much for the good of the country, were also born. Of them it may be said without any fear of contradiction that Raja Rammohan Roy was the greatest. We shall describe here the socio-religious movement inaugurated by him in Bengal.

It was at the time when Warren Hastings was the first Governor-general of India that Raja Rammohan Roy was born. Then India, specially Bengal, was passing through a great religious and social crisis. The Hindus in general almost gave up the study of the Vedas, the treasure-house of the highest wisdom and culture. Various superstitions reigned supreme, and the people cared more for outward formalities than for the essence of religion. Even in his teens Raja Rammohan felt the depth of the degeneration of his country and tried by various ways to reform the Hindu religion and society. He wrote a book, denouncing the popular form of image-worship which was soul-less and lacked in the genuine spirit. His criticisms in the book were directed not against the fundamental principles of Hinduism as such but against the degenerated and perverted forms they had assumed in the hands of the ignorant people. He tried to show that image-worship as practised in those days was crude and far away from the lofty teachings of the Upanishads.

In his childhood the Raja had a great faith in the existing religion. He used to adore his family deity and would not take even a drop of water without going through a chapter from the Srimad Bhagavatam. He wore the sacred thread worn by the first three castes of the Hindus even up to his death. He had a great passion for learning, learnt Arabic and Persian and studied the works of Euclid and Aristotle in the Arabic language. Besides, he read the Koran and the works of

some Mohammedan poets, which had a close affinity to the teachings of Plato and Vedanta. All this study influenced him a great deal and brought about a great change in his earlier religious views. And he became a rebel against the form of religion that was current at that time. For this open revolt the whole country stood against him and tried to thwart him at every step. But the Raja was firm in his convictions and went on undaunted with his work of reform.

The methods adopted by him for religious propaganda were as follows:—(1) the conversation and discussion of the higher religious ideas, (2) the establishment of model schools and such other educational institutions, (3) the publication of religious literature, (4) and the convening of religious meetings. He wrote out in Bengali a commentary on the Vedanta Sutras of Vyasa, which are otherwise called the Brahma Sutras. About the respective claims of Jnana (knowledge) and Karma (work) in religious life, there had ever been a great dispute; and in order to come to a satisfactory solution as to the real import of the Vedas on these points, Vyasa, an exponent of Vedanta, propounded the Vedanta Sutras. Long after, Sankaracharya wrote a commentary on these Sutras, expounding and illucidating the Vedanta philosophy from a purely monistic standpoint. Raja Rammohan's commentary of the Vedanta Sutras had as its basis the commentaries of Sankaracharya. Of course, he interpreted them in his own way, to suit his own ends. His idea of religion consisted in the adoration of the formless Brahman, having infinite attributes; and he tried to propagate this religion amongst all. This was really the genesis of the religious movement, subsequently known as the Brahma Dharma that exerted a great influence upon the intellectual circle of India, specially of Bengal in the past.

According to the Raja, the formless Brahman with attributes is the real object of adoration, and only those who are not advanced in religious life, take the help of images. Brahman is beyond our senses, and we cannot

perceive Him through our sense-organs. Forms are destructible, while He is eternal. Forms are limited by space and time, while He is infinite and all-pervading. In his commentary on the Brahma Sutras, the Raja illucidated all these points. The treatise, being written in Bengali, served as a powerful impetus for the propagation of his religious ideas, and the people began to be interested in the study of the Vedas which were being much neglected at that time. He subsequently compiled another book called the Vedanta-Sara which is rather a summary of his former work. Everywhere he emphasised the worship of this formless aspect of Brahman as is also inculcated by the Sruti in some such words:—"You are to adore only the Atman. The learned should not worship anything else. He who worships only Brahman is even adored by the gods and is not born again. God is the Self of the universe. The attributes of God cannot be known. We can know Him only when we look about the universe which is His projection. God is the Ultimate Truth beyond which there is no truth. Maya is His power. The universe has no other foundation except God. Knowledge apart from Him is ignorance." The Raja tried to present before his countrymen these lofty ideals of the Vedanta philosophy. Besides, he showed that both Jnana and Karma have their place in spiritual life and are necessary for salvation.

Then, another work done by the Raja was the translation into Bengali of some of the principal Upanishads, as also the publication of a critical study of the Bible and of the Koran for the benefit of the Christians and Moham-medans respectively. He was liberal in his religious views and ever believed that there are truths in all religions, leading man ultimately to one goal. The difference between a Hindu who believes in Brahman and a mono-theistic Christian is not fundamental according to him. The former recognises the authority of the Vedic truths, while the latter regards Jesus as the Messiah and Saviour of mankind. Again, like all Hindus, the Raja recognised the necessity of the Guru or the teacher in spiritual life,

and he said that in accordance with the teachings of the scriptures everyone should select a worthy Guru to quicken his spiritual potentialities. Knowing the usefulness of devotional songs, he introduced them in the worship of Brahman (ब्रह्मोपासना)

We know from history as also from a defunct contemporary magazine started by the Raja that the British rulers observed religious toleration during the first thirty years of their advent in India. But subsequently the European missionaries who came to this land in great numbers, began to convert the Hindus and the Mohammedans by adopting all sorts of unfair means. They published books, containing unfounded allegations and blemishes of the Hindu and Mohammedan religions. They began to deliver speeches in public places, denouncing Hinduism and Islam and extolling Christianity. Besides, they began to convert people who were poor by tempting them with such things as government service or the like. Rammohan Roy raised a note of vehement protest against such unfair practices and turned the tide of the country by diverting the attention of the people to the sacred books of antiquity and the culture they represented. But he was not blind to the intrinsic merit of the Christian religion. In fact, he collected the teachings of Christ and published a book named 'Precepts of Jesus—a Guide to Peace and Happiness.' But unfortunately none appreciated the great religious toleration of the Raja at the time. Not to speak of his countrymen, even the Christian missionaries became his enemies for publishing the above book. For, in it the miracles, divinity and vicariousness of Jesus Christ did not find any place. In reply to the abuses of the missionaries, he issued some appeals to the Christian public in which he tried to show that this triad is not the essential part of the Bible. He supported his views by quotations from the original Greek and Hebrew Bible.

Now the Raja felt the necessity of a public place of worship where the people would gather and join in a common prayer. So in the Bengali month of Bhadra of

1828 a house was hired for the purpose in Calcutta. The gathering was called Brahma Sabha or Brahma Samaj. Subsequently a site was purchased, and a permanent house having been built the Samaj was formally opened in the month of Magh of the following year. The first anniversary of the Samaj was celebrated in Bhadra, and on that occasion many Brahmin Pandits were invited. The aims and objects of this new religious association were noble and catholic as we can gather from its trust-deed drafted by the Raja himself. The Samaj was established "for the worship and adoration of the Eternal and Immutable Being who is the Author and Preserver of the universe, but not under or by any other name, designation, or title, used for and applied to any particular being or beings, by any man or set of men." Men of any and every religion were free to meet there. It was "a place of public meeting of all sorts and descriptions of people, without distinction as shall behave and conduct themselves in an orderly, sober, religious and devout manner." "There could be no picture or idol, there could be no animal sacrifice or oblation of any kind. There could be no eating and drinking and no use of vulgar language in the prayer-hall and that no sermon, preaching, discourse, prayer or hymns be delivered, made or used in such worship but such as have a tendency to the promotion of the contemplation of the Author and Preserver of the universe, to the promotion of charity, morality, piety, benevolence, virtue and strengthening of the bonds of union between men of all religious persuasions and creeds." That he founded a religious congregation for universal worship retaining the Hindu character and stamp of religion was the originality and signal merit of the great Raja. He invited Brahmins for reciting the Vedic hymns in the prayer-hall and established a Vedic school in Calcutta.

(To be continued.)

INNER AWAKENING.*

BY SWAMI PRABHAVANANDA.

In all the holy scriptures and teachings of great prophets, we find the same call to the struggling, ignorant soul. It comes from the lips of Jesus, of Gautama Buddha and of the Vedic sages. It is a call to awake, arise and sleep no more. What does it mean? Are we not already awake? Do we not see the universe as it really is? No. Not in the strict sense of the term. We are asleep to the Reality. We are awake to the unreal. We know the universe as it is interpreted to us by our senses. We do not know it in its true nature. We live in the domain of the senses, and to us the Spirit is a non-entity. Truly has it been said by Sri Krishna in the Gita, "In that which is night to all beings, the self-controlled man wakes. That in which all beings are awake, is night to the Self-seeing Muni." The ignorant man hugs the changing, fleeting shadows of life and is subject to the rounds of birth and death, pain and suffering until he regains his higher consciousness, sees the birthless, changeless and immortal Divine Spirit within and gets freedom. The majority of mankind are thus living a life of ignorance and bondage. And therefore is this call—a call to wake up and get free.

I will quote to you the part of a song which served as an awakener to Gautama Buddha while he was engrossed in his palatial enjoyments. The song occurs in the original life of the saviour, and it has been aptly translated by Sir Edwin Arnold. It runs as follows:—

“What pleasure hast thou of thy changeless bliss?
Nay, if love lasted, there were joy in this ;
But life’s way is the wind’s way, all these things
Are but brief voices breathed on shifting strings.

* Notes of a lecture delivered at the Hindu Temple, San Francisco, U. S. A.

Yet mock we while we wail, for could they know
This life they cling to is but empty show ;
'Twere all as well to bid a cloud to stand,
Or hold a running river with the hand.

But thou that art to save, thine hour is nigh !
The sad world waiteth in its misery,
The blind world stumbleth on its round of pain ;
Rise, Maya's child ! wake ! slumber not again !”

“Rise, wake, slumber not again.”—This is the voice he heard. The biographer has put it in a dramatic form. The great Buddha was asleep with his beautiful young wife ; and while he was dreaming a dream of earthly enjoyment, there he heard some ethereal voice singing thus to him—“Rise, wake, slumber not again.” And there is a deep meaning behind it. It was his own voice that he heard. It was a voice from within. He was going to lose himself in the fleeting pleasures of the world. But soon there came a turn in his life, and he discovered their futility and worthlessness by the light of discrimination. Are these real? Where do all these lead to? And he found out that all these are shortlived, ever eluding our grasp. “The life they cling to is but empty show ; it were all as well to bid a cloud to stand, or hold a running river with the hand.”

If we read the lives of the great saints and sages of the world, we find that each of them heard the same voice from within, in some form or other. And each one of us must thus sooner or later get the impulse for spiritual awakening from within.

उडरेदात्मनात्मानं नात्मानमवसादयेत्

आत्मैव ह्यात्मनी बभुरात्मैव रिपुरात्मनः ।

—“A man should uplift himself by his own self, so let him not weaken this self. For, this self alone is the friend as well as the enemy of oneself.” We are our own friends, we are our own enemies. We have been given reason that we might use it properly to know what is real from what is unreal. In order that we may raise and elevate ourselves, we must have the power of dis-

crimination, Viveka. When this Viveka arises, we find that all this life we cling to is but an empty show.

That is the beginning of religion. That is the beginning of inner awakening. Let us not be carried away by the currents of our paltry desires and impulses ; but let us pause and reflect on the highest object, the supreme goal of our life. In fact, if we closely analyse our minds, we find that mainly we hanker after three things. First, we want immortality ; secondly, we want perfect knowledge ; and thirdly, we want unalloyed bliss. But the way we are trying to get them is wrong, and that is why we go round and round and suffer. We cannot have rest until and unless we realise our immortal existence, until and unless we have perfect knowledge and peace that passeth all understanding. Why do we want all that ? The Vedanta replies, because that is inherent in our very being. In reality, we are सच्चिदानन्द—Existence-Knowledge-Bliss Absolute, we are Divinity itself. But somehow or other, we have forgotten what we really are. Hence, consciously or unconsciously, this urge for the realisation of our true nature, back of all our strivings, back of all our endeavours. The Soul or God has been defined by Vedanta as Existence-Knowledge-Bliss Absolute, and the goal also has been spoken of as the same. Religion begins when, instead of blindly pursuing it outside in the little, finite things of the world, we seek it within ourselves. And hence the call of the great scriptures of the world—‘Seek ye first the kingdom of God within.’ Thus, we have to wake up to the domain of the Spirit by giving up the life of the senses that we are adhering to.

Almost all the religions of the world agree that this world that we see is but an empty show. Beyond it there is that which is real. “Give up all and follow Me”—that is the one self-same teaching of all the great prophets and saviours of mankind. “This world is nothing. God is the only reality.” Seek Him and Him alone, and you will find peace. The one condition given by all religions is to renounce the world, and then only can God be

realised. But this great truth has often been misunderstood. That is why most of us, though we might suffer, do not care for religion, because we find it so difficult to renounce. It reminds one of the story, that while a mosquito was sitting on the nose of a person and troubling him, his friend in order to relieve him shot at it and thus killed both the man and the mosquito. "Renounce the world," this teaching, if we take it literally, will not give us the solution of the problem. It will be like killing both the man and the mosquito. And how can you give up the world? Wherever you go, the world will follow you. You have caught the Tartar, as the saying goes. The Tartar won't leave you even if you want to leave him.

In Vedanta we find the true explanation and solution. The ideal of renunciation nowhere attains such a height as in the teachings of the Vedanta. Yet the Vedanta does not mean that we should flee away from our duties and the responsibilities of the world. Renunciation of the world really means deification of the world. Let us deify it. Let us know that it is God Himself that is manifest everywhere. One of the oldest Upanishads begins with the verse, ईशावास्यमिदं सर्वम् — "Whatever exists in this universe is to be covered with the Lord." Thus what we should do is to change our outlook upon life by covering everything with the Lord. Let us see Him in all and everywhere. You may have your wife. It does not mean that you have to abandon her. You are to see God in her. You may have children. Will you give them up? Will you turn them out of doors? Certainly not. That is not religion. See God in your children. So, in everything. In life and in death, in happiness and in misery, God is equally present. The whole world is full of His presence. Open your eyes, and see Him. This is what Vedanta teaches. The world we have been thinking of so long, the world to which we have been clinging on so long, is a false world, is a world of our own imagination. Let us open our eyes and see that it is only apparent, not real. What is real is the Lord Him-

self. It is He who is in the child, in the wife and in the husband. He is in everything and everywhere. Let us feel it. Thus and thus alone can we avoid the dangers of life and its evils.

We should not desire anything other than God, for it is the root-cause of all misery. What does it mean? Let us have all we want, nay, even more; but let us not hold the idea of ownership. The moment you label anything as your own, you create misery. All belongs to the Lord, because the scriptures call us to see the Lord in everything. If you see God in your every movement, in your every action, in your conversation, nay, in everything, all becomes metamorphosed. Then the whole scene changes, and the world instead of appearing as a bondage will become a great help to your realisation of the Ideal.

It is very easy to talk of seeing God everywhere and in everything. But when we go to practise it in life, we find ourselves wanting. From our childhood we have been taught to see God everywhere. Your own Bible teaches that. But as you go out in the street, perhaps a stronger man knocks you down, and you rise up with a closed fist. Instead of meeting God, you encounter the devil. You forget the teaching. You have all read that story in the Æsop's Fables, how a stag was boasting of his strength before his young one, and as soon as he heard the barking of dogs in the distance, he made a bolt and ran away several miles. When he came back to his young one, it asked him, "You just told me how strong and powerful you were. How was it that when the dogs barked, you ran away?" "Yes, my child. But when the dogs bark all my confidence vanishes," replied the stag. Such is the case with most of us. When the dogs of trial and temptations bark at us, we are like the stag in the Fable.

But we need not despair. There are people in this world who have actually realised the Ideal, and they demonstrate the truth and practicability of these teachings. I will just speak of one, a householder disciple of

Sri Ramakrishna. He was known as Nag Mahashaya. A simple incident of his life will show how he had practically lived the life. Once as he was lying in bed, a cat jumped on him and badly scratched his face. He said it was the Lord Himself who came to have fun with him. And he would not even apply any medicine to cure his wound, for the wound reminded him of the Lord. Is not the Lord equally present in happiness and in misery? आत्मा वा अरे श्रोतव्यो मन्तव्यो निदिध्यासितव्यः— "This Self is first to be heard, then to be understood and then meditated upon." Hear about It first ; then think upon It day and night, till the idea enters into your heart of hearts, into your brains, into your very veins. Out of such thought, out of the fulness of heart, the mouth speaketh, and the hand works too.

"It is thought which is the propelling force in us. Fill the mind with the highest thoughts, hear them day after day, think them month after month. Never mind failures ; they are quite natural, they are the beauty of life, these failures. What would life be without them? It would not be worth having if it were not for struggles. Where would be the poetry of life? Never mind the struggles, the mistakes. Hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more. The ideal of man is to see God in everything. But if you cannot see Him in everything, see Him in one thing, in that thing which you like best, and then see Him in another. So on you can go. There is infinite life before the soul. Take your own time and you will achieve the end."

THE SOCIAL REFORM IN INDIA.

During the Congress week at Belgaum, the All-India Social Conference, too, held its annual session under the presidency of Sir C. Sankaran Nair, an old veteran in the ranks of public life and social reform. In the course of his presidential address, he laid special emphasis on the emancipation of women and the elevation of the depressed classes. Referring to the position of women in ancient times, he is reported to have said that "light has been thrown by archæological discoveries showing that not only there were no restrictions of relationship on sexual union, but women were men's equals both socially and politically." He also urged the enfranchisement of women and the putting of them on a footing of equality with men in respect to holding of positions and public offices.

Most of the educated classes in India would readily accept the need for the removal of all unjust and cruel disabilities of women and also their right for equal opportunity for education, culture and self-expression. But we are afraid, the mere giving of votes, the removal of restrictions in respect to marriage etc. alone, even in those countries where the militant suffragettes have secured the maximum success, have not proved to be an unmixed blessing. Whatever be the case with respect to those countries ; with regard to India, any slavish imitation of the forms and ideals of the West will surely sound the death-knell of her spiritual civilisation which alone can bring about peace and harmony in the world. We stand for full freedom, for the growth and expression of the personality of women, physical, intellectual, moral and spiritual, and at the same time we feel it our duty to resist all attempts to introduce in our country the type of the modern militant unwomanly woman of the West.

Speaking of the depressed classes, Sir Sankaran Nair says that they must have power of vote and that they

must be able to carry out legislation which might interfere with the vested interests of the caste Hindus and of the Brahmins in particular, but which are called in the interest of social progress and civilisation. Particularly interesting and noteworthy are the following observations, and we earnestly hope that they will attract the responsible politicians of the country. Sir Sankaran observes—
“In none of the schemes for Home Rule that have been put forward have I traced any recognition of this fact. On the other hand, I have found that the proposals made by responsible leaders are often calculated consciously or otherwise to enhance the powers of those who are likely to use them against the interests of the lower classes.”

“Ages long in want and pain
Have toiled they for others' gain.”

Speaking of the caste system, he holds it responsible for the downfall of the Hindus, and adds that it is retarding our progress towards Home Rule. His remarks about the non-Brahmin movement deserve special attention. He declared—“I am a non-Brahmin myself, we non-Brahmins are determined that no disabilities imposed by the caste system shall stand in the way of our social and political progress, and for this purpose we are determined to see that no powers are conferred on those who maintain the validity of the caste system, without larger powers being conferred upon those who may suffer thereby to counteract the influence.” Excellent principle, and most unexceptionable too! Nobody who is acquainted with the history of the non-Brahmin movement can accept that these have any relation to the actual facts. The non-Brahmins, the majority of them at least, are as much caste-ridden as the Brahmins, and where the interests of the depressed classes are concerned, they are the most determined opponents of reform; for, they form the vast bulk of the landed aristocracy and all other forms of vested interest. We would only wish that the wise principle which Sir Sankaran Nair enunciates will find acceptance at the hands of the non-Brahmin leaders of India.

One other point deserves mention, and it is this. Sir Sankaran quotes with approval for the admiration of his audience the fact that His Excellency Mustapha Kamal abolished not only the Khilafat but also did away with all religious text-books and teachings of the Koran from schools. The Chairman of the Reception Committee also was equally vehement against caste and religion. Everybody is familiar with the fact that certain abuses and anomalies have crept into these institutions. But what we fail to understand is that the majority of the social reformers would like to abolish these altogether. It is needless to argue how religion is the very life and backbone of our race and culture, and it is useless to argue with a class of people to whom religion is what a red rag is to a bull. For ourselves, we favour every scheme of social reform which would not lay violent hands on the deep-rooted, healthy and noble religious instincts of our people.

“A Hindu.”

SRI KRISHNA AND UDDHAVA.

(Continued from page 38.)

नवैकादशपञ्चत्रीन्भावान्भूतेषु येन वै ॥

ईक्षेतार्थैकमप्येषु तज्ज्ञानं मम निश्चितम् ॥ १४ ॥

14. I consider that as knowledge by means of which one sees the nine,¹ the eleven,² the five³ and the three⁴ things in beings, and also sees the One in all these beings.

[1 *Nine*—Prakriti, Purusha, Mahat (Cosmic Intelligence), Ahamkara (Ego), and the five Tanmatras (fine matter).

2 *Eleven*—five organs of action, five organs of knowledge, and Manas (mind).

3 *Five*—the elements—earth, water, fire, air and ether.

4 *Three*—The Gunas—Sattva, Rajas and Tamas.

By means of knowledge one sees the multiple universe as not essentially distinct from the Brahman, the Supreme Cause. This is the idea.]

एतदेव हि विज्ञानं न तथैकेन येन यत् ॥

स्थित्युत्पत्त्यप्ययान्पश्येद्भावानां त्रिगुणात्मनाम् ॥ १५ ॥

15. This very knowledge becomes realisation when¹ one no more sees things pervaded by the One as before. One should see that things composed of the three Gunas are subject to origin, continuity and dissolution.

[1 *When &c.*—When he sees only the Brahman, and not the multiplicity. The line is too elliptical.]

आदावन्ते च मध्ये च सृज्यात्सृज्यं यदन्वियात् ॥

पुनस्तत्प्रतिसंक्रामे यच्छिष्येत तदेव सत् ॥ १६ ॥

16. That which, when one object¹ is transformed into another, abides at its beginning, middle and end, and remains when those objects return to their cause,—is verily the Real.²

[1 *Object*—literally, effect. Every object is an effect, Brahman being the cause.

² *Real*—one should see that the Brahman alone is eternal in an ever-changing world.]

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं चतुष्टयम् ॥

प्रमाणेष्वनवस्थानाद्विकल्पात् स विरज्यते ॥ १७ ॥

17. Vedic texts, direct perception, tradition and inference,—these are the four proofs of knowledge. Since this everchanging phenomenal world does not stand¹ the test of these, the wise man turns away from it.

[1 *Does not stand &c.*—Vedic texts—such as, Multiplicity is a fiction." *Direct perception*—e.g. a cloth never exists apart from the threads that go to make it; similarly the world does not exist apart from the Atman. *Tradition*—big authorities have declared the unreality of the world. *Inference*—e.g. the universe must be unreal, for it is a mere phenomenon like silver in a mother-of-pearl.]

कर्मणां परिणामित्वादाविरिञ्चादमङ्गलम् ॥

विपश्चिन्नश्वरं पश्येद्दृष्टमपि दृष्टवत् ॥ १८ ॥

18. Since all work¹ is subject to change, the wise man should look upon unseen happiness² also, even in the

sphere of Brahmâ, as misery and transient, just like the happiness we experience here below.

[1 *Work &c.*—it can never produce eternal results.

2 *Unseen happiness*—which one gets in heaven acquired through work.]

भक्तियोगः पुरैवोक्तः प्रीयमानाय तेऽनघ ॥

पुनश्च कथयिष्यामि मद्भक्तेः कारणं परम् ॥ १६ ॥

19. O sinless one, I have already expounded the philosophy of devotion to thee, but since thou hast taken a fancy to it, I shall again describe the chief means to the attainment of devotion to Me.

श्रद्धामृतकथायां मे शश्वन्मदनुकीर्तनम् ॥

परिनिष्ठा च पूजायां स्तुतिभिः स्तवनं मम ॥ २० ॥

20. A constant¹ regard for the wonderfully sweet tales of My deeds, expounding them to others after hearing, attachment to the worship of Me, and praising Me with hymns.

[1 *Constant*—this epithet is to be repeated in all the succeeding phrases.]

आदरः परिचर्यायां सर्वाङ्गैरभिवन्दनम् ॥

मद्भक्तपूजाभ्यधिका सर्वभूतेषु मन्मतिः ॥ २१ ॥

21. Delight in service unto Me, making prostrations before Me, worshipping My devotees—which is even greater than the worship of Me—and looking upon all beings as Myself.

मदर्थेष्वङ्गचेष्टा च वचसा मद्गुणेरणम् ॥

मय्यर्पणं च मनसः सर्वकामविवर्जनम् ॥ २२ ॥

22. Moving the limbs so as to serve Me, recapitulating My attributes through speech, surrendering the mind unto Me and banishing all desires from it.

मदर्थेऽर्थपरित्यागो भोगस्य च सुखस्य च ॥

इष्टं दत्तं हुतं जप्तं मदर्थं यद्ब्रतं तपः ॥ २३ ॥

23. Giving up riches, enjoyment and happiness for My sake ; making sacrifices, gifts and Homa,¹ repeating My name, undertaking vows and austerities,—all for My sake.²

[1 *Homa*—offering of oblations in the sacred fire.

2 *For My sake*—Every act may be conducive to devotion if only it is performed for the sake of the Lord.]

एवं धर्मैर्मनुष्याणामुद्धवात्मनिवेदिनाम् ॥

मयि संजायते भक्तिः कोऽन्योऽर्थोऽस्यावशिष्यते ॥ २४ ॥

24. O Uddhava, by such pious acts men who have surrendered themselves unto Me acquire devotion to Me. What other¹ objects remain to be achieved by such devotees?

[1 *What other &c.*—Devotion perfectly satisfies the aspirant.]

यदात्मन्यर्पितं चित्तं शान्तं सत्त्वोपबृ हितम् ॥

धर्मं ज्ञानं सवैराग्यमैश्वर्यं चाभिपद्यते ॥ २५ ॥

25. When the mind, pacified and enriched with Sattva,¹ is surrendered unto Me the Atman, the devotee attains to religion, knowledge, dispassion and extraordinary powers.

[1 *Sattva*—balance of mind, with which are associated such qualities as purity, a capacity to illumine a subject, etc.]

यदर्पितं तद्विकल्पे इन्द्रियैः परिधावति ॥

रजस्वलं चासन्निष्ठं चित्तं विद्धि विपर्ययम् ॥ २६ ॥

26. But when that mind, placed on sense-objects, pursues them by means of the organs, it becomes Rajasika,¹ and attached to unreal things ; whence, thou must know, proceed the very reverse² of the above four qualities.

[1 *Rajasika*—engrossed in activity.

2 *Reverse &c.*—i.e. irreligion, ignorance, attachment and impotence.]

धर्मो मद्भक्तिकृत्प्रोक्तो ज्ञानं चैकात्म्यदर्शनम् ॥

गुणेष्वसङ्गो वैराग्यमैश्वर्यं चाणिमादयः ॥ २७ ॥

27. That religion is called¹ the best which makes for devotion to Me ; knowledge is the realisation of the unity of Self ; dispassion is non-attachment to sense-objects ; and extraordinary powers comprise extreme minuteness and so forth.

[In this verse the Lord explains in His own way the four virtues mentioned in verse 24.

¹ Called—in the Vaishnava scriptures.]

REVIEWS AND NOTICES.

THE WONDER-CHILD.—By C. Jinarajadasa. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 78. Price Re. 1.

This nicely got up brochure, written in a poetic style, is a sequel to the author's 'Flowers and Gardens' already published. It has been aptly dedicated to the Divine Child who came to Bethlehem and Brindaban. It proposes to bring out the secret of Indian politics in the light of the teachings of the Vedanta which believes in the inborn Divinity of every man.

The Wonder-Child by which name the book has been styled, is none other than every citizen, man or woman, whether law-abiding or law-breaking. As the author says—"Each of you, whether good or bad, is a Wonder-Child. Long, long before you knew anything of life and its miseries you lived in a Land of Light, full of joy and eager response to all that was true and beautiful. You were that Light ; it was your essence and substance. Always round you, through you, and beyond you, was that Light, charged with Power, radiating Joy, reaching out to you with an ineffable Love which encircled you in its everlasting arms."

But by the inscrutable power of Maya, as we all see, the Wonder-Child descends into darkness, and there come into being in the world bondage and misery, sin and crime. What then is the remedy? As the author

suggests, the remedy lies not in condemning and applying punishment for the breach of a law, but in understanding why the Light has been powerless in the child of man. Only those who have the supreme characteristics of love and understanding and are themselves the embodiments of the law, can be the rulers of man, for they will judge the law-breaker from within and not from without, even as a mother judges the babe.

Politics, regulated on these noble principles, is what is known as Rajadharma, and its enunciator is the Dharmaraja Himself, the Divine Child. In these days of wide-spreading national chaos and unrest what is needed is the enforcement everywhere of such a political philosophy.

THE UNITED STATES OF AMERICA.—By Chandra Chakravarty. Published by the Susruta Sangha, 177, Raja Dinendra Street, Calcutta. Pp. 201. Price Re. 1-8.

The book under review presents a bird's-eye view of the United States of America and their people. The subjects dealt with are: (1) Physiography of the U.S.A., (2) Historical Background, (3) Government, (4) People, (5) Industries, (6) Education, and (7) Social Organisation. As we go through the book, we come across a graphic description of the American life, considered from the Hindu standpoint. The statements and arguments have been substantiated by facts and figures that often speak more eloquently than rhetoric.

As the author spent a pretty long period covering over fourteen years of his life in America, what he has written has been written from first-hand experience, and as such the book has a value and interest of its own.

THE UPANISHADS (Vol. 1. Second Edition).—Edited by H. R. Bhagavat, B.A. Published by Ashtekar & Co., Poona. Pp. 132. Price Rs. 2-8.

This is the first volume of the 'Collective Series' of works undertaken by Messrs. Ashtekar & Co., of Poona. It contains Isha, Kena, Katha, Prasna, Mundaka, Tattiriya and Aitareya Upanishads—Sanskrit text,

English translation and notes. There is no doubt that the volume will be valuable for those who, while reading the original texts of the Upanishads, do not like to go through the difficult, elaborate and learned commentaries thereto.

But we must point out here that the notes, given for an elucidation and a clear understanding of the texts, have not been sufficient as promised in the preface ; they have rather been few and far between.

KRISHNA (Second Revised Edition).—By Bhavagan Das. Published by the Theosophical Publishing House, Adyar, Madras. Pp. 112. Price : Board Re. 1/- ; wrapper As. 12.

The book before us proposes to be a study in the theory of the Avataras, specially of the Avatara, Sri Krishna. As is mentioned in the prefatory note, some years ago the author had the occasion of reading a paper on the life and character of Sri Krishna before some students of the Allahabad University on their Janmastami celebration. The paper was printed in many journals and highly appreciated by the public. On account of the demand for it again, the author has revised and enlarged it and presented it in a book-form.

As is usual with all the writings of Babu Bhagavan Das, the book has been a learned one, full of deep thinking and extensive reading, and is illustrated with apt quotations from the Hindu scriptures. The theory of the Avatars, a knotty metaphysical problem, has been nicely dealt with in the light of modern science. Above all, the wonderful personality of Sri Krishna, at once complex and anomalous, has been duly considered in its different aspects. We recommend the book to the Hindu public.

By A. Christina Albers :—

(1) **NURJAHAN.**—Published by the Calcutta University Press, Calcutta. Pp. 251.

(2) ANCIENT TALES OF HINDUSTAN.—Published by the author from 29, Beniapukur Road, Calcutta. Pp. 105.

(3) YOGMAYA AND OTHER DRAMATIC POEMS.—Published by the author from 29, Beniapukur Road, Calcutta. Pp. 111.

(4) HIMALAYAN WHISPERS.—Published by the author from 29, Beniapukur Road, Calcutta. Pp. 47.

Many are of opinion that the East is East and the West is West, and the two can never meet. In a sense, the two have never been able to come together so closely as to have a perfect mutual understanding. But that the difficulties are not insurmountable can be demonstrated by the few honourable instances of Westerners exhibiting remarkable insight into the deeper realities of the Eastern life. One such instance is that of the author of these books before us.

In all these writings the one remarkable feature that stands out prominently is that the writer has been able to enter into the spirit of the topics or scenes described, that her foreign origin, training and ways of life are so far left in the background as to make one feel that it is an Indian who is speaking through these lines. Of course, here and there, we get glimpses of the author's nationality in some particular images used in the poems.

(1) In the 'NURJAHAN', a collection of dramatic poems, the stories of Nurjahan, Savitri, Damayanti and the Great Drought or the story of Rishya Sringa are skilfully dramatised.

(2) In the 'ANCIENT TALES OF HINDUSTAN', the Puranic stories of Sri Krishna, Dhruva, Prahlada, Vikramaditya and Eckaloba are told in an easy, flowing verse.

(3) In the first piece of the 'YOGMAYA AND OTHER DRAMATIC POEMS', the *pros* and *cons* of the spiritual life, the trials and difficulties that the aspirant has to face and overcome, the urgency of sincerity and steadfastness in the struggle towards the ideal which are sure to be rewarded with success—these and other similar things are painted with insight and sympathy. The 'Opoorani'

—the Fairy Queen', the second dramatic piece in the same collection, is a play for children, representing the triumph of good over evil. In the 'Mermaid's Dream', the third piece, the glories of forgiveness, suffering and self-sacrifice are depicted. And in the 'Moon-Maiden,' the fourth and last, the superiority of pure wisdom to riches and enjoyments forms the subject-matter.

(4) In the 'HIMALAYAN WHISPERS', we are presented with fine, delicate sketches which reveal a true imaginativeness and a bright mystic faculty; bringing delight to ones' heart. It is difficult to single out particular passages for illustration, but we may mention here the poems, 'Snowy Heights,' 'In the Zenana', 'To the Indian Lady who died at the age of seventeen' etc as instances in point.

(By Swami Abhedananda. Published by the Ramakrishna Vedanta Society, 11, Eden Hospital Road, Calcutta).

(1) SWAMI VIVEKANANDA AND HIS WORK.—Pp. 34. Price As. 3.

This pamphlet contains a lecture delivered by Swami Abhedanandaji, in March 1903, before a large and sympathetic audience in Carnegie Lyceum, New York, U. S. A. It is a brief but appreciative survey of the wonderful career of the great Swami Vivekananda in India, Europe and America. As the lecturer is one who had opportunities of living and moving with Swamiji very intimately for years together under varying circumstances, he has been able to add a rare touch of feeling and interest in the sketch he has drawn.

(2) HUMAN AFFECTION AND DIVINE LOVE (Second Edition). Pp. 46. Price : Paper cover As. 8 ; cloth Re. 1.

A philosophical discourse on love in a lucid and charming style.

(3) WHY A HINDU ACCEPTS CHRIST AND REJECTS CHURCHIANITY (Fourth Edition).—Pp. 17. Price As. 1½.

A lecture giving a rational exposition of the teachings

of Christ and a just criticism of the modern Christian Church and its evils.

(4) **SWAMI ABHEDANANDA IN INDIA** (Vol. I., Part I.).—Pp. 96.
Price As. 8.

The book records the descriptive accounts of the memorable tour and the lectures of Swami Abhedanandaji in India after his return from the West in 1906. We find therein a nice interpretation of Vedanta in the light of our present environments and altered conditions of life.

(5) **DOES THE SOUL EXIST AFTER DEATH?** (Sixth Edition)—
Pp. 20. Price As. 1½.

A lecture dealing philosophically with the vital problem of the existence of the soul after the dissolution of the physical body.

NEWS AND NOTES.

THE PASSING AWAY OF GOLAP MA.

With deep regret we have to announce to our readers the passing away of Golap Ma, one of the foremost lady disciples of Sri Ramakrishna and a devoted attendant and companion of the Holy Mother. The unfortunate event took place on Friday, the 19th December, 1924, at 1, Mukherjee Lane, Baghbazar, the Calcutta residence of the Holy Mother, where she used to live for the last so many years. By her death we have lost an advanced soul—a kindly, genial person who had a sweet word and a loving welcome to one and all the devotees of Sri Ramakrishna. She was known to have heart trouble, and it was this malady attended with several other complaints that at last proved fatal and took her away. Peacefully she left her mortal body and joined her Lord in the realm of eternal bliss.

About the main incidents of her life, the following brief account may be interesting: Golap Ma became a

widow rather early in life and had an only daughter who had been married to a respectable zemindar family of Calcutta. As it was natural enough, she had her whole heart and affection centred upon this daughter. But even this solace of her life was snatched away by the cruel hand of death, and Golap Ma became immersed in sorrow. Just about this time a lady friend and neighbour, who afterwards came to be known as Yogin Ma, talked to her about Sri Ramakrishna, the God-intoxicated man living at Dakshineswar. With earnestness and sincerity and an aching heart, Golap Ma went to see Sri Ramakrishna, and found to her great surprise that he had been almost expecting her. She narrated the sad story of her grief and affliction, and the Master in a state of Samadhi uttered these strange words—"You are fortunate. God helps those who have none to call their own," and then he sang a song of divine grace. We are told that all this had its desired effect in bringing new hope to the despondent lady, and she felt cheered and happy.

Since then Golap Ma used to visit Dakshineswar frequently and came under the direct influence of the Master and the Holy Mother. She was accepted as a disciple by Sri Ramakrishna and had also the rare privilege of entertaining him and his party in her house. After the passing away of the Master, she became a constant companion of the Holy Mother, sometimes accompanying her in her pilgrimages and at other times living with her in her Calcutta home. Seldom does it fall to the lot of one to have the privilege of the company and blessings of such exalted personalities, and Golap Ma had it in abundance. She profited by it and advanced in spirituality, as is evidenced by the ideal life she lived—a life that was characterised by non-attachment, love, service and the inwardness of devotion.

THE PASSING AWAY OF AN AMERICAN DEVOTEE.

With deep regret, we record the passing away of Mr. C. F. Peterson a few months ago. He and his wife were associated with the Vedanta Society of San Francisco,

California, almost from the beginning of the Vedanta movement on the Pacific coast. They united with and helped Swami Turiyananda and Swami Trigunatita in carrying on the work. They took Swami Trigunatita in their home and maintained him until the Society grew and the Temple was built.

Mr. Peterson served several times as President of the Society and was trustee for many years. He spoke little but tried to live the life of an ideal householder. He was a man of great sincerity and sterling character and was loved by all. At his death the Society is deprived not only of a good friend, but an active worker such as can hardly be replaced.

UNEMPLOYMENT.

It is not with the poorest classes that unemployment, takes its most serious form. It is the middle classes that suffer most from this difficulty. It is sometimes urged that they themselves are responsible for this, inasmuch as they are credited with a contempt for manual labour on the one hand, and an exaggerated respect and fondness for the clerical and learned professions, on the other. It is impossible to deny that there is some element of truth in this allegation, but it does not represent the whole truth. Especially in view of the fact that in recent times, with the increased cost of education, the congestion of the clerical and other learned professions and the like, it has become an extremely difficult task for a middle class man to earn his bare livelihood. While the cost of living has increased many times, the standard of living, which he has long been accustomed to, cannot be lowered all on a sudden. The social customs and obligations, involving an additional expense, too, add their own quota of difficulties. Under the circumstances, it is no wonder to find that people of the middle class suffer most. They cannot be accused of perversity, pure and simple, if they are found unwilling to take to manual labour.

Whether owing to the restricted field for employment or to the overcrowding of professions or other causes, it

is an undoubted fact that the middle class suffers from unemployment. To advise them to take to a technical or industrial walk of life, and hold them responsible if they find it unsuited to them, is to ignore relevant facts. It is often pointed out that a carpenter or a mason is able to earn Rs. 2/- to Rs. 3/- per day, while a graduate is content to drudge on Rs. 30/- to Rs. 40/- per month in a crowded city and patiently put up with a host of troubles and difficulties. In our opinion, the cause of this anomaly should be sought in the false and unnatural system of education in which he has been brought up.

It is high time that those who are responsible for shaping the policy of education of our country, realise that the training of the hand, the eye, and the body is as important as the sharpening of the intellect which is all that the present day schools do for their students. One effective remedy for the unemployment of the middle classes lies in making the education more practical, in instilling in the minds of boys, while young, the dignity of manual labour, and in providing ample opportunities for all young men to learn useful trades and technical industries.

SRI RAMAKRISHNA'S BIRTHDAY.

The *Tithi* of Sri Ramakrishna's ninetieth nativity falls on Tuesday, the 24th February, 1925 and the public celebration in most places comes off on Sunday, the 1st March. Reports of the celebration may kindly be sent to our office as early as possible.

MANAGER'S NOTICE.

Foreign Subscribers who have not paid their Subscriptions of the Prabuddha Bharata for the current year, together with arrears if any, are requested kindly to remit them at their earliest convenience @ Rs. 4/8 per year (\$1.50 or 8 Shillings approximately).
