

WITH SWAMI TURIYANANDA AT KANKHAL.

Three years had passed since I left Swami Turiyananda at Kurukshetra where we had been together during the great Mela of 1907 to observe a total eclipse of the sun. And now, on the 7th of April, 1910, I met him again at Kankhal where Swami Premananda and I arrived by the early train from Benares.

Swami Turiyananda had come a few weeks earlier from Nagal where he had been taken ill with fever. His condition had been quite serious for a time, but now he was in a state of convalescence.

On our arrival at the Sevashrama, Swami Premananda being detained, I went alone to his room where he was expecting us. When I entered I found him seated in his bed. He had not changed much in appearance except that his hair and beard were turning grey and the top of his head was getting bald. He looked weak but not sick. He had a peaceful expression in his face and eyes. His voice was low but steady. And underneath his physical weakness I detected great inward strength. Every movement of his—even his voice, indicated this.

After a few words of mutual greeting, and my assurance that Swami Premananda would come presently, the Swami inquired after my health. "You look weak and much reduced," he said. "Why did you not consult a good physician in Calcutta? It is a question of food. Our food does not agree with you. We don't know how to take proper care of our health; therefore

we suffer so much. Be strong; don't be weak. But never mind the body. I was sinking for the last six months, but I did not care. I had no fear. I was ready to go. But Mother has not allowed it yet. I realise more and more that She does everything. We are only machines. We cannot do anything unless She allows it. May we never forget it."

"But why does She make us weak?" I asked.

"She knows," the Swami answered. "There may be good in weakness also. Nothing is absolutely bad. But we are not able to judge."

Swami Premananda now entered the room, and it was a pleasure to see the happy meeting of the brother monks. Smilingly I said, "Swami Premananda has come to take you to the Math."

"No, not yet," the Swami said. "The doctor wants me to go to the hills to gather strength. He will not allow me to go to the plains. It is too hot there. And I will have no rest. People will come to see me all day."

In the afternoon I told the Swami that I had received a book that dealt with symbolism.

"Why do you trouble yourself with symbolism?" he said. "Our Master's teaching is so simple and easy. It is the straight path. Once a learned Pandit came to him and for two hours spoke on Vedanta philosophy. Then the Master said, 'Sir, what you said may be very beautiful, but I don't understand all these things. I know only my Mother Divine and that I am Her son.' This opened the Pandit's eyes. 'Blessed are you, Sir!' he exclaimed. The Master's simplicity so touched him that he wept."

In the evening we talked about America and the students and friends there. "Mother was so kind to take me there," the Swami said. "You are all near and dear to me. Often I feel your presence. I close my eyes and call up one of the friends there. Of course, they do not know it. And it is only my imagination. But it satisfies me. Everything is in the mind. In Atman we are all one."

Speaking about the attitude of different people towards me, he said, "It is our own projection. Good and bad are in our own mind. It is good to try and see good everywhere. When Mother is near, all is well. In Her absence difficulties begin."

In answer to my question whether he would like to go to Kashmir, the Swami replied, "Planning is useless, for Mother knows already what will come to pass. We plan because we have not absolute faith. It requires great faith not to plan. What does it matter, Kashmir or Calcutta? Mother is everywhere."

When I saw him the following morning, the Swami said, "Some people think that I like to live alone. That is not so. I like congenial company."

"But you do not like noisy places," I said.

"I don't care how much noise there is," he replied, "provided all are of one mind, holding the same interest, and it must be for religion. I like people to come, but they must talk on religion. I like to teach what I know, for that gives me the feeling that I am of some use. And what greater happiness is there than to serve others? How happy I was in America! But now I do not feel like taking charge of any work. I would feel bound, as it

I had a duty to perform. I must feel free. Then let come what will.”

The following morning a young man arrived from the Holy Mother's village. The Holy Mother had initiated him into the order of Sannyasins and had given him a letter to Swami Turiyananda to perform the necessary rites. He had halted at many places on his way to Kankhal and had found that the food outside Bengal did not agree with him. Hearing this, the Swami said, “I wonder sometimes how we could live as we did in our youth. Now I find it difficult, but through strength of mind I can still do it. But the food is so poor. In those early days we did not care. Food, health, body were of no consideration. We had an ideal, and for that we lived. We used to meditate much. We would get food only once a day—a few pieces of bread collected from many houses and a little butter-milk. Anything satisfied us. And I got stout and strong. Perhaps in old age we require better food. But that is also mental. We think the food worthless, and we don't get nourishment from it. Those are happy days when we don't think of our bodies.”

A Brahmachari asked, “Maharaj, what is a good subject for meditation?” “Any subject that appeals,” the Swami replied. “All leads to the same goal. That will adjust itself.”

Speaking about the relationship between the Guru and the disciple, the Swami said, “The Guru should hold the disciple through love. He should not bind him, but give him full freedom. He who binds will be bound himself. He should rule from the heart, not from the

head. His aim should be to dispel delusion, to clear the vision."

Then came the question of obedience. "The disciple should obey through love, not from fear. That would be slavery. Those who want power exact obedience. They want to rule. That is littleness."

The following day the Swami spoke about Swamiji. "He had wonderful power; he influenced many. But few acknowledge it. Many give his teachings as their own. He was fearless." And he quoted, "The wise knowing the Brahman become fearless."

"Do they become fearless of rebirth too?" I asked.

"For them there is no rebirth. Or if there is, you cannot call it birth, for even then they are free. Siva, Siva, *Om tat sat!* They are fearless because they are not attached. When Mother is known attachment goes. The world then becomes so small, so insignificant—a little mud-puddle." A far-away look came in his eyes as he sat silent. And his face seemed to shine with a peculiar light. No one spoke for a long time.

The following day he spoke about his American experiences and his travels with Swamiji. "It is all Mother's grace," he said. "Siva, Siva! Without Her all is misery. Her grace comes when we implore Her, when our heart always goes out to Her."

Of one of his American students he said that she was too dependent. "Why does she not cling to Sri Ramakrishna? I am his servant. Let all come to him, then no fear."

Speaking about Western poets and philosophers, I remarked that they owe much to Eastern thought. The Swami smiled and said, "Siva is the greatest philosopher.

When Narada told him about Uma's death he said, 'Very well, now I can meditate without disturbance.' That is practical philosophy."

(To be continued.)

SWAMI ATULANANDA.

OCCASIONAL NOTES.

The Krishna Saptami of the Bengali month of Magh is a day of special significance to us, for on this day sixty-two years ago was born the great Swami Vivekananda, the patriot-saint of India, and his birthday anniversary is celebrated in many places with pomp and solemnity. It is a fact of history that a great man, wherever he is born, will certainly be recognised and honoured if not in his life-time, at least after the dissolution of his physical body at the end of his earthly career. But let us not commit the mistake that is generally made and idolise Swamiji to the neglect of his teachings, for that will retard the progress of the cause for which he came. This false admiration that makes an idol of a great man without any consideration for the principles he embodies, has been the fruitful cause of the ruin of many a religious movement. Again, our admiration for Swamiji should not be mechanical or superficial, for it is useless and does not affect life. In Europe, for instance, the saints have their days of celebration every year in the calendar. But Europe is what it is though such celebrations come and go every year.

The best way to show our respect to the memory of Swamiji as also of all great men is to imitate in everyday life their greatness. As he used to call himself, he was a voice without a form—the time-spirit, proclaiming the glory of some eternal truth. Hence our homage should be more impersonal than personal. Swamiji would rather be glad, if we forget his name and try to carry out his principles. His birthday should be a day set apart more for heart-searching and self-consecration than for mere worship of his image or relics. On that day we should see how far we are faithful to the ideal that he set forth—how far we are trying to translate into action the teachings that he left us. On that day we should draw inspiration from his life and see how best we can utilise our own powers and help the cause that was so dear to him.

* * *

Swamiji was a type of spiritual health and vigour that is badly needed at this hour for our national regeneration. We have fallen upon evil days. Along with the general decadence, political, economical and social, there have come over us a loss of Sraddha and a religious morbidity. In the first place, the onslaughts of the Western materialism have given a rude shock to our faith in our past traditions and culture, driving many crazy for a slavish imitation of the West. Secondly, the general religious morbidity has given rise in others to queer ideas about spiritual excellence. For example, it is believed in many circles that a religious man must of necessity be in a fluid state of body and mind with oddities in manners and dealings. He must be ponderously grave, never indulging in pleasantries or humour. He must be

rigid and austere to a degree, giving himself up to extreme privations or other kinds of self-mortification. He must observe a self-sufficient isolation, shunning with contempt the world and its miseries. Above all, he must have supernatural powers and propound secret rites or ceremonies. Swamiji's life was a vehement protest not only against the denationalisation of our people by a blind imitation of the West, but also against all queer religious notions. He pulverised with the sledge-hammer blows of a true nation-builder all cramping theories and preached a doctrine of strength based on the innate Divinity of the human personality. Affectation, namby-pamby, mystery-mongering, esotericism and the like had no place in his teachings.

* * *

Swamiji had from his boyhood a strong physique, a high percentage of common sense and a keen, all-sided intelligence, combined with all the supreme virtues that make for moral or spiritual excellence, and he wanted his countrymen to be like him. Sincere to the core of his being, caring for nothing but truth at all costs, uncompromising in his dealings with the world and its vagaries, spotlessly pure in thought, word and deed, totally selfless, having a heart that was profound like the ocean in its depth and sweep, and above all vibrant and resonant with strength and self-confidence—he was indeed a wonderful man. To see him was an inspiration. To talk with him and move in his company was to be quickened with new life. Those who had the privilege of sitting at his feet bear testimony to all this; and we, as we read his recorded utterances and writings or see his portraits, get a glimpse of the man he was. His life

and character really represents an ideal to conjure with. And if our countrymen give it the serious study which it undoubtedly deserves, they will feel an exaltation of spirit and an accession of strength, in their individual and collective life.

* * *

There is no doubt that Swamiji was a complex personality as all great men are. He combined in one so many apparently contradictory elements that he is still a veritable puzzle to many. Hence people, failing to understand the man and his teachings, often make a sad caricature of them. It is but natural, for finites pieced together can not make an infinite. The available records of the Swamiji's life, however extensive and authentic, will give a partial and imperfect view, unless we bring in the right values of judgment and systematise them in our synthetic mind. Our ordinary standards of judgment are often not sure guides, and they are apt to mislead us when applied to the study of a genius like Swamiji. What we should do is to approach the study of his life with great caution and humility and think about the different aspects of his character with a due reference to the ideal he represents and the environmental conditions of the times in which he was born. We shall then get new flashes of light by which we shall be able to solve all the apparent contradictions we meet with at the outset.

* * *

Only a great man can make a true estimate of the greatness of another great man. Only an expert jeweller has the power to set the right value upon a rare diamond

or ruby. It also holds good with regard to Swamiji. We are reminded in this connection of that memorable incident in the life of Swamiji. When he first came in contact with Sri Ramakrishna, the prophet of Dakshineswar, he was then in his teens, and burning with an intense desire for spiritual illumination he was going about from place to place in search of a man who could say that he had seen God, and help him in his struggles. At last he saw Sri Ramakrishna. It was Sri Ramakrishna who, with his transcendental insight and power, stilled the commotion of the boy's soul and recognising the rare spiritual possibilities he had, utilised him for the carrying out of his own divine mission. Perhaps the readers are aware of the high encomium in terms of which the Master used to speak about his worthy disciple and how his words came literally true.

* * *

Great as Swamiji was in his individual character, he had an equally great mission in the world, and we can best describe it by quoting from one of his poems :

“Be bold, and face
The Truth ! Be one with it ! Let vision cease ;
Or, if you cannot, dream but truer dreams,
Which are *eternal love* and *service free*.”

Though he possessed the power to lose himself in Samadhi, the consummation of human endeavours, he was not permitted to do so by the inscrutable will of Providence. For, he was not born like an ordinary man to work out his own salvation alone ; he was to carry humanity along with him. We know how under the blessed tutelage of the God-man of Dakshineswar he began his Sadhana in right earnest, scaling the dizzy

heights of realisation, till there remained only a thin film of Maya between him and the highest goal, and the Master had to pray to the Divine Mother, so that this veil might not be removed, for he had to do a lot of work through him. Again we are told how Swamiji, consumed with a supreme longing for the bliss of Samadhi, pressed the Master to help him to have it, and how he hung down his head with shame when the Master remonstrated him saying: "At least *you* should not stoop so low as to care for your own, emancipation." Since then the bliss of the highest knowledge became a trifle to him, and he dedicated his life at the altar of selfless love and service. His heart became so wide in its sympathy that it throbbed, as it were, with all the hearts that ached, known and unknown. He would not even believe in any other God than the sum-total of all souls, and he was ready to be born again and again and suffer thousands of miseries, so that he might serve this God existing as the poor, the miserable, the wicked of all races. This love, this sympathy has been bequeathed to us, his countrymen, as a legacy by him.

*
* *
*

Swamiji was the symbol of future India—India that is to be, rejuvenated, glorious and prosperous. He had in his own life all the strivings of the future nation, and if we turn thereto we shall find the solution of all our problems. He saw with the vision of a prophet that the secret of our national existence is religion, and if we are faithful to our spiritual ideals we shall have everything we want. Hence what he tried to do was to lead our individual and collective aspirations to a supreme ideal of

freedom by a rehabilitation of our religion. Besides, he pointed out that India with her unique cultural traditions and spiritual ideals is the only country that can lead humanity and bring peace and harmony in the world. "Slowly and silently, as the gentle dew that falls in the morning, unseen, unheard, yet producing a most tremendous result, has been the work of this calm, patient, all-suffering, spiritual race upon the world of thought. Once more history is about to repeat itself," said he. Yes, we Hindus must pour out our own quota to the sum-total of human progress, and it is the gift of spirituality which we can give and which the world, specially the people of the West, need so much to-day. But we must learn from the West, as Swamiji says, its conquest of external nature, its sciences, its organisation, its sanitation, its practicality. On this principle of mutual give and take, Swamiji is confident, the East should be united with the West, though some pessimists hold the contrary view that 'never the twain shall meet.' Let us follow the lead of Swamiji and be optimistic about the future of our country and of the world at large.



In conclusion, we say that Swamiji as a man was one in whom the ideals of knowledge, love and selfless work were perfected to a degree. He had the discriminative wisdom and dispassion of a Jnani like Sankara, the all-embracing love of a prophet of compassion like Buddha and the spirit of absolute non-attachment of a Rajarshi like Janaka. In his public life we find in him a great teacher of religion who preached the universal, synthetic principles of Vedanta and the harmony of all

religions,—an ardent patriot who loved our motherland from the bottom of his heart and laid down his life for rousing the national consciousness, and a true reformer who gave positive ideas for a thorough reconstruction of our society and polity. As we are too near him, our estimate of his life and work cannot but be partial. The world has yet to know of him, and we believe the time will come when he will have his due appreciation. Blessed is India that gave birth to a man like him, and blessed are we, his countrymen, for we can call him as one of our own.

SWAMI VIVEKANANDA AND MAHATMA GANDHI.

It is a time-honoured tradition with the Prabuddha Bharata that its March issue should be the Vivekananda number, presenting to its readers a picture of the great Swami's personality in some of its prominent aspects; and the punctilious editor has laid upon the humble writer the most delicate and onerous task of making a comparative study of Swami Vivekananda and Mahatma Gandhi, two of the greatest figures that have contributed to make modern India what it is. Before entering into the actual subject-matter, a few preliminary observations which may help to clear the ground, will not be altogether out of place.

In studying the lives of great world-moving personalities and in estimating their contribution to humanity, one of our first tasks should be to examine closely and form an accurate idea of their historical setting and background. Although such great men are in a certain sense the products of their times, their greatness consists in the fact that their genius serves as a leaven to originate a new outlook on life among the people of their times at the most critical epochs in the history of their country.

Consequently, their achievements and their success or failure should not be measured merely by the immediately practicalised actual results, but by the persistency of the force and momentum of the revolutions in the thought-world of which they are the creators. As a matter of fact, history furnishes several illustrations of great prophets whose life-work seems to be barren, judged by the immediate external consequences, but the forces which they have set in motion seem to grow in intensity with the progress of time, and bear wonderful fruits.

A careful student of the life of Swami Vivekananda will have no difficulty in realising at what a momentous crisis in the history of our country his mission began. During the latter half of the nineteenth century, the British rule in India became an established fact; and, as a consequence, the people were brought face to face with all the external splendour, scientific achievements and progress of the material civilisation of the West at a time when the national life of the country was at a very low ebb. This proved too rich a feast for the hungry stomach, and the inevitable result followed. The culture and civilisation of India have been progressing on fundamentally different lines as compared with the West, and it is no wonder that when the former, for all outward appearances, lay vanquished at the feet of the latter, the people began to lose all faith in themselves, and the only alternative that presented itself before their stupefied vision was to forswear their past and to sit at the feet of the West for everything in order to regenerate their country. In a word, in all departments of life the West became the Guru, and its approval the only standard of merit or greatness, to such an extent that the most enlightened of the land began to flout their own religion and glory themselves in a slavish imitation of the customs and ways of the West.

This, by itself, might not be considered a calamity but for the fact that India had not only not become effete and a spent up force, but its heart and vital forces

were as sound as ever ; while, the Western civilisation, with all its external splendour, stood only on a foundation of sand. In the interest of sound progress and future of humanity, it became imperative that the civilisation of India with its gospel of universal toleration, harmony and love should be revitalised and made accessible to all the nations of the world, which as yet had not discovered any basis for permanent peace except that of annihilation or emasculation of their rivals. It was at this psychological moment that the soul of the ancient Vedic wisdom, and the consciousness of the East took the form of Sri Ramakrishna Paramahansa in order to lay the foundation of universal brotherhood and peace in the world.

All this somewhat lengthy prelude has been deemed necessary as it enables us to understand the real significance of the mission of Swami Vivekananda, for giving expression to the spirit and soul of India, as he found it embodied in the life of his Master. The greatness of his genius is nowhere more strikingly illustrated than in the wonderful skill with which he clothed this ancient wisdom in the scientific and rational garb, and showed its application to the various intricate problems of the modern age. It is obviously far beyond the scope of a short article of this kind to enter fully into this most fascinating study ; and we must, of necessity, confine our attention to that aspect of Swamiji's activities which has a direct bearing upon the awakening and shaping of modern India. This would also afford us facilities for comparing his diagnosis and remedy with those of Mahatma Gandhi.

Entering on this particular aspect of his mission, even a most cursory student cannot fail to notice the following characteristic features. The first and foremost of these is his extraordinarily clear and definite vision regarding the glorious mission which his own motherland is destined to fulfil. This seems to be the very burden of his song; for in almost all of the scores of lectures which he delivered in his triumphal march from Colmbo

to Almora on his return from his glorious achievement at the Parliament of Religions at Chicago, we find him harping on this one point in particular. To quote at random only a single passage from his reply to the address at Pamban—"The eyes of the whole world are now turned towards this land of India for spiritual food, and India has to provide it for all the races. Here alone is the best ideal for mankind, and Western scholars are now striving to understand this ideal which is enshrined in our Sanskrit literature and philosophy, and which has been the characteristic of India all through the ages. * * * There never was a time in the world's history when there was so much robbery and high-handedness, and tyranny of the strong over the weak, as at this latter end of the nineteenth century. Everybody should know that there is no salvation except through the conquering of desires, and that no man is free who is subject to the bondage of matter. * * * We Hindus have now been placed, under God's providence, in a very critical and responsible position. The nations of the West are coming to us for spiritual help. A great moral obligation rests on the sons of India to fully equip themselves for the work of enlightening the world on the problems of human existence * * * We may be degraded and degenerated now, but, however degraded and degenerated we may be, we can become great if we only begin to work in right earnest on behalf of our religion."

The next characteristic of Swamiji is the unerring precision with which he traces the causes of our degeneration and the most appropriate and effective remedy which he prescribes. Says he, "It is we who are responsible for all our misery and all our degradation, and we alone are responsible. Our aristocratic ancestors went on treading the common masses of our country under foot, till they became helpless, till under this torment the poor, poor people nearly forgot that they were human beings. * * * Our poor people, these down-trodden masses of India, therefore, require to hear and to know what they really are. Aye, let

every man and woman and child, without respect of caste or birth, weakness or strength, hear and learn that behind the strong and the weak, behind the high and the low, behind every one, there is that Infinite Soul, assuring the infinite possibility and the infinite capacity of all to become great and good. * * * Arise, awake! Awake from this hypnotism of weakness. None is really weak. The soul is infinite, omnipotent and omniscient. Stand up, assert yourselves, proclaim the God within you, do not deny Him! Too much of inactivity, too much of weakness, too much of hypnotism has been and is upon our race. O ye modern Hindus, de-hypnotise yourselves. The way to do that is found in your own sacred books. Teach yourselves, teach every one his real nature, call upon the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come when this sleeping soul is roused to self-conscious activity."

The details of his message and the methods of realising them in practice are to be found in the 2,000 pages or more of his published writings and speeches, his unique gift to his countrymen, and we would entreat the interested readers to refer to them. If we are asked to characterise his message in one word, we would say it is a gospel of *strength*. His constant cry is manliness, man-making, 'अभी: अभी:', fearlessness, which, with wonderful insight he sums up as the spirit and message of the Upanishads. If he condemned anything more violently than all the rest, it was physical weakness, which he holds is the cause of the fact that parrot-like thinking has become a habit with us and never doing.' So he exclaims—"First of all, our young men must be strong. Religion will come afterwards. Be strong, my young friends; that is my advice to you. You will be nearer to Heaven through foot-ball than through the study of the Gita. * * * You will understand the mighty genius and the mighty strength of Krishna better with a little of strong blood in you. You will understand the Upanishads

better and the glory of the Atman, when your body stands firm upon your feet, and you feel yourselves as men." In conclusion, it must be pointed out that reading the utterances of Swamiji, we cannot help being struck with the fact that he speaks as one who has a clear vision before him, and his voice rings with the authority of Spiritual Illumination, and he always hits the right nail in the right place. In a word, he is the reformer, patriot and prophet by Divine right.

Now turning to the study of the life and work of Mahatma Gandhi, we find that it can be treated most appropriately under two aspects, viz. his personal life and public career, or Gandhi the man and Gandhi the national leader. Regarding the first, our task is very simple, for it is acknowledged by the entire enlightened and unprejudiced world that he is one of the greatest and boldest preachers of morality and an ideal Karma-Yogi the world has ever seen. Of his renunciation, fearlessness, devotion to truth, purity, sincerity, humility, utter selflessness, love for all mankind and above all his Himalayan faith in Ahimsa or non-violence, it would be superfluous for us to dwell upon. For, who would think of holding out a candle to demonstrate the sun?

With regard to his leadership, it is by no means an easy matter. For, in the first place, we are too near to his field of work ; secondly, most fortunately, Mahatma Gandhi is still with us in the very thick of his struggle, growing and evolving, and the possibilities of his wonderful personality are yet to be unfolded, and consequently, any opinion and conclusions that we may form are likely to turn out inaccurate, and, in all that we shall write, we offer them with much hesitation and to a large extent in a tentative manner.

In our humble opinion, the key to Mahatmaji's philosophy of life and work is non-violence, and this mainly we shall consider. Does Mahatmaji regard untouchability as a blot on Hinduism and try to devote his energy and that of the nation to its abolition, or does he regard Hindu-Muslim and other communal unity as vital to the

healthy life of our nation, or does he hold the exclusion of foreign cloth a supreme end in itself, or does his most gentle and loving heart go to characterise the British Government as satanic, it is because he sees violence in some form or other in all these, and his whole soul revolts at it. Even his extreme devotion to truth can be ultimately resolved into his supreme ideal of Ahimsa. It is true that he has not asked the nation to accept this ideal of non-violence in the same sense as he holds it, but only as a policy for the time being, but it is obvious that he hopes the time will come when the whole of India, nay, the whole world, will accept it as an article of living faith.

Could it be that in the inscrutable ways of Providence it is ordained that through this gospel of non-violence, Mahatmaji will be His instrument to ring the death-knell of militarism, capitalism, imperialism and all other forms of violence that are menacing the peace of the world in the present as well as in the future? Might it be that where Gautama Buddha and Jesus Christ in a sense failed, their modern replica in the person of Mahatmaji is destined to succeed in establishing the Kingdom of Heaven on earth by making Ahimsa the supreme rule of conduct all over the world? Only future events and posterity will be in a position to judge and pronounce a definite opinion ; and, for our own part, we would resist all temptation to dogmatise either way.

Apparently influenced by the seeming contrast of the gospel of manliness to that of non-violence, certain critics have been led to make some such observations. It is said that Swamiji, though a formally initiated Sannyasin, was more of a Kshatriya in spirit like Parashuram of old, while Mahatmaji, though a Vaisya and a householder, is really more of a Brahmin in spirit like Buddha. Such statements appear to be based not only on a partial view of the two personalities, but also betrays a misunderstanding of their real nature. For, to deny Brahminhood or the spirit of Satva to a Yogi of Yogis like Swamiji, who could at any time and without the least effort pass into states of ecstasy,

and who had in the very hollow of his hand the highest state of spiritual illumination or Nirvikalpa Samadhi, is as absurd as denying strength and heroism or Kshatriyahood to Mahatmaji, who is a born passive resister and a prince among Satyagrahis. It is true that Swamiji insists most frequently upon the need for manliness, but this would by no means imply that he was in any way a less ardent believer in non-violence. His view on this point is as follows—“All great teachers have taught, ‘Resist not evil,’ that non-resistance is the highest moral ideal. We all know that, if a certain number of us attempted to put that maxim fully into practice, the whole social fabric would fall to pieces, the wicked would take possession of our properties and our lives, and would do whatever they liked with us. Even if only one day of such non-resistance were practised, it would lead to disaster. Yet, intuitively, in our heart of hearts we feel the truth of the teaching, ‘Resist not evil.’ This seems to us to be the highest ideal; yet to teach this doctrine only would be equivalent to condemning a vast portion of mankind. Not only so, it would be making men feel that they were always doing wrong, causing them scruples of conscience in all their actions; it would weaken them, and that constant self-disapproval would breed more vice than any other weakness would. To the man who has begun to hate himself, the gate to degeneration has already opened; and the same is true of a nation. * * * The only alternative remaining to us is to recognise that duty and morality vary under different circumstances; not that the man who resists evil is doing what is always and in itself wrong, but that in the different circumstances in which he is placed it may become even his duty to resist evil. * * * One man does not resist because he is weak, lazy, and will not because he cannot; the other man knows that he can strike an irresistible blow if he likes; yet he not only does not strike, but blesses his enemies. The one who from weakness resists not, commits a sin, and as such cannot receive any benefit from the non-resistance; while the other would commit a sin by offering resistance. * * * The Karma-Yogin is the man

who understands that the highest ideal is non-resistance, and who also knows that this non-resistance is the highest manifestation of power in actual possession, also what is called the resisting of evil is but a step on the way towards the manifestation of this highest power, namely, non-resistance. *Before reaching this highest ideal, man's duty is to resist evil. Let him work, let him fight, let him strike straight from the shoulder. Then only, when he has gained the power to resist, will non-resistance be a virtue.*" As if to make his position still more clear he says—"I preach only the Upanishads, * * * and of the Upanishads, it is only that one idea *strength*. The quintessence of Vedas and Vedanta and all lies in that one word. Buddha's teaching was of non-resistance or non-injury. But I think this is a better way of teaching the same thing. For behind that non-injury lay a dreadful weakness. It is weakness that conceives the idea of resistance. I do not think of punishing or escaping from a drop of sea-spray. It is nothing to me. Yet to the mosquito it would be serious. Now I would make all injury like that. Strength and fearlessness. My own ideal is that giant of a saint whom they killed in the Mutiny, and who broke his silence, when stabbed to the heart, to say—'And thou also art He.' "

Another critic complains that Swamiji has said nothing about the Hindu-Muslim unity. We confess we do not understand what he exactly means. The present phase of the problem has got three elements, the religious, the political and the social. As regards the most important, namely, the religious element, we wonder what more the critic expects of Swamiji whose whole life was devoted to the preaching of universal toleration and harmony of all religions.

Another mistake which some writers make is that they take it for granted that a comparative study of great men cannot be made without laying down how and in what respects one is superior to the other. We think this is not only not necessary but unwarranted as well. Suppose we are asked to say, 'Which is superior—the lotus or the

rose?' We would reply by challenging the propriety of the form of the question, and say, 'Each is great in its own nature and place' We believe, Mahatmaji, with the exception of his emphasis on non-violence rather than strength and other minor differences of detail, is but carrying on the work originated by Swamiji. Who can fail to be struck with the close family resemblance of Swamiji's watch-word of toleration and religious harmony, service to and the elevation of the poor and the down-trodden, his man-making education etc., on the one hand, and on the other, the items of the famous constructive programme of Mahatmaji?

Great souls like these are the instruments chosen by the Lord to fulfil His purpose on earth, and are but different manifestations of the same Divine energy, as Sri Krishna declares in the Gita :

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥

—“Whatever being there is great, prosperous or powerful, that know thou to be a product of a part of My splendour.”

“SUDAMA.”

A CHAPTER IN THE RELIGIOUS MOVEMENT OF INDIA.

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

(Continued from p. 75.)

Immediately after the death of Raja Rammohan Roy, the Brahma Samaj founded by him degenerated a great deal. It lost much of its catholic spirit, and all sorts of meaningless restrictions were introduced by those who guided its affairs. In the first place, in the prayer-hall of the Samaj, a place was reserved where the Vedas were to be recited with injunctions that none but the people

of the first three castes should be present there. Maharshi Devendra Nath Tagore who became the leader of the Samaj soon after, perceived that it was quite an anomaly and was in antagonism to the spirit of its trust-deed. So he ordained that the Vedas should be read out publicly, and there should be no such restriction or privilege. Besides, he made the rule that no doctrine of incarnation or idolatry should be preached in the prayer-hall. At the time of the Raja, the recitation of the Gayatri Mantram was a special feature of the common prayer. But the Maharshi saw that the Gayatri, however sublime in its meaning, was not intelligible to all; so he introduced some simpler texts from the Upanishads in its place.

The Upanishads, the expressions of the highest religious ideas, were the source of the Maharshi's religious inspiration, and he found in them the true spirit of a universal religion. According to him there can be one religion throughout India only if the catholic teachings embodied in the Upanishads are preached to all. The sages declared: "I know that perfect, infinite Spirit, who is like the sun after darkness, knowing whom a person overcomes death; there is no other road for obtaining liberation." This is, according to the Maharshi, the supreme wisdom, the object of which is to realise Brahman, who is one without a second, who is infinite truth, knowledge, goodness and bliss, who is manifest in the glories of the universe and is at the same time beyond them. He studied the Vedas closely and found that the sages worshipped only one God whom they called by different names, such as, Agni, Yama, Vayu and the like, as is supported by the following text of the Yajurveda—एष उह्येव सर्वे देवाः, "He is all the gods." For the benefit of the people who do not know Sanskrit, he translated the Rigveda into Bengali.

Devendra Nath was a theist, believing in Brahman, who is formless but has infinite attributes, and he interpreted the Upanishads in that light. But subsequently when he discovered that there are texts in the Upanishads, such as, 'I am He' or 'That thou art' which uphold the

absolute unity and identity of the individual soul with Brahman, his theistic mind received a rude shock, and he was disappointed. The Brahma religion formulated by him set forth God as an object of adoration, and His true place is a pious heart. Hence according to him, the Vedas and the Upanishads have value in so far as they are consistent with these ideas, and satisfy the cravings of a pious heart and the dictates of a true conscience. Say the Upanishads—इदा मनीषा मनसाभिक्रमः, "God is manifest to one, who thinks about Him with an open heart and a strong conviction." Thus religion, according to the Maharshi, aims at elevating the soul to a state of eternal bliss and not at total annihilation (निर्वाणमुक्ति). He could not reconcile himself with the interpretation of the Upanishads that abolishes the individuality of the human soul.

To promulgate his faith he published a book, the basis of which was the truth he actually realised in life, and it formed the theoretical ground-work of the Brahma religion preached by him. For the practical guidance of his followers, he wrote another work drawing his illustrations from the teachings of the Gita, the Mahabharata and the Manu-Samhita. So in the prayer-hall of the Samaj, in place of the Vedas and the Upanishads were read chapters from his books, and in place of an abstract conception of a featureless Brahman came into being the practical adoration of God by the love of a devout heart. As we have already observed, the Maharshi had no faith in the pure monistic aspect of the Vedanta. In fact, he used to say that the Brahma religion should guard against it as well as against idolatry. For, according to him, while idolatry attributes to God the conceptions of humanity, such a Vedantism makes Him a void. The cardinal principles of his religious faith may be summed up thus—"In the beginning there was only Brahman and nothing else. He created the universe. He is knowledge itself. He is eternal, omniscient, all-pervading, all-powerful, self-consistent, complete and incomparable. He is the guide and shelter of every

creature. He is bliss itself, and both temporal and eternal happiness can be attained through adoration of Him. He is One without a second. He has infinite attributes but is formless. To please Him is to try to do His will."

Before the Maharshi, the Brahma religion aimed at preaching some universal religious truths and fighting the superstitious ideas that had taken firm root in the minds of the people. What he did was to introduce a method in the congregational prayer offered in the prayer-hall of the Samaj by supplying a deep spiritual fervour. He devoted his whole life to the cultivation of his naturally strong and vivid religious instincts and helped others to do so. He was looked upon as a person whose whole career was a bright example of prayerfulness and meditation, deep, fervent and sincere, comparable only to that of the Rishis of old. But he was rather conservative in religious matters and was against introducing foreign elements into his creed. Some of the fundamental principles of the Upanishads and the dictates of his own conscience were his guide, and he infused life and vigour into the Brahma Samaj by the ideal life that he lived.

After the Maharshi, Brahmananda Keshab Chandra Sen became the leader of the Samaj. He adopted the catholic spirit of Raja Rammohan Roy in his religious views and arrived at a common understanding between the different religions of the world. He gave every denomination an independent place and believed that it had its utility and use for the guidance of man. He therefore enunciated and brought into practice a spirit of religious toleration and freedom. There is antagonism between different religions, because their respective adherents fail to notice the supreme affinity that exists in every religion. It was in the name of religious freedom that Brahmananda Keshab severed his connection with the party of Maharshi Devendra Nath and founded the Indian Brahma Samaj. But, soon after, dissensions broke out in the camp of Keshab, for he alienated the feelings of many of his adherents by his preaching of the doctrine

of the Messiah and of himself as a messenger from God. He exercised his prerogative in matters of female education, widow marriage, inter-caste marriage and the like. In fact, he became an autocrat in his camp; so his followers began to think of separating from him. There was an open revolt after the marriage of his daughter with the prince of Cooch-Bihar which, according to some of the Brahmas, was in violation of the rules framed for the guidance of the Samaj, and there was a regular split.

Keshab with some of his staunch followers founded the New Dispensation Church *नव विधान मन्त्र* and introduced some new elements into his creed, as for instance, the idea of the Motherhood of God. He was indebted for this to Sri Ramakrishna Paramahansa of Dakshineswar from whom he imbibed this idea. This conception of God as Mother had a magnetic influence and served to unify to some extent the dissentient elements of the Samaj, for it appealed to the nobler sentiments of man by touching the tenderest parts of his heart. Of course, there were some who were against this innovation, but the majority welcomed it. With all his failings, Keshab was a great force in the country. He was looked upon as a genuine devotee, intoxicated with the thought of God, and his masterful voice, catholic views, deep religious fervour and charming personality extorted the unstinted admiration of one and all.

Along with the growth of freedom in religious ideas, there was also a hankering for freedom in social and political matters. And it was in Pandit Sivanath Sastri that it had its strongest adherent and upholder. No doubt the religious views of Keshab contained in germs the idea of freedom in its widest sense, but it was in Sivanath that it had its fullest expression. Sivanath believed that freedom is necessary not only in religious matters, but also in social and political aspirations. Keshab prayed for the good of humanity, Sivanath prayed in addition for the freedom of his country and society, and it was under his lead that the Sadharan Brahma Samaj (the party seceding from Keshab called itself by that name) was

organised and went on with its work of reform, with freedom as its motto. Unfortunately as that idea of all-sided freedom is now losing its hold upon the followers of the Samaj, it has ceased to exercise its influence upon the people. But it must be admitted that the country is greatly indebted to the movement for the service it rendered in the past.

WHAT CAN WE LEARN FROM AMERICA?*

BY SWAMI BODHANANDA.

I want to tell you something about America, as I have spent nearly a third of my life there. America is a country of ample opportunities. You, educated men here, are all acquainted with the name of that great, perhaps the greatest American citizen, I mean Abraham Lincoln. The history of America, by which I mean an account of her social, industrial and political life, will be incomplete, if one does not mention this outstanding figure. If George Washington was the founder of the American nation, it was Abraham Lincoln who was its saviour. Lincoln was born of poor parents. In his youth he was a rail-splitter and a wood-chopper, and he made his way from the log-cabin in which he was born, to the White-house. The people of the United States gave him the highest position that they can give to any citizen. Lincoln once said that a nation cannot exist half-free and half-slave. And I believe that if he were living to-day, he would have had that same moral courage to say to the whole world, "The world cannot be half-free and half-slave," and he would have said it most effectually. Since Lincoln's time there have been many societies and associations in the life of every civilisation to study the great question of freedom and bondage. It was declared and demonstrated by Lincoln that 'the government of the people for the people by the people' cannot be a failure.

* Notes of a lecture delivered in Calcutta.

I told you America is a country of many opportunities. It was Lincoln who made it rich and prosperous as it is to-day. He introduced the system of tariff, and he illustrated his policy in some such words: "If my wife wants a suit of clothes and buys it from England, she will have to pay the money. The money will go to England, and she will get the clothes only. But if she buys that in America, the money will remain in the country, and she will get the clothes." Dear friends, pardon me if I say one or two words in connection with this economic problem of America. The reason for her great prosperity can be found in her policy of protection. Because America is a free country, she can raise protective walls for her industries. There is no free trade there. Of course, there are some advocates of it, but the majority of the people, specially Abraham Lincoln's followers, are opposed to it.

America is a wealthy country, and I need not tell you that America possesses half the wealth of the world. There, the salary of the President, the highest executive of the nation, until twelve years ago, was \$50,000 a year; that will be about Rs. 150,000. But take the case of the chief executive of your country. I do not exactly know how much salary he gets. But I think he gets much more than that. Thus and in many other ways an enormous amount of wealth is drained away from this impoverished country. This is the reason of our poverty. When I first landed in Bombay, I could not refrain from shedding tears at seeing some of our peasants and labourers. They were almost naked, they were like living *dead bodies*, perhaps they had not eaten any food for several days. What is this wretched condition due to? I leave that to you to settle. In India the average monthly income per head is Rs. 2-8, and in America it is more than Rs. 100. What a contrast! There are two kinds of labour—the skilled and the unskilled. The skilled labourer, such as the carpenter or the brick-layer, gets \$ 15 a day in America. It means that he earns Rs. 46 a day. And how much does your carpenter get? Perhaps, not more

than As 14 a day. Then the unskilled labourer, a sweeper for instance, gets \$ 5, i.e. Rs. 15 a day in America. This great wealth of America is not, of course, equally distributed. They say that five per cent. of the people possess ninety-five per cent. of the wealth. Still there is no poverty there—nothing like this appalling poverty that you have here in India. In America if a man is willing to work, if he is not lazy, he can earn easily Rs. 15 or something like it a day. So, America being a free country possesses these great advantages. It is all due to her freedom. I believe as a principle that unless a nation is completely free and independent to shape its own destinies, it cannot prosper.

The so-called politics is a rotten thing to me. The peoples in Europe and America also are losing faith in their diplomats and politicians, and the latter are being discredited everywhere. I am interested in economics. I want to see my people well-fed, well-dressed, self-reliant and prosperous. Swami Vivekananda used to observe that there cannot be any Yoga (religion) unless there has been some Bhoga (enjoyment). It is quite true. My heart aches at the distress of our masses—to see the teeming millions who are famished and illiterate. Now it is our duty to raise them from this slough of misery, poverty and disease. Even if we do not get any assistance from the Government to ameliorate their condition, let us ignore that, and let us do what lies in our power to relieve our famished, diseased brothers and sisters in our own way.

Gentlemen, I think I am trying your patience, and I do not want to take any more of your time. I will only say one or two words more. Three things have impressed me deeply in America. The first is the American educational system. In America every child, whether a boy or a girl, must go to school, until he or she is fifteen years old. This is the law of the State. The children of poor families are supplied with books, pencils, paper and all other things necessary for education by the State. And the education imparted is completely free, no tuition-fees

being received from any one. By true education I mean, and I know you all mean, the spiritual education. The education of America which I am speaking of, is secular education. Still, this secular education, this literacy, is also necessary for the progress of a nation, and we also badly need it.

The second thing that has interested me in America, is its sanitary arrangement. If there is an outbreak of any epidemic disease, hundreds of people will volunteer their services, and the State will provide money to start institutions to investigate the nature and the cause of the disease and to stamp it out. If the State has not money enough, it has a right to conscript the wealthy. In times of national emergency, the State collects the wealth of the millionaires and uses it for public good. For instance, in the case of a flood, fire or epidemic, if there is a need of money and if it is not forthcoming, then the Government has the right to conscript the wealth that Rockefeller and others possess. So, that is the great advantage of the people's government. Although the national wealth is unequally divided in America, still it remains in the country and is available in times of national need. The wealth is the people's wealth, and the government, as I told you, is the government of the people for the people by the people. The administration is always for the good of the people, and the higher executive officers take pride in saying, "We are the servants of the people." I heard three of the great Presidents in public lectures say that. In America the President has no right to impose his will upon the people. On the contrary, they dictate to him their policy. He must respect and carry out their wishes. But I do not know the actual condition here. You know that better than I do, because I had been away from India for the last seventeen years, perhaps more. Then, apropos of sanitation, all the children of America are examined by State physicians once in a while. The American people have discovered a great psychological truth. They believe that if the children are physically defective or have some physical ail-

ments, they develop such habits as truancy, delinquency, telling lies, stealing etc. The scientists have established it, and that explains the people's great attention to the health of their children. Then the third thing that has impressed me in America is the general prosperity of the country. I have already told you about it and do not like to say anything more on the point.

We badly need these three things here in India for our national welfare. The first is education ; the second, health ; and the third, wealth. Every member of a nation has a right to them.

THE WAY OF UNIVERSAL PEACE.

BY SWAMI GOVINDANANDA.

Do not make converts to your "*ism*". Rather accept all religious teachers and prophets and call on backward, barbaric peoples to mould and shape their lives in colours of their teachings, to reform their ways of thought, emotion and conduct in terms of those noble truths. Do not preach any articles of faith or system of formal worship. Do not ask people to subscribe to this creed or that, to believe in this prophet or that, to worship this God or that. But live a holy, noble, heroic and godly life ; and by your precept and example, seek to lead people to the way of suppressing, conquering and crucifying the brute and of awakening the Divine within them ; and thus lead them into the way and practice of holiness, righteousness and godliness. That was the way of the ancient Rishis, and that has been and will be the way of every true teacher and God-messenger.

Cease then, my brother, to make proselytes. Therein consists the superiority of the Sanatana Dharma. Its sages never made lip or creed converts, nor want to. They want the conversion of the heart and the Buddhi. With clarion-voice they have in all ages and climes called on man to the worship and love of God, to the tasting of

the sweets of blissful union with God. Therefore invite man to the embracing of the Divine life, welcome him to the holy and joyful feast of God-intoxication, worship of humanity, cosmos and the cosmic movement, and thus join God and His servants in the blissful work of purifying, ennobling and spiritualising the cult and culture, the civilisation and the entire life, individual and collective.

Even so in internationalism. It is not by a League of Nations, however perfect its constitution and machinery, however pious and holy its intentions and its ways of dealing with countries, that international feuds and strifes, jealousies and cut-throat rivalries can be ended but by a frank recognition of the old Vedic truth, "God is our father, Earth our mother, and Agni and other gods our brothers" and actual practice of it in every day life and making sincere, intrepid, withal enlightened and puissant efforts to realise the holy earth state, the divine communism on earth, to end this era of national states and to take the first step to the erection and progressive realisation of the one unified human state, that international warfare can be terminated.

No lands have to be conquered here, no peoples to be enthralled or exterminated, but all human beings to be united by a bond of divine brotherhood and sisterhood even as to-day nationals are united by a bond of materialistic patriotism. Freedom, equality and unity will be the tripod on which this divine state will stand firmly rooted, and godliness and love will be the unifying cement holding together its various members.

There will be then no international feuds and hence no need for a judicial tribunal like the Hague Conference or the League of Nations to arbitrate between the contending powers, as there are to-day no inter-village, country, provincial, sect, caste or community feuds and wars in a homogeneous national state and hence no such tribunals as inter-communal, or inter-provincial ones, to arbitrate between their quarrels. There will be then only individual troubles, just as there are to-day in every national civilised state, and those it is very easy to pacify

and settle without resort to the sword or proclamation of war. In fact, in every civilised state such a thing as war between any two or more parts thereof is unknown. Any villages or districts cannot even think of going to war with each other or of engaging in any quarrels, for there is no such thing as separate district states.

It is sheer barbarism for a robbed, hurt or wronged person to retaliate on the robber, the hurter or the wrong-doer; nay, according to the Penal Codes of civilised countries, it is a crime on the part of the wronged and outraged person to take the law into his own hands. Is it not an equally detestable barbarism and abominable crime for an outraged or wronged nation to take the law into her own hands, to seek to retaliate upon the outraging and wrong-doing nation? Cannot the European nations that often break out into war with each other, for trivial injuries and insults, or for mean, sordid earthly gains like those of wealth, commerce or territory, see this truth so patent to us? Will they not exert to shake off this barbarism, this last vestige of the beast and cannibal still clinging to them and making them so ugly, so abominable and withal withholding from them or making them unfit to imagine and relish the sweet "Amrita" of a truly civilised, holy, spiritual life?

Nation shall not war upon nation, groups shall not scourge and flog groups. But unfortunately this is the barbarism of the 20th century evolved out and largely practised by Europe—this organised group warfare and vandalism. As long as any group is allowed to organise its group brute-force for defensive or offensive purposes against any other group, so long will civilisation remain a mockery and man a beast. No individual is to-day permitted in any state to organise and develop his physical force for forcing his will upon another or satisfying his passion for revenge, for the punishing of a wrong-doer is rightly deemed the exclusive prerogative of society and the state. So no group or nation shall be permitted to organise itself and its physical force for defensive or offensive purposes against any other group or nation. In fact,

groups must be disarmed, and the disarmament is not possible without the different groups and nations ceasing to exist and function as separate entities—I mean without the disbandment, the dissolution of the groups and nations. There shall be no nations, as in the era of the rise of the nation state the fiat went, “There shall be no Baron states, no fiefs, no district or provincial states.”

The disarmament is the consummation, of which the disbandment is the beginning. Dissolve the nations. Exert to create the earth state, the universal state, the holy state of humaniy, and the disarmament will then inevitably follow. There will be then only individuals as members or citizens of the earth state and not as now nations that alone are the contracting powers in the League of Nations or the now defunct Hague Conference.

This is the true foundation of an everlasting peace on earth. This also is the only true and sure foundation of any plans and schemes for a reconstruction of society on holy and godly basis. As we have to-day peace in a nation state, we shall have peace on earth, if we have the earth state, in which not nations but human beings in their individual state shall be the members and citizens.

SRI KRISHNA AND UDDHAVA.

उद्धव उवाच ॥

यमः कतिविधः प्रोक्तो नियमो वारिकर्शन ॥

कः शमः को दमः कृष्ण का तितिक्षा धृतिः प्रभो ॥ २८ ॥

Uddhava said :

28. Of how many kinds is Yama,¹ O Chastiser of foes, and Niyama² also? What is calmness, and what is self-control, O Krishna? What is fortitude, and what is patience, O Lord?

[1Yama—Universal moral observances.

²Niyama—Particular moral observances.]

किं दानं किं तपः शौर्यं किं सत्यमृतमुच्यते ॥

कस्त्यागः किं धनं चेष्टं को यज्ञः का च दक्षिणा ॥ २६ ॥

29. What is charity? What is penance? What is valour? What is honesty, and what is truthfulness? What is renunciation? What is wealth worth coveting? What is sacrifice, and what is religious remuneration?

पुंसः किं स्विद्बलं श्रीमन्भगो लाभश्च केशव ॥

का विद्या ह्रीः परा का श्रीः किं सुखं दुःखमेव च ॥ ३० ॥

30. What is the strength of a man, O Sire? What is fortune, and what is profit, O Keshava? What is learning? What is shyness? What is the highest beauty? What is happiness, and what is misery?

कः पण्डितः कश्च मूर्खः कः पन्था उत्पथश्च कः ॥

कः स्वर्गो नरकः कः स्वित्कोबन्धुरुत किं गृहम् ॥ ३१ ॥

31. Who is a scholar, and who is a fool? What is the way, and what is its reverse? What is heaven, and what is hell? Who is a friend, and what is a house?

क आढ्यः को दरिद्रो क कृपणः क ईश्वरः ॥

एतान्प्रश्नान्मम ब्रूहि विपरीतांश्च सत्पते ॥ ३२ ॥

32. Who is rich, and who is poor? Who is mean, and who is lordly? O Lord of the virtuous, answer these questions of mine, together with their opposites.

श्रीभगवानुवाच ।

अहिंसा सत्यमस्तेयमसङ्गो ह्रीरसंचयः ॥

आस्तिक्यं ब्रह्मचर्यं च मौनं स्थैर्यं क्षमाभयम् ॥ ३३ ॥

The Lord said :

33. Non-injury, truthfulness, non-stealing, non-attachment, shyness, non-accumulation of wealth, faith in God, chastity, silence, patience, forgiveness, fearlessness.

[This enumeration differs from that of Patanjali, who in his Yoga Aphorism II. 30 mentions only five virtues under this head. The same is the case with Niyama also in the next verse.]

शौचं जपस्तपो होमः श्रद्धातिथ्यं मदर्चनम् ॥

तीर्थाटनं परार्थेहा तुष्टिराचार्यसेवनम् ॥ ३४ ॥

34. Purity¹ of mind and body, repetition of the Lord's name, austerity, offering of oblations in the sacred fire, faith in one's self, hospitality, worship of Me, visiting of holy places, working for the good of others, contentment, and service unto the teacher.

[1Purity—This should be counted as two.]

एते यमाः सनियमा उभयोर्द्वादश स्मृताः ॥

पुंसामुपासितास्तात यथाकामं दुहन्ति हि ॥ ३५ ॥

35. These groups of twelve virtues enumerated in the above two verses constitute the Yamas and the Niyamas. These, my friend, if rightly practised by men, surely produce results¹ according to their desires.

[1Result &c.—i.e. liberation or material prosperity according as the person practising them is free from desires or possessed of desires.]

शमो मन्निष्ठता बुद्धेर्दम इन्द्रियसंयमः ॥

तितिक्षा दुःखसंमर्षो जिह्वोपस्थजयो धृतिः ॥ ३६ ॥

36. Calmness is a steady attachment of the mind to Me. Self-control is control of the sense-organs. Fortitude is the bearing of grief. Patience is a perfect control over the palate and sex-impulse.

[It will be seen that the Lord in most cases gives novel interpretations of His own, which, differing as they do from the popular notions of the terms, lend a peculiar piquancy to them. For instance, calmness is not mere control of the mind, but its being fixed on the Lord. Similarly in the other cases.]

दण्डन्यासः परं दानं कामत्यागस्तपः स्मृतम् ॥

स्वभावविजयः शौर्यं सत्यं च समदर्शनम् ॥ ३७ ॥

37. The highest charity is the relinquishing of the idea of violence towards beings. Penance is the giving

up of desires. Valour is the conquest of one's nature. Honesty is looking upon everything with an equal eye.

[1Giving up &c.—not undergoing austerities merely.]

ऋतं च सुनृता वाणी कविभिः परिकीर्तिता ॥

कर्मस्वसंगमः शौचं त्यागः संन्यास उच्यते ॥ ३८ ॥

38. Truthfulness is true and agreeable speech which the sages praise. Purity¹ is non-attachment to work, and renunciation is the giving up of work.

[1Purity—This is introduced to distinguish renunciation from it.]

धर्म इष्टं धनं नृणां यज्ञोऽहं भगवत्तमः ॥

दक्षिणा ज्ञानसंदेशः प्राणायामः परं बलम् ॥ ३९ ॥

39. Religion is that wealth which men may covet. I, the Supreme Lord, am the sacrifice. The imparting of knowledge is religious remuneration. The highest strength is the control of Prana.

भगो म ऐश्वरो भावो लाभो मद्भक्तिरुत्तमः ॥

विद्यात्मनि भिदाबाधो जुगुप्सा हीरकर्मसु ॥ ४० ॥

40. Fortune is My Divine State. The best profit is devotion to Me. Learning is the destruction of the idea of multiplicity in the Self. Shyness is abhorrence of evil deeds.

श्रीर्गुणा नैरपेक्षयाद्याः सुखं दुःखसुखात्ययः ॥

दुःखं कामसुखापेक्षा परिडतो बन्धमोक्षवित् ॥ ४१ ॥

41. Beauty consists in virtues such as a spirit of independence. Happiness is the transcending of pleasure and pain. Misery is the hankering after sense-pleasures. A scholar is one who can distinguish between bondage and liberation.

मूर्खो देहाद्यहंबुद्धिः पन्था मन्निगमः स्मृतः ॥

उत्पथश्चित्तविक्षेपः स्वर्गः सत्त्वगुणोदयः ॥ ४२ ॥

42. A fool is one who identifies oneself with the body, etc. The right way is that which leads to Me.

The wrong way is that¹ which causes disturbance of the mind. Heaven is the rise of Sattva² in the mind.

[1That &c.—i.e. seeking material prosperity.

²Sattva—blessed qualities]

नरकस्तमउन्नाहो बन्धुर्गुरुरहं सखे ॥

गृहं शरीरं मानुष्यं गुणाढ्यो ह्याढ्य उच्यते ॥ ४३ ॥

43. Hell is the rise of Tamas in the mind. The teacher, who is no other than Myself, is the friend, O Uddhava. The human body is the home. He indeed is called rich who is rich in virtues.

दरिद्रो यस्त्वसंतुष्टः कृपणो योऽजितेन्द्रियः ॥

गुणेष्वसक्तधीरीशो गुणसङ्गो विपर्ययः ॥ ४४ ॥

44. One who is discontented is poor. He who is not a master of his senses is mean. One who is not attached to sense-objects is lordly. One who is attached to sense-objects is the reverse¹ of him.

[1Reverse: The Lord mentions only one opposite quality, as an illustration. The others are to be inferred.]

एत उद्धव ते प्रश्नाः सर्वे साधु निरूपिताः ॥

किं वर्णितेन बहुना लक्षणं गुणदोषयोः ॥

गुणदोषदृशिर्दोषो गुणस्तूभयवर्जितः ॥ ४५ ॥

45. Here, O Uddhava, I have fully answered all your questions. Well, what is the use of dilating on the characteristics of merit and defect? Defect is distinguishing between merit and defect, and to be free from both is merit.

THE SIXTY-THIRD BIRTHDAY CELEBRATION OF SWAMI VIVEKANANDA.

BELUR.

The sixty-third birthday anniversary of Swami Vivekananda was celebrated with great eclat at the Ramakrishna Math, Belur (Howrah), the headquarters of the Ramakrishna Mission, on 10th January, 1925. Swamiji's memorial temple was tastefully decorated, and there were appropriate special observances, such as worship, and Homa, etc., at daytime and at night. Devotional music by experts also formed an interesting item. About two thousand devotees and poor Narayanas were treated to Prasad. In the afternoon a meeting was held under the presidency of Swami Abhedananda, in which addresses on the life and teachings of the great Swami were delivered by a number of speakers, among whom were Sj. Lalit Mohan Ghoshal and his daughter. Four young men got their initiation into Brahmacharya or lifelong vow of celibacy on this auspicious day, to carry into practice Swami Vivekananda's ideal of renunciation and service.

PATNA.

Under the auspices of the Ramakrishna Ashrama, Moradpur, Patna, the above anniversary was celebrated in a befitting manner. On the 18th January a procession, which bespoke rare originality of conception, was taken through some of the principal streets of the town, and made a profound impression on the minds of the spectators. Representative portraits or symbols of Hinduism, Mahomedanism and Christianity were carried in motor-cars, amid batches of music-players and standard-bearers in appropriate costume. At the end was a large portrait of Swami Vivekananda on an elephant. On the 24th January there was a musical and athletic competition in which Hindu and Mahomedan students of all the local schools took part. Medals and prizes were awarded to

the successful candidates. The same evening, a largely attended meeting was held, presided over by the Hon'ble Justice Kulawant Sahay of Patna, in which Swami Abhedananda, Prof. Jadunath Sarkar and others spoke on the life and teachings of Swamiji. On the next day about three thousand poor Narayanas were sumptuously fed with Puris, etc. This was followed by a Kirtan in the evening on 'Sri Chaitanya renouncing the world,' which had an appreciative audience of four or five hundred respectable men and women, who were served with Prasad before they dispersed. The festival came off successfully in every detail.

BOMBAY.

The birthday was celebrated with great success at the Sri Ramakrishna Ashrama, Khar Road, Bandra, Bombay. This year the occasion was graced by the presence of Srimat Swami Shivanandaji Maharaj, the revered head of the Ramakrishna Math and Mission. The Tithi, which fell on 17th January, was observed with special Puja and offerings. A life-size portrait of the Swami was tastefully decorated in the Ashrama hall. A good number of devotees, representing various communities, met there to offer their worship and join in the festivities. There was music by expert singers, as also a charming concert organised by some of the Bengali residents of Bombay. The function came to a close with the partaking of Prasad.

The public celebration took place on the 18th January in a spacious pandal erected for the occasion on a plot of land adjoining the Ashrama. There was a large and representative gathering, including men of light and leading of Bombay. The morning programme consisted of Bhajan, Music and Prabachan by Mr. Dhurandhar. Swami Sharvananda made a short speech. About 200 people including the children of the local depressed classes were fed. The public meeting was a grand success. Mr. M. R. Jayakar presided. Mr. K. Nataranjan, Mr. G. B. Trivedi, Mr. G. K. Devdhar, Prof.

N. G. Damble, Mr. Mavji Govindji, Dr. Rajavally Patel, Mr. F. J. Ginwala, Principal S. V. Puntambeker and Swami Sharvananda spoke eloquently on different aspects of Swami Vivekananda's life, teachings and mission.

MADRAS.

The celebration came off successfully at the Ramakrishna Ashrama, Mylapore, Madras. Special religious service was performed, and about 3000 poor Narayanas were sumptuously fed. Some pieces of cloth left over after the recent Southern India flood relief were also distributed. There was a good arrangement of lectures by eminent speakers and a Harikatha. Three or four hundred devotees also took Prasad.

BANGALORE.

The birthday was celebrated with great eclat at the Sri Ramakrishna Ashrama, Bull Temple Road, Bangalore. The 17th of January was the day of the Tithi Puja on which there was special worship almost all through the day. In the evening there was Bhajan.

On the 18th, the day of public celebration, Bhajan parties from different parts of the city came to the Ashrama at noon and carried in procession the portraits of Swamiji and Sri Ramakrishna. They adjourned near the Anjaneya temple, where nearly a thousand people of the poorer classes were fed. In the afternoon Brahma-sri Kesava Das, a local official, engaged the assembled people in the Ashrama pandal by his Kalakshepam on the life of Prahlad. Mr. K. Subramanya Sastry, a teacher of a local high school, next gave a lecture in Kanada, recounting the salient points in the life of Swamiji. Mr. M. Sadasiva Rao, B.A., B.L., was the English speaker of the day. He read a thoughtful paper, emphasising the special features of Swamiji's life and teachings. With a vote of thanks to the lecturers, Arati and distribution of Prasad the meeting terminated.

RANGOON.

The birthday was celebrated by the admirers and disciples of the Swami with success under the auspices of the Sri Ramakrishna Society at the Reddier High School Hall, Rangoon, on the 18th January. A picture of the Swami was hung up artistically in one corner of the *dais* with a flower garland around it. In the evening there were recitations from Swamiji's poems and a prayer. Seven gentlemen of different nationalities spoke eloquently on the life, teachings and mission of Swamiji. Mr. B. Cowasji, B.A., Bar-at-Law, presided over the deliberations. Of the different speakers Mr. H. M. Ghosh, Pleader and Congress-worker of Mymensingh, in particular held the audience spell-bound by his poetic and most interesting way of explaining the message of Swamiji. The proceedings came to a close after a vote of thanks to the President, the lecturers and the audience.

DACCA.

In the Ramakrishna Math, Ramna, Dacca, the birthday celebrations were observed in an imposing manner. Over 5000 poor Narayanas were heartily treated to Prasad. A meeting also was held in which Prof. Ramesh Chandra Majumdar and other distinguished gentlemen delivered impressive speeches on the life and teachings of Swami Vivekananda. The presence of Swami Nirmalananda, whose conversations are being greatly appreciated by the Dacca public, lent an additional importance to the day's proceedings.

MALDA.

The birthday celebration under the auspices of the Sri Ramakrishna Seva Samity, Malda, was a grand success. The 17th of January was purely devoted to worship and Bhajan. On the 18th, there was a procession carrying the portrait of Swamiji, joined by people of all classes. In the afternoon a fairly attended meeting,

presided over by Sj. Janaki Nath Banerjee, B.A., B.L., Sub-Judge, Pabna, was held at the local theatre. Sj. Kaliranjan Lahiri, Pleader, read a paper depicting the life and teachings of Swamiji, and the different traits of Swamiji's character in the different stages of his life were painted nicely by Kaviraj Lalbehari Majumdar, Sj. Beni Prasad Neogi, the Senior Dy. Magistrate, and Sj. Sarasilal Sarkar, the Civil Surgeon.

BENARES.

The anniversary was duly celebrated at the Sri Ramakrishna Advaita Ashrama, Luxa, Benares City. Besides special worship and Bhajan, the feeding of over a thousand poor Narayanas and devotees formed the chief function of the day. Under the presidentship of Swami Saradananda, Secretary of the Ramakrishna Mission, a meeting was held in which Swami Nikhilananda delivered an address in English on the great Swamiji's life and message. Swami Nikhilananda also read a paper in Bengali on the same subject. The President concluded the proceedings of the meeting with an eloquent speech in Bengali.

KANKHAL.

The birthday was celebrated at the Sri Ramakrishna Mission Sevashrama, Kankhal, Hardwar, with great success. On the 17th of January was observed the Tithi Puja with special worship. The hall with a big portrait of Swamiji was tastefully decorated, and people of different classes gathered to show their homage to the Swami and join in the festivity. In the evening there was Arati and Bhajan. The public celebration, of which the feeding of the Daridra Narayanas was a special feature, took place on the 25th. Many Sadhus and gentlemen graced the occasion by their presence at the meeting that was held, and some impressive speeches were made on the life and teachings of Swamiji. Among others Swami Adwaitananda, the late editor of the G. I. P. Union

Herald, Bombay, depicted the mission of Swamiji in a thoughtful paper in Hindi. The celebration came to a happy close with Bhajan in Bengali, Hindi, Tamil and Telugu.

KOTAHENA, COLOMBO.

The birthday was celebrated at the Hindu Dharma Samaj, Kotahena, Colombo, on the 17th of January. A largely attended meeting was held in the afternoon at the hall of the Samaj with Mr. A. Vaidyalingam in the chair. Mr. P. S. Sivaswami spoke nicely on the message of Swamiji. Next Swami Lavananda thrilled the audience by narrating some interesting incidents from Swamiji's Parivrajaka life. After him Pandit Nallathamby of the Yahiva College delivered a scholarly lecture on the Hindu modes of worship, and there were comments on his lecture. With a vote of thanks to the chair the meeting terminated.

OTHER PLACES.

The anniversary was also celebrated at Ramakrishna Ashrama, Panchakhandi, Beanibazar, Sylhet; Advaita Ashrama, Mayavati, Himalayas; Sri Ramakrishna Ashrama Trivandrum, Travancore; and other places in India and abroad.

NEWS AND NOTES.

THE COTTAGE INDUSTRIES.

India is in the position of that man who had to dig a well for drinking water although he was on the very banks of the Ganges. If we but look to the economic condition of this country, the truth of this statement will be brought home to our minds. India is a vast continent, richly endowed with all nature's gifts in the shape of varieties of climate, hills, forests, lakes, rivers, mineral resources and all kinds of raw products in great abundance ; man-power, too, is not lacking. Strange to say that compared with other countries which do not possess even a tithe of these facilities, India occupies the lowest rung in the ladder of industrial development.

Two different and conflicting accounts are usually given to explain this anomaly. From the Government side, it is usually given out that the main obstacle to rapid improvement in the industrial position is found in the fact that the fabulous hoarded wealth of India is very shy to enter new fields of investment. In the shape of minor difficulties, such charges as lack of enterprise, want of mutual trust and the spirit of co-operation on the part of the people are usually advanced. With regard to the first contention, *viz.* that the Indian capital is shy, one cannot altogether acquit the Government of all responsibility in the matter. Time and again, people who have had anything to do with industrial enterprises, both big and small, have made this complaint that at best they have but received a step-motherly treatment from the Government. And the suspicion that the interests of the British manufacturer carry such weight and influence with the Whitehall authorities that not unoften India has to suffer.

It is not necessary for us here to enter into a careful scrutiny of these statements, but we shall content our-

selves with pointing out what the State can do in the matter of promoting cottage industries which we believe are not only peculiarly suited to Indian conditions but also have no possibility of competing with imported foreign goods. It is no doubt true that recently an industrial department has been opened in each of the provinces, and in some places even an economic survey has been made. But we are afraid that the knowledge of these facts has not been brought sufficiently within the reach of the masses of people. Again, the few industrial schools which one comes across in various parts of India by themselves are not able to do much in the matter, for the reason that the peasant, even when convinced of the advantages of giving his sons the technical education available in the schools, cannot afford to spare them, as they all contribute their share in the cultivation of the lands. To obviate this difficulty, a peripatetic technical school coupled with the demonstration might be tried as an experiment.

The mere imparting of technical instruction under the conditions peculiar to India, such as the indebtedness of the peasants with little or no credit at their command, cannot be productive of much good unless the Government help them to find the necessary capital to start with. In this connection, it must be acknowledged that the co-operative credit and other societies have done something, but the vast majority of the peasant class are not in a position to take advantage of such organisations. If the raw materials, the few tools and machinery, and the small initial outlay could be advanced as a loan to all who would start any cottage industry, and the products are purchased by the industrial department, or any such control agency at fair current market-rates and a small percentage of the wages retained towards the advance, a good impetus could be given to the village industries. More than all the paper schemes that could be devised, it is the earnestness and the solicitude of the State for the welfare of the people that really counts in the matter, and until the rulers learn to identify their prosperity with

that of the people, the most ideal devices may not end in real progress.

THE PRESIDENT OF THE RAMAKRISHNA ORDER IN BOMBAY.

Invited by some friends and admirers of the Mission, our President, Srimat Swami Shivanandaji Maharaj, went to Bombay. On the 16th of January, an address of welcome was presented to the Swami by the Western India Vivekananda Society in a public meeting held at the Marwari Vidyalaya Hall with Mr. M. R. Jayakar in the chair. Besides the members of the Society, there was a fairly large attendance of Hindu, Mohammedan and Parsi gentlemen and ladies on the occasion.

The Chairman, introducing the Swami to the audience, referred to the many qualities of his head and heart and the noble work he had been doing as the head of the Mission. Then Mr. G. P. Murdeswar, Secretary of the Society, read the address of welcome which was full of loving and appreciative touches. The Swami in reply spoke a few words acknowledging with thanks the love and appreciation of the gathering and hoped that the people of Bombay would make ample use of the Ashrama started by the Mission for the spread of the universal teachings of the Vedanta philosophy and religion. He called upon Swami Sharvananda, President of the Madras Centre, to speak on his behalf and explain the ideals of the Mission. Then Mr. G. K. Devdhar spoke a few words, after which, with a vote of thanks to the guest of the evening, the meeting came to a close.

We are glad to learn that by the influence of some local sympathisers, the Sri Ramakrishna Ashrama of Bombay has been able to secure a plot of land in the Khar Model Suburb Area, and on the 6th of February, our President laid the foundation stone of the Centre with due ceremony and solemnity.