

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत

*Katha Upa. 1. iii. 4*

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

—SWAMI VIVEKANANDA.

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## CONVERSATIONS WITH SWAMI TURIYANANDA.

*(Continued from page 204.)*

You are your own witness. If any mistakes have been made, well, let bygones be bygones. Say, "I won't do any such thing in future." And if you do not repeat the act, there, you attain your object.

"Whenever one's mind condemns a wicked course of life, one should sincerely repent and do evil no more." (Sanskrit verse.)

As one begins to feel repugnance to wicked deeds one must resolutely discard them—then he can be free from their clutches. "I will not do it any more"—one has to say this with great vigour and determination. If one expiates for old sins

and commits them again, it will lead to no result. Sri Ramakrishna disliked a happy-go-lucky spirit. A good bullock, he used to say, would start and jump as soon as you touch its tail. He used to say of Swamiji, "See, what a heroic temperament he has! As soon as he sets his mind on a thing, he applies himself heart and soul to it." Circumstances may be favourable or unfavourable—who cares for it? We must strain every nerve to accomplish the thing. If you have the resolution that you will do it *at any cost*, you will find that great dangers which, you thought, would overpower you, ultimately turned out to be your helpers. But you must struggle sincerely. Does one find circumstances always propitious? Consider what you have got to do as your duty and go on. Are you not undecaying and immortal always? So why should you go about seeking favourable circumstances? It is you who have projected all this.

य इच्छति हरिं स्मर्तुं व्यापारास्तगतैरपि ।

समुद्रे शान्तकल्लोले स्नातुमिच्छति दुर्मतिः ॥

"He who wishes to think upon the Lord after all his engagements have been finished, is like the fool who wishes to bathe in the sea after it has ceased to break into waves."

One wishes to bathe in the sea and waits and waits, with the idea that one would do it when the waves have come to rest. Nonsense! Can that ever be! Instead of doing so, you buffet against the waves, have your bath and come out. The sea remains as it is. So in this world, you must manage to call upon the Lord *in the midst of* these waves. It is a wild-goose-chase to be on the look out for

opportunities. Now or never! Apply yourselves to it, and disadvantages will turn into advantages.

Thus says Ramprasad addressing himself,—  
 “Don’t you hanker after comfort if you will reside at the fearless feet of the Mother....Why should you be a fool in action? Try your best and you will reap an excellent harvest.”

How beautifully expressed! There is no freedom, no respite until you have fulfilled your duties. That which you have given up without performing, is in store for you—only to appear again. Face the brute! You can’t save yourself by flight. Taking up the monastic life will be advantageous, while the householder’s life is disadvantageous—such considerations are futile. You cannot come to the next stage without performing the duties of the previous one. Aspire for higher things but never shirk the present duties. Don’t do that. The case of those who live a celibate life from their boyhood is different. They have come with such good Samskaras that even if they live in the world, they will live there as Sannyasins. You are what you are—you cannot jump to a different state. Avoidance is not good, nor is it possible. Do your duties in the world but think of God all the while. The case of the unchaste woman is an illustration in point. One must pray from the bottom of one’s heart to have a steadfast devotion for God. To make oneself ready, the association of Sadhus and occasional retirement into solitude are necessary. If one is sincere the Lord Himself prepares the way. You have to offer this mind unto Him. You have to churn butter first, and then only it

won't mix by remaining in water. The greatness of a Sadhu is in proportion to the amount of self-examination he has made—to the degree of intimate knowledge he has of his ins and outs. Self-examination is a very difficult task. It is extremely difficult to detect the tricks that the mind plays. Great God!



### OCCASIONAL NOTES.

“**F**OR our own Motherland a junction of the two great systems—Hinduism and Islam—Vedanta brain and Islam body—is the only hope. I see in my mind's eye the future perfect India rising out of this chaos and strife, glorious and invincible, with Vedantic brain and Islam body.” Nearly a quarter of a century has elapsed since these memorable words were written by the great patriot-saint of Modern India, the Swami Vivekananda. The much talked of Hindu-Moslem unity was not then in the air. Neither did the lamentable inter-communal dissensions, so rampant in recent years, which followed the new awakening of the Indian people, sweep over the land in all their intensity at that time. Religious quarrels were of rare occurrence in spite of various provoking causes and ignoble attempts on the part of interested parties to create a division among the people. The two sister communities lived side by side in peace and concord. The followers of both the religions even visited at times the shrines of each other's deities and saints, and joined in their religious festivals and celebrations, without being subjected

to the condemnation of the majority of their co-religionists. But in the generality of cases this harmony was by no means perfect. It was based more or less on worldly interests, and there existed under it seeds of discord and dissension as later events came to prove. With the vision of a true prophet that he was, the Swami clearly saw its weak points. He, therefore, placed repeatedly before his countrymen the ideal of a union of hearts beating to the same spiritual tune. He advocated a truly national union founded on a deeper experience of the soul, on the exchange and assimilation of each other's ideals and principles, on a synthesis of the democratic practices of Islam with the universal principles of the Vedanta.

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The Mohammedan invaders as a whole came to make India their permanent home. There were no doubt solitary freebooters whose chief pleasure lay in plunder and slaughter, in carrying off to their native lands vast booties of gold and silver, jewels and rubies and other valuable treasures. But the majority of the Mohammedan invaders settled down in the land and became thoroughly naturalised, although they did not allow themselves to be merged into the great body of the Hindu community like the hosts of non-Moslems who had come before them. Their main concern did not, therefore, lie in the relentless domination and exploitation of the land. They did not revel in living on the fat of the land and at the same time in enriching other countries with India's priceless treasures.

On the other hand they identified themselves to a considerable extent with the weals and woes of the land of their adoption. They enriched its art and architecture, music and literature, polity and philosophy. They contributed towards the union of the noblest ideals of Hinduism with the democratic spirit of Islam. There were indeed religious zealots among Mussalmans who under the sway of intolerance and fanaticism did not scruple to propagate their faith by means of bloody persecutions and forcible conversions. But in spite of these highly discordant notes there existed a harmony among the greater bulk of the followers of Islam, the majority of whom were converts from Buddhism and Hinduism, and were linked to the country by the bond of a common heritage, culture and tradition. The Hindu and the Moslem lived liked the twin children of Mother India commanding their best love and devotion. But the one great defect in this spirit of brotherhood was that there was no perfect union of hearts as they did not yet fully realise the deeper bonds of union—the community of spiritual ideals and aspirations.

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Ever since the momentous period when Hinduism came in close contact with the militant faith of Islam, some of the greatest of Hindu teachers tried to discover the inner unity and spiritual bonds of the two religions. A galaxy of reformers of the first magnitude flourished in India and preached the universality of Religion, and placed before the Hindus and Mohammedans alike the great principles which alone could touch the inmost

chords of their hearts, and were calculated to unite them in a spirit of mutual respect and sympathy, true love and brotherhood. Kabir and Nanak, to mention only two of the great reformers of this age, preached by practice and precept the fundamental unity of the Vedic religion and Islam. They received within their folds disciples from both the communities, who in reality worshipped the One God of the universe. "The God of the Hindus," said Kabir, "was the same as the God of the Moham-medans, be he invoked as Rama or Alla." "The city of the Hindu God is in the East (Benares), and the city of the Mussalman God is in the West (Mecca), but search your hearts, and there you will find the God both of Hindus and Mussalmans." The teachings of Nanak, too, breathed the same spirit of love and catholicity. "There is no Hindu," preached this great prophet of Hindu-Moslem unity, "and there is no Mussalman. To him whose delusion of the heart is gone Hindu and Mussalman are the same." With the help of their unerring intuitive vision these great lovers of God realised in their heart of hearts that to the religious Indian, national unity must be based on the community of spiritual ideals and aspirations. And this alone, they declared with all the passion of their soul, could bring about a true Hindu-Moslem unity so very essential to the advancement and well-being of the country.

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The eternal principles lying at the back of all religions, which were so passionately lived and preached by the prophets of religious unity, came

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to be forgotten with the efflux of time. And the time-spirit again demanded the advent of another great prophet who could embody in his life and demonstrate before mankind a perfect religious synthesis and harmony in the midst of the murmurs of the warring Hindu and Moslem communities in India. For the fulfilment of this demand flourished Sri Ramakrishna Paramahansa. An extraordinary man that he was, he delivered his message in his unique way. He dived into the very depths of his being to realise the unity between Islam and Hinduism, and placed before the world the great truth that the One Eternal Being "is invoked by some as God, by some as Allah, by some as Hari, and by others as Brahman." To him this unity was a realisation. A Hindu of Hindus though he was, he took formal initiation from a devout Sufi, underwent the religious disciplines of Sufism, and ultimately attained to the highest spiritual goal of Islam and Vedanta alike. "The drop fell into the ocean and became annihilated. To turn into the very ocean is its permanence. Annihilate yourself, so that you may have salvation. When you go away, Truth sits in your place."—So has sung the great Sufi poet Shaikh Fariduddin Attar, and these ideas remind us of the summum bonum of Vedanta as proclaimed by the noble Rishis of Vedic India—"As the flowing streams having relinquished their names and forms, merge themselves in the ocean, so the wise man being free from name and form attains to the effulgent Supreme Brahman." In these days of inter-communal strifes and dissensions this message of



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Unity is sure to develop mutual respect and sympathy, bring about peace and harmony, and ultimately break down the barriers standing between the two mighty streams of culture flowing towards the One Ocean of peace and blessedness.

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The great lesson which the history of our communal life has repeatedly taught us, a lesson which has again and again been lost upon us, is that for a people which instinctively values spiritual interests more than the mundane affairs, national solidarity should be based on the eternal ideals and principles of religion. Material interests, which sometimes tend to unite diverse communities to remedy common wrongs perpetrated by a common enemy, may be of great help to effect a temporary alliance, but these can never bring about any abiding union worth the name. Such a union is to be based not on the quicksand of expediency, but on the bed-rock of spiritual ideals. We should learn to look upon all our communal and national questions from the standpoint of our spiritual ideals in order that we may eradicate the very cause of all our quarrels and dissensions, and bring about a perfect union of hearts. Let the Mussalman draw his inspiration from the democratic spirit of Islam. Let the Hindu look up to the universal principles of his religion for guidance and practice in everyday life. If we can follow the highest dictates of our respective religions, and place the higher interests of our being always in view, we shall naturally sink the minor differences likely to arise in connection with the various problems of

our life, religious and social, economic and political. Let us not forget that ultimately our life's problem is one. And to find an easy and successful solution to it each community stands in urgent need of the other's hearty co-operation and service. It is of primary importance for us to realise that the Hindu and the Mohammedan are part and parcel of the one humanity. And each is fulfilling in his own way the great purpose of the Lord of the universe. Let us heartily join hands with one another in the worship and service of the One God, humanity and country and thereby attain to our national, communal and individual self-realisation.



## THE PLACE OF SELF-EFFORT IN THE SPIRITUAL LIFE.

BY A STUDENT OF RELIGION.

**E**VERY religion preaches that this little span of life in the world here is not the be-all and end-all of our existence. It promises us a further life where we shall reap the rewards of our actions so far as they are good and the punishments so far as they are bad. It therefore becomes necessary not only that every one should understand the nature of righteous conduct but also that he should strenuously follow the path of righteousness throughout his life. These principles are sometimes called the divine commandments, and their sole purpose so far as many can make out is to really increase the happiness of mankind both here and hereafter.

In this endeavour for a higher happiness we should like to inquire into the place of the effort of the individual in order that he may reach the consummation desired. It is obvious that no result is ever achieved by mere idleness. Every

achievement presupposes adequate effort behind it, and it stands to reason that the *summum bonum* or perfection which a person evidently aims at in his religious life can alone accrue from a supreme effort in which he harnesses all his energies for the purpose.

But at certain stages of the development of his mind the anxious enquirer after truth is confronted by a few theories which have gained currency in the world of spiritual thought. The law of Karma is sometimes understood to connote that everybody is a mere tool in the hands of his past, that an individual is merely born a sinner or a saint according to his previous life, and that a criminal cannot help committing crimes although he wills the contrary. Even those that may not believe in the law of Karma assert the same thing in a different way when they sometimes contend that free-will is impossible, and that all our actions are the necessary and inevitable result of a predetermination of circumstances and causes over which we have no control. There, also, they hold, therefore, that there is no place for self-effort to achieve anything. Again, it is a fact that in every scripture of the world we meet with passages greatly praising self-surrender to the Lord and an apparent quietism with a firm conviction that He will do everything for us, and that we need hardly do anything to push on our spiritual progress. These scriptures would also have us suppress our egoism, and feel that the Lord is doing everything for us. Nay, they go further and assert that everything is the result of the grace of the Lord, that without Him not even a straw moves (1), and that it is the Lord that is everything (2). Through fear of Him the fire burns, the sun shines, the wind blows, the universe lives and death stalks the earth (3). All these ideas of the law of Karma, self-surrender and Divine grace are no doubt true to

(1) तेन विना तृणमपि न चलति ।

(2) वासुदेवः सर्वे ।—Bhag. Gita.

(3) भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥—Katha. Up.

a certain extent, and they are therefore likely to confuse the enquirer after truth if their correct interpretation is not clearly comprehended. In our opinion these principles are not antagonistic to the necessity of self-effort in the spiritual life.

The law of Karma only means that we have to reap what we sow, that every action of ours—good, bad or indifferent—leads to a reward or punishment which we must enjoy or suffer at a future time, either in this life or at a later one. The law of Karma also means that every action leaves an impress on us creating a tendency to similar action under similar circumstances at a future time. If these are the only two senses in which the law of Karma can be understood, it is clear that there is immense scope for us to manufacture fresh Karma every minute of our lives by putting forth fresh effort, which is not entirely determined by what we have done in the past. This leads us to a consideration as to what is free-will, and how far our actions are predetermined. It may even be admitted that a confirmed thief has his *Samskaras* of stealing so strongly developed that he cannot help committing a particular theft at a particular time. But luckily for humanity, nature has ordained that with every wrong act the wrong-doer should sooner or later suffer a punishment and a contrition in his own heart in order that he may struggle hard and wriggle out of this evil tendency. We thus see that even here there is ample scope for self-effort.

We shall next try to understand what the scriptures mean by the suppression of the ego and the surrender of the self to the Lord's will. The subject naturally leads us to think of what is known as Karma Yoga. Life means work, and so long as any person lives he will have to do work. Even idleness is a kind of work in the scientific sense. We have already pointed out our idea of the law of Karma. If a man is to work, and if every work leads to succeeding work as a result, it would seem that this wheel of life and death is unending. Is there no way out of it? The best solution comes from the Lord Sri Krishna in the Bhagavad-Gita. He says—  
 “It is only work that is not done as a sacrifice unto Me that

binds and leads to further life and results. Do thou therefore work, *unattached and without clinging to results.*" (Bhagavad-Gita III. 9). To work unattached is to feel that the senses do the work (1), that the Gunas do it (2), and that Prakriti or nature is responsible for the work (3). The suppression of the ego is therefore the feeling that it is not "I" that work but that it is my Prakriti or lower nature, and that it can be brought under control and completely suppressed at least at the time when we attain the highest vision of illumination or Mukti. So long as we work with the feeling that we are not the doers, and that we do not want results, such works cannot bear for us further fruits. In preaching the way of renunciation Sri Krishna also says: "Do not give up work. You cannot live even for a minute without working. Work for the preservation of the body (4) till you learn to realise Me. Work for sacrifice, Tapasya and making gifts, only without egotism and without caring for results. Such works will purify your mind and lead you on to realise Me." (5)

While advocating the necessity for effort on the part of the aspirant after knowledge let us not be understood to deny either the need or the value of the Lord's grace in the path of spiritual progress. We fully concur with the teaching of the Katha Upanishad that "This Atman is not to be attained by a study of the Vedas, nor by intelligence, nor by much hearing; but He is realised by him whom He chooses; to him the Atman reveals Himself." (6)

(1) इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते ।—Bhag. Gita.

(2) गुणा गुणेषु वर्तन्ते ।—Ibid.

(3) प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।—Ibid.

(4) नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।

शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥—Ibid.

(5) यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दान तपश्चैव पावनानि मनीषिणाम् ॥—Ibid.

(6) नायमात्मा प्रब्रह्मणेन लभ्यो न मेधया न बहुना श्रुतेन ।

ब्रह्मेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥

We have strongly emphasised the value of self-effort in the spiritual life. Here a caution appears to be necessary in order that such self-effort may not make us egotistic and presume that all success on the path is our own doing. People may imagine that they have contributed their offering of prayer, meditation and service to the Lord, and He in return is therefore bound to open the gates of heaven for them. There can be no greater mistake than this idea. The Lord is not a merchant who deals out so many maunds of sugar-candy to his customers because they appear to think that they have offered a portion of their heart to Him. Whose heart is it after all that they possess, too? Is it not His and His alone? This is why we hold that His grace is necessary, even to let us make an effort to work to reach Him. After a stage of development we shall ourselves soon begin to feel that behind our own efforts there is the Lord Himself, prompting us to follow the right path and continue the Sadhana. The great Pavhari Baba of Ghazipur once told the Swami Vivekananda that the secret of work lay in concentrating on the means as if it were the end itself. This is sometimes interpreted to mean that even as the Lord is the end of our struggles so is He also the means of our achievement of Him. The works of devotion have all to be performed with the knowledge that His grace is prompting us through and through to reach Him. It also helps us a good deal to suppress our egoism, and therefore avoid a fall in our spiritual progress, to feel that our Sadhana and religious life are the working of the spirit of the Lord Himself.

What is egoism and how are we to suppress it? It is egoism to feel that we are the body, mind or spirit, apart and distinct from every person or thing around us. Such a feeling of aloofness naturally prompts us to accumulate more wealth, power and fame for ourselves, if need be at the expense of those around us. The manifestation of this feeling rouses opposition from everyone else, and competition, jealousy, hatred and misery are the result. This egoism is ruinous in the long run even to the successful competitor and

has to be suppressed, if he seeks real happiness. It is the egoism of Avidya, and its suppression is self-sacrifice. Where however we feel that we are the children of God, that all the strength for achieving success are in us, and that we should build up a most beautiful character of selflessness and purity, such egoism may be characterised to be of a divine nature and will be most helpful in the spiritual life. It is the sanctification of all effort.

Every religion prescribes Tapasya or self-control and Japam or constant God-thought as a preliminary exercise for the higher spiritual experiences: Are these not the expression of effort? Have we not seen these practised in the lives of the saints who constantly devote their time and attention to keep their minds engaged in suitable spiritual exercises?

The great Bhashyakara Sri Sankaracharya says, "These three are the difficult requisites for obtaining liberation and depend on the mercy of the gods,—the human birth, the desire for salvation, and the company of the great-souled ones."\* He draws attention to the human birth as a requisite in order to point out that even gods have to be born as men to achieve the highest emancipation, as well as to caution us against wasting this precious human life of ours in vain pursuits. He next insists on the firm desire for salvation which is the motive power for all effort and action in the spiritual world. It is a law of nature that every demand is supplied. If there is a desire for salvation sufficiently earnest, the Guru is bound to come and the Lord will Himself send the right teacher at the right time and place to the earnest seeker after truth.

The Lord Buddha preached his great religion to mankind building up his entire system on a series of individual efforts to reach the highest goal without looking up to any adventitious support from any God, however all-powerful and all-gracious He may be.

We all know the great Christian commandments, "Love the Lord, thy God, with all thy heart and with all thy mind

\* दुर्लभं त्रयमेवैतत् देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥—Viveka-Ch.

and with all thy soul." "Love thy neighbour as thyself." This universal love, we take it, is the real kingdom of heaven which is within us, and of which the Lord Jesus said, "Ask and ye shall receive; knock and it shall be opened unto you; seek and ye shall find." Is this not self-effort?

The illustrious Swami Vivekananda has summarised the wide range of religious thought, modern and ancient, Eastern and Western, in a pithy epigram in his Raja Yoga, as follows:

"Each soul is potentially divine. The goal is to manifest the divine within, by controlling nature external and internal.

Do this either by work, or worship, or psychic control or philosophy, by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms are but secondary details."

Every person has to evolve perfection by one or more of the four means classified here in a general way. We have to control nature, inner or outer, and direct our energies in certain channels in order that we may evolve this perfection. And this naturally means the putting forth of the highest effort.

It will be noticed that the Swami classified our activities for reaching perfection into four kinds, namely, Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga. We have already explained the fundamental principle of Karma Yoga, which demands non-attachment and self-sacrifice needing strenuous effort.

The Narada-sutra in its inquiry into Bhakti says:—

"\*The teachers thus sing the means of reaching Bhakti.

Give up sense-objects and worldly company.

Practise unbroken devotion.

Hear the glories of the Lord and repeat them to others.

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\* तस्य साधनानि गायन्ति आचार्याः ।

विषयत्यागात् संगत्यागात् च ।

अध्यावृतभजनात् ।

लोके भगवद्गुणश्रवणकीर्तनात् वा ।



Seek the compassion of the great and the holy sages, and pray for Divine mercy.

The company of the great is hard to get, hard to reach and never in vain.

Even the company of the great is obtained only through the compassion of God.

Put forth your best efforts to achieve these. Put forth your best efforts to achieve these." \*

With regard to Raja Yoga or psychic control the very first steps on the path are Yama and Niyama, which mean the building up of the highest moral character, including harmless, truthfulness, non-stealing, continence, non-receiving, purity of body and mind, contentment, self-control, study of scriptures and the worship of God. The whole system of Raja Yoga is based on the continuous practice of controlling the mind-stuff from peering into nature outside, thus liberating the Purusha to shine in His own effulgent glory.

With reference to Jnana Marga or the path of knowledge, the Lord Sri Krishna says in the Bhagavad Gita (Chap. XIII)—

“ Humbleness, truthfulness, and harmlessness,  
 Patience and honour, reverence for the wise,  
 Purity, constancy, control of self,  
 Contempt of sense-delights, self-sacrifice,  
 Detachment, lightly holding unto home,  
 Children and wife, and all that bindeth men  
 An ever-tranquil heart in fortunes good  
 and fortunes evil, with a will set firm  
 To worship Me—Me only! ceasing not;  
 Loving all solitudes, and shunning noise  
 Of foolish crowds; endeavours resolute  
 To reach perception of the Utmost Soul,  
 And grace to understand what gain it were  
 So to attain—this is true Wisdom, Prince!”

\* सुख्यतस्तु महत्कृपया एव, भगवत्कृपालेशात् वा ।  
 महत्संगस्तु दुर्लभः असम्यः असौधश्च ।  
 महत्संगश्च तत्कृपया एव ।  
 तद्धेन साध्यताम् तदेव साध्यताम् ॥

Bhagavan Sri Sankaracharya in his great commentary on the Vyasa Sutras says, "A person will become entitled to study the Vedanta and attain Brahma-jnana only after he has obtained the following four qualifications.

I.—Discerning between the eternal and non-eternal substance, or the real and the unreal, as they are sometimes called.

II.—The giving up of the desire for the enjoyment of rewards here or in other worlds.

III.—(1) Sama, or the control of the mind and the inner organs of sense.

(2) Dama, or the control of the outer senses.

(3) Uparati, or restraining the mind from thinking about its previous experiences.

(4) Titiksha, the ideal forbearance and control of our feelings, or indifference to heat and cold or the power to bear pleasure and pain.

(5) Samadhana, or complete concentration.

(6) Shraddha, or faith, i. e. belief in the truths of scripture and earnestness in realising those truths.

IV.—Mumukshutvam, or the longing for liberation, or intense desire to pass "from the non-existing to the existing, from darkness to light, and from death to immortality."

It is sufficient for the purpose of this article to point out that these qualifications cannot be obtained without strenuous effort for years.

Apart from the precepts of the scriptures, we see the necessity for effort exemplified in the life-struggles of the saints and sages the world over. Even the great world-teachers like Jesus, Mahomet, Buddha, Rama or Ramakrishna are said to have worked hard in their early life to achieve perfection.

The Lord Sri Krishna sums up His teaching of the Gita with the following sentences, "Hear thou again My supreme word, the profoundest of all. Because thou art dearly beloved of Me, therefore will I speak what is good to thee. Occupy thy mind with Me. Be devoted to Me. Sacrifice to Me.

Bow down to Me. Thou shalt reach Myself. Truly do I promise unto thee, for thou art dear unto Me. Relinquishing all Dharmas, take refuge in Me alone, I will liberate thee from all sins. Grieve not.”—Bhagavad-Gita XVIII, 65, 66.

There is nothing to prevent us from supposing that even the desire and the struggle to reach the Lord come to us by His divine grace, for has He not said in another place: “To them ever steadfast and serving Me with affection I give that Buddhi Yoga (desire for liberation) by which they come unto Me (1). Out of compassion for them, I abiding in their hearts, destroy the darkness born of ignorance, by the luminous lamp of knowledge (2).” And with the will (Buddhi) the Lord gives him according to the worth of his previous actions, “does each person again struggle for perfection” (3) and attain success.

This working of the Lord’s grace is perhaps such as not to need very much of an effort from the Sadhaka who is very advanced on the spiritual path, for as the Gita says, “There is no work to do, for the man who is devoted to the Atman, who is satisfied with the Atman, and who is blissful in the Atman alone.” (4)

The story of Ajamila is familiar to every Hindu. It is recorded that in later life he was not particularly known for any great piety or spiritual yearning. Only at his death-bed he called out to his son ‘Narayana, Narayana,’ and this was enough to give him Mukti. Such a result can easily be ascribed to his good Karma in a former birth. Similarly Sri Ramakrishna, speaks of a class of Hathat-Siddhas who reach perfection with little effort in a single birth.

(1) तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥—Gita X. 10.

(2) तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥—Gita X. 11.

(3) यतते च तत्रो भूयः—Gita VI. 43.

(4) यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।

आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥—Gita III. 17.

We therefore hold that self-effort and Sadhana are absolutely necessary for every person. The effort is to obtain the qualifications of a Yogi, Bhakta, Jnani, or Karmi. It is the building up of the highest character with a desire to reach the Lord. Such an effort has to be one-pointed and whole-hearted seeing that the end aimed at is nothing short of the highest good.

We shall now conclude the article with a few of the inimitable sayings of Sri Ramakrishna on the relative positions of self-effort and grace in the spiritual life :

“What means should we adopt to get free from the clutches of Maya? He who yearns to be free from its clutches is shown the way by God Himself. Only ceaseless yearning is necessary.”

“In your sincere yearning, if you but proceed one step, He will go towards you ten steps to receive you; nay, He is there already before you in your innermost heart, prompting you to seek His aid.”

“As long as there is no breeze blowing, we fan ourselves to alleviate heat; but when the breeze begins to blow for all men, rich and poor, we give up fanning. We should ourselves persevere to reach our final goal as long as there is no help from above; but when fortunately that help comes to any, let him stop labouring and persevering, not otherwise.”

“As a general rule nothing takes place all of a sudden, and one must go through long preparations before one can attain perfection. Babu Dwarka Nath Mitter was not made a Judge of the High Court in one day. He had to work hard and spend years of arduous toil and study before he was raised to the Bench of the High Court. Those who are not willing to undergo that trouble and labour, must be prepared to remain as mere briefless pleaders. However, through the grace of God sudden exaltation does take place now and then, as was the case with Kalidasa, who from the state of an ignorant rustic, rose at once, through the grace of Mother Sarasvati, to be the greatest poet of India.”

“A householder devotee: Bhagavan, we have heard that

thou hast seen God. So please make us see Him also. How can one make acquaintance with the Lord?"

Sri Ramakrishna: Everything depends upon the will of the Lord. Work is necessary for God-vision. If you merely sit on the shore of a lake and say, "There are fish in this lake," will you get any? Go and get the things necessary for fishing; get a rod and line and bait, and throw some lure in the water. Then from the deep water the fish will rise and come near when you can see and catch them. You wish me to show you God while you sit quietly by, without making the least effort! You would have the curd set, the butter churned and held before your mouth! You ask me to catch the fish and put it in your hands! How unreasonable is your demand, you see!"



## REMINISCENCES OF SWAMI VIVEKANANDA.

BY PROF. G. S. BHATE, M. A.

I had the rare privilege of having the late Swami Vivekananda as our guest at Belgaum, I believe some time in 1892. I am not sure of the date, but it was about six months before he reached Madras and there became better known than he was before. If I remember aright, it was his first visit to Madras that led to his selection as representative of India at the Congress of Religions held at Chicago. As very few people in India had the advantage of knowing him before he made a name for himself, I think it would be interesting to set down a few reminiscences, however hazy, of his visit and stay at Belgaum.

The Swami came to Belgaum from Kolhapur with a note from the Khangi Karbhari of the Maharaja, Mr. Golvalkar. He had reached Kolhapur with a note from the Durbar of Bhavnagar to the Durbar of Kolhapur. I do not remember whether the Swami had stayed in Bombay or merely passed through. I remember him appearing one morning about six

o'clock with a note from Mr. Golvalkar who was a great friend of my father's. The Swami was rather striking in appearance and appeared to be even at first sight somewhat out of the common run of men. But neither my father nor any one else in the family or even in our small town was prepared to find in our guest the remarkable man that he turned out to be.

From the very first day of the Swami's stay occurred little incidents which led us to revise our ideas about him. In the first place, though he wore clothes bearing the familiar colour of a sanyasi's garments, he appeared to be dressed differently from the familiar brotherhood of sanyasis. He used to wear a bunyan. Instead of the *danda* he carried a long stick, something like a walking-stick. His kit consisted of the usual gourd, a pocket copy of the Gita and one or two books (the names of which I do not remember, possibly they were some Upanishads). We were not accustomed to see a sanyasi using the English language as a medium of conversation, wearing a bunyan instead of sitting bare-bodied, and showing a versatility of intellect and variety of information which would have done credit to an accomplished man of the world. He used to speak Hindi quite fluently, but as our mother-tongue was Marathi he found it more convenient to use English more often than Hindi.

The first day after the meal the Swami made a request for betel-nut and *pan*. Then either the same day or the day after, he wanted some tobacco for chewing. One can imagine the kind of horror which would be inspired by a sanyasi who is commonly regarded as having gone above these small creature comforts, showing a craving for these things. We had discovered by his own admission that he was a non-Brahmin and yet a sanyasi, that he was a sanyasi and yet craved for things which only householders are supposed to want. This was really topsy-turvydom, and yet he succeeded in changing our ideas. There was really nothing very wrong in a sanyasi wanting *pan* and *supari* or tobacco for chewing, but the explanation he gave of his craving disarmed

us completely. He said that he was a gay young man and a distinguished graduate of the Calcutta University and that his life before he met Swami Ramakrishna Paramahansa was entirely different to what he became afterwards. As a result of the teachings of Swami Ramakrishna Paramahansa he had changed his life and outlook, but some of these things he found it impossible to get rid of, and he let them remain as being of no very great consequence. As regards food, when he was asked whether he was a vegetarian or a meat-eater, he said that as a man belonging not to the ordinary order of sanyasis but to the order of the Paramahansas, he had no option in the matter. The Paramahansa, by the rules of that order, was bound to eat whatever was offered, and in cases where nothing could be offered he had to go without food. And a Paramahansa was not precluded from accepting food from any human being irrespective of his religious beliefs. When he was asked whether he would accept food from non-Hindus, he told us that he had several times been under the necessity of accepting food from Mahomedans.

The Swami appeared to be very well grounded in the old pandit method of studying Sanskrit. At the time of his arrival, I was getting up the *Ashtadhyaya* by rote, and to my great surprise as a boy, his memory even in quoting portions of the *Ashtadhyaya* which I had been painfully trying to remember, was much superior to mine. If I remember aright, when my father wanted me to repeat the portions that I had been preparing, I made some slips which to my confusion the Swami smilingly corrected. The effect of this was almost overwhelming as far as my feelings towards him were concerned. When there was another occasion for repeating some portions of the *Amarakosha*, I thought it better to be prudent than clever, and as I felt doubtful about my ability to repeat the portion with accuracy, I frankly confessed that I was unable to do so without committing mistakes. My father was naturally angry and annoyed at my failure to come up to his expectations, but I did not want to be caught once more and I preferred the temporary annoyance of my father to what I

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regarded as a humiliation at the hand of our newly arrived guest.

For a day or two after his arrival my father was busy in trying to take a measure of his guest. In that period he made up his mind that the guest was not only above the ordinary but was an extraordinary personality. So he got a few of his personal friends together, in order to fortify his own opinion of the Swami. They soon agreed that it was quite worth while to get all the local leaders and learned men together. What struck us most in the crowded gatherings which began to be held every day after the presence of the Swami became known to all in Belgaum, was the unfailing good humour which the Swami preserved in his conversations and even heated arguments. He was quick enough at retort, but the retort had no sting in it. One day we had a rather amusing illustration of the Swami's coolness in debate. There was at that time in Belgaum an Executive Engineer who was the best-informed man in our town. He was one of the not uncommon types among Hindus. He was in his everyday life an orthodox Hindu of the type that I believe Southern India alone can produce. But in his mental outlook he was not only a sceptic but a very dogmatic adherent of what used to be then regarded as the scientific outlook. He almost appeared to argue in spite of his orthodox mode of life that there was practically no sanction for religion or belief in religion except that the people were for a long time accustomed to certain beliefs and practices. Holding these views he found the Swami rather an embarrassing opponent because the Swami had larger experience, knew more philosophy and more science than this local luminary. Naturally he more than once lost temper in argument and was discourteous, if not positively rude, to the Swami. So my father protested, but the Swami smilingly intervened and said that he did not feel in any way disturbed by the methods of show of temper on the part of this Executive Engineer. He said that in such circumstances the best method to adopt was the one adopted by horse-trainers. He said that when a trainer wants to



break colts he merely aims at first to get on their backs, and having secured a hold on the back, limits his exertions to keeping his seat. He lets the colts try their best to throw him off and in that attempt to exhaust their untrained energies, but when the colts have done their best and failed, then begins the real task of the trainer. He becomes the master, and soon makes the colts feel that he means to be master, and then the course of training is comparatively smooth. He said that in debates and conversations this was the best method to adopt. Let your opponent try his best or worst, let him exhaust himself, and then when he has shown signs of fatigue, get control of him and make him do just whatever you wish him to do. In short, conviction rather than constraint or compulsion must be the aim of a man who wants something more than mere silence from an opponent. Willing consent on the part of the opponent must be the inevitable result of such a procedure.

The Swami was a most embarrassing opponent for an impatient and dogmatic reasoner. He soon nonplussed in argument all the available talent in a Mofussil town. But his aim appeared to be not so much victory in debate and argumentation as a desire to create and spread the feeling that the time had come for demonstrating to the country and to the whole world that the Hindu religion was not in a moribund condition. The time had come he used to say, for preaching to the world the priceless truths contained in the Vedanta. His view of Vedanta was, it appears to me, a great deal different from the view that has become traditional. His complaint appeared to be that Vedanta had been treated too much as the possession of a sect competing for the loyalty of the Hindu along with other sects, and not as a life-giving perennial source of inspiration that it really was. He used to say that the particular danger of Vedanta was that its tenets and principles lent themselves easily to profession even by cowards. He used to say that the Vedanta may be professed by a coward, but it could be put into practice only by the most stout-hearted. The Vedanta was strong meat for

weak stomachs. One of his favourite illustrations used to be that the doctrine of non-resistance necessarily involved the capacity and ability to resist and a conscious refraining from having recourse to resistance. If a strong man, he used to say, deliberately refrained from making use of his strength against either a rash or a weak opponent, then he could legitimately claim higher motives for his action. If, on the other hand, there was no obvious superiority of strength or the strength really lay on the side of his opponent, then the absence of the use of strength naturally raised the suspicion of cowardice. He used to say that that was the real essence of the advice by Sri Krishna to Arjuna. The wavering of mind on the part of Arjuna may have been easily due to other causes besides a genuine reluctance to use his undoubted and unfailing strength. Therefore the long and involved argument embodied in the eighteen chapters of the Gita.—*The Indian Social Reformer.*



## LETTERS OF SWAMI TURIYANANDA.

(*Extracts of a letter written to a Californian student.*)

Rishikesh, 17 Feb. 1914.

Dear—

The life of renunciation is the only life that can make us truly happy. No other life can ever do so. It is certain that one day we shall have to give up everything whether we will or not. It is much better to give it up gladly and freely before we are compelled to do so. But if one cannot do that, the next best is to give everything over to Mother and abide by Her decree. Know Her to be the only guide in life under all conditions. Pleasure and pain pass away. They do not last long. We gather knowledge through experience; and by not identifying ourselves with pain or pleasure we gain freedom. Be always content with what Mother ordains. She knows what is best for us. Such a life also brings peace and consolation; and then the world can do us no harm.

You are Mother's children; you need not be afraid of the world. Be devoted to Her and She will take care of you. She alone is Real. All else is vanity and vexation. Did not Jesus say: "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mother is the Soul of our souls. If we have Her we care not much for the things of this world.

The world goes on in its way and will continue to do so for all eternity. But he who sees Mother in everything and knows for certain that it is all Her play will have rest for his soul and peace within. May we see Her hand and guidance in everything! May She bless us!

Yours in the Mother,  
Turiyananda.

( *Translated from Bengali.* )

57 Ramakanta Bose's Street, Calcutta,  
25th November, 1918.

Dear—

Glad to receive your letter of the 19th inst. I am not doing very well. \* \* The doctors say it is facial paralysis. But it is in a very mild form, and there is no cause for anxiety. \* \* It will be as the Lord wishes. \* \* Glad to hear that you have derived joy from the study of Swamiji's Jnana Yoga. It is because he has spoken those things after personal realisation that they carry such force. This is the difference between speaking from personal knowledge and speaking from hearsay. Well, why have you expressed regret in that way? If the ego won't go, you should remember Sri Ramakrishna's saying, "Whose is this egoism?" \*—and remain contented, knowing that it belongs to Him alone. If egoism won't leave, then remain in the attitude of 'I am His servant' or 'I am His child'—this is what Sri Ramakrishna teaches. If one establishes a relationship with Him, then there is no more anxiety or fear. One can be happy anywhere,

\* There is a nice pun on the word "Ahamkâr," which in Bengali can be spilt into two—'Aham' (ego) and 'Kâr' (whose).

if one lives where the Lord puts him, and fixes his mind on His blessed feet. Nearness or distance is really in the mind. Hence the Upanishad says, “तद्दूरे तद्वन्तिके, तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः”—“It is far and again It is near, It is inside all this and again It is outside all this.” May the Lord fulfil your desires, is our earnest prayer to Him. \* \*

Yours affectionately,  
Turiyananda.

Benares.

17th April, 1921.

Dear—

Glad to receive your letter of 1st Vaisakh. I hope through the grace of the Lord you are all passing your days in thoughts of God, living in the holy bosom of the Himalayas in good health and peace of mind. \* \* I am sorry to hear that the last winter was too much for you at M—. Didn't you know that it is extremely cold there in winter? How could you miss your way while going from T—? And what was the pain in your knee due to? Did you fall down? Or is it gout? However, take steps that it may not linger.

Is your mention of various physical ailments and mental discomforts a hint that you desire to go elsewhere? I cannot make anything out of it. Will the mind be steady of itself unless you try to make it so? Whether you go to a retired part of the Himalayas favourable to spiritual practices, or go anywhere else, the mind will always be with you, It will be to no purpose if you do not succeed in controlling it and directing its whole energy Godwards, and this you have to do through your own exertion. None will be able to do this for you. Of course it helps one a good deal to have a favourable spot and associations. That's all. But it undoubtedly depends upon one's severe personal struggle to set the mind right. You cannot say you had no past good Karma, for you have had enough opportunity. Well, one accomplishes much by dint of special effort and care in this very life. It is simply due to the foolishness of his mind that man suffers in various ways. But one can minimise these sufferings

if he succeeds in purifying this mind. Happiness and misery fall to the lot of every one. None can escape from them. They will persist as long as the body lasts, but one is no longer overcome by them if one devotes oneself wholly to God. They come and pass by. The intelligent man disregards them and sets his mind on God. They cease to be disturbing elements when the mind becomes accustomed to spiritual practice. Then the mind is absorbed in the bliss of devotion and enjoys peace. Practise devotion to the Lord and the mind will of itself become steady. Do not depend upon places and people, but take refuge in the Atman within. Struggle heart and soul for the purification of the mind. Try that. Instead of being outgoing in your tendencies you may be introspective, and may really direct yourself Godwards, desisting from all other hankerings. Then you will see that you will no longer go astray through the vain promptings of your mind, but will be the recipient of genuine peace and well-being through the grace of the Lord. \* \*

Yours, with best wishes,  
Turiyananda.

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## THE PROBLEM OF THE DEPRESSED CLASSES.

**O**NE of the greatest evils of the present day Hindu social system is its neglect of the so-called depressed classes. It is a great irony that we, the followers of a religion which proclaims the glory of the soul more forcibly than other faiths, should surpass them all in social tyranny and spurn as low and vile millions of our brothers and sisters who are the images of "the Lord Supreme, residing equally in all beings." But fortunately a new spirit is awakening in the country. And the more thoughtful members of Hindu society are realising day by day the extent of our social iniquity, often perpetrated in the name of religion, and many of them are trying to remove it by their constructive criticism and even by active service. Mahatma Gandhi and following him the

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leaders of political thought in the country have for some time past made the question of the removal of untouchability one of the foremost planks in national reconstruction. It is a great hopeful sign of the times that the members of the suppressed classes also are making very laudable attempts to elevate themselves, and assert their birth-rights with one voice which cannot go unheeded any longer.

In May last a congress of the Cochin Depressed Classes, including both Hindus and Christians, was held at Trichur under the distinguished presidency of Sir T. Sadasiva Iyer, a retired Judge of the High Court, Madras. A high class Brahmin by birth, the president boldly admitted the great injustice and humiliation inflicted on the submerged classes, pathetically asked for forgiveness on behalf of the caste-Hindus and urged the latter to render their best service to their less fortunate brethren as a mark of repentance, if no higher motive would move them to action. He said:

“We, caste-Hindus, have inflicted unspeakable woes upon you, the descendants of the original inhabitants of the soil, for several generations past. We have denied to you even the rights permitted to dogs and cats and pigs. As our poet-seer Rabindranath says, through the mouth of a character in one of his stories: ‘There is no harm in a cat sitting by and eating beside you, but if certain men so much as enter the room, the food has to be thrown away! How can one not condemn the caste system which has resulted in this contempt and insult of man by man? If that is not unrighteous, I do not know what is. Those who can despise their fellowmen so terribly can never rise to greatness; for them, in turn, shall be reserved the contempt of others.’ In these Malabar territories, this contempt and insult goes beyond all limits, as the doctrine of distance-pollution is carried here to extreme lengths and reduces a human being very far below the level of a village dog or village pig.....I have therefore felt no wonder at the contempt and insults poured upon Indians in Kenya or South Africa or Canada. Are we Indians learning the lessons intended to be taught to us by what we suffer in those

countries, the lesson, namely, that evil Karma, national or individual, must be counteracted by repentance and by acts of reparation of the wrongs and evil deeds done by us?

“The duty of us, caste-Hindus, is clear. We should try our best to wipe out the long-standing debt of reparations we owe to you by not only begging your pardon mentally and morally, but by doing all kinds of social service to you, to the best of our power and ability, not in a condescending mood, but with due respect and consideration shown by a debtor when he discharges his obligation to a patient long-suffering creditor. I request you in your turn to choose the better part, instead of treading the easy and natural path of revenging yourselves on us. That better part, no doubt requires you to follow a difficult and almost superhuman course, seeing the ages-long provocation you have been receiving from us. Your better part is to forgive us our sins and accept our proffered services in full discharge. While asserting your self-respect and holding your heads high, you must refrain from wishing to retaliate on us for our crimes.”

The lecturer thus exposed the monstrous absurdity of the social custom which refuses to even a saintly member of the submerged classes “access by several yards to the outer wall of a Hindu Temple, or to a street occupied by caste-Hindus or even to the bund of a tank (usually containing stinking, unclean water) used by caste-Hindus, on pain of prosecution for a criminal offence. The absurdity and ludicrousness of the thing is heightened when it is remembered that any Thiyya Hindu changing his religion and hating the God in the temple and looking down upon the users of the tank or the residence of the street as heathens or kaffirs, can go along the street or approach the temple or the tank without polluting it. Am I using too strong language when I state that the universal God, who equally loves all human beings, is more likely to be present in a mosque where all worshippers, who are reasonably pure in body and clothes, are treated equally and admitted without distinction of caste, than in a temple even the outer court of which, a clean

devout Hindu is not permitted to enter merely on the ground of his birth?"

Sir Sadasiva Iyer emphasised that the depressed classes should depend mainly on themselves for their uplift, and draw their inspiration from the spiritual ideals of their religions:

"You have to cultivate the spirit of self-respect. You must be full of the stern determination to spare no efforts to raise yourselves mainly by your own exertions, while thankfully accepting help from your brothers belonging to all other communities, if offered in a brotherly spirit. Until selfless spiritual leaders rise among yourselves to lift you up, your position cannot be said to be secure. As the great Vivekananda said, no effort in any direction, political, social or economic, will succeed in India unless based on spirituality, and led by truly religious leaders. Do not, therefore, merely rely on your numerical force or on your votes as citizens, or on other secular expedients to raise yourselves. These are necessary as *instruments*, but the true uplifting *force* must come from spiritual fervor. Spiritual fervour is sometimes thought to consist in building new temples, of stone or of brick and mortar. Don't forget that the heart of a good, kind and religious man, though a Pulaya by birth, is a far better and purer temple of the Lord Mahadeva, than the Saivite temple of brick and stone which is polluted by the passing near it of a devotee (even wearing holy ashes and *Rudraksha*) simply because he is a Thiyya or a Pulaya by birth."

He very rightly asked the members of the submerged communities to fight for their rights but to fight without hatred, for "hatred ceaseth not by hatred but by love." He happily concluded his illuminating address by bringing home to his audience that in the midst of this struggle for equal rights and privileges, all communities, whether Hindu or Christian, should try to realise the fundamental unity of their religions, and cultivate a spirit of true love and brotherhood, which is absolutely necessary for the solidarity and salvation of the Indian people.



# SRI KRISHNA AND UDDHAVA:

(Continued from page 231.)

## CHAPTER VIII.

श्रीभगवानुवाच ।

सर्वं रजस्तम इति गुणा बुद्धेर्न चात्मनः ।  
सर्वेनान्यतमौ हन्यात्सर्वं सर्वेन चैव हि ॥१॥

The Lord said :

1. The Gunas<sup>1</sup> Sattva, Rajas and Tamas belong to the intellect and not to the Self. Through Sattva<sup>2</sup> one should subdue the other two, and (subdue) Sattva<sup>3</sup> also by means of Sattva itself.

[ Slokas 1-7 describe how Knowledge may arise through the destruction of the three Gunas.

<sup>1</sup> *Gunas*—the components of Prakriti or sentient and insentient Nature. Tamas is inertia, Rajas is activity and Sattva is the equilibrium or balance between these two. For their respective functions in different spheres see Gita XVIII.

<sup>2</sup> *Through Sattva*—i. e. by developing it.

<sup>3</sup> *Sattva.....itself*—one should control the functions of truthfulness, compassion etc. through that of absorption in Brahman. Compare Vivekachudamani, verse 278. ]

सर्वाङ्गमो भवेद्बुद्ध्यात्पुंसो मद्रक्तिवक्ष्याः ।

सार्विकीपासया सर्वं ततो धर्मः प्रवर्तते ॥२॥

2. Through developed Sattva a man attains to that form of spirituality which consists in devotion to Me. Through the use of Sattvika<sup>1</sup> things Sattva is developed; this leads to spirituality.

[ <sup>1</sup> *Sattvika things*—i. e. those that tend to purity, illumination and so on. See note on Sloka 6. ]

धर्मो रजस्तमो हन्यात्सत्त्ववृद्धिरनुत्तमः ।

आशु नश्यति तन्मूलो ह्यधर्म उभये हते ॥३॥

3. That superior form of spirituality which is brought on by an increase of Sattva destroys Rajas and Tamas. And when both of these are destroyed, inequity, which has its rise in them, is also quickly destroyed.

आगमोऽपः प्रजा देशः कालः कर्म च जन्म च ।

ध्यानं मन्त्रोऽथ संस्कारो दशैते गुणहेतवः ॥४॥

4. Scripture,<sup>1</sup> water, people, place, time, work, birth,<sup>2</sup> meditation, Mantram and purification—these are the ten causes which develop the Gunas.

[ *Scripture &c.*—each of these has its Sattvika, Rajasika and Tamasika counterparts, the first conducing to purity, illumination and bliss; the second to temporary pleasure followed by a painful reaction; and the last leading to ignorance and increasing bondage. See note on Sloka 6.

<sup>2</sup> *Birth*—here means spiritual rebirth, i. e. taking initiation etc.]

तत्तत्सात्त्विकमेवैषां यद्यद्वृद्धाः प्रचक्षते ।

निन्दन्ति तामसं तत्तद्राजसं तदुपेक्षितम् ॥५॥

5. Of these, those alone are Sattvika which the elders<sup>1</sup> praise; the Tamasa are what they condemn; while those are Rajasa about which they are indifferent.<sup>2</sup>

सात्त्विकान्येव सेवेत पुमान् सत्त्वविवृद्धये ।

ततो धर्मस्ततो ज्ञानं यावत्स्मृतिरपोहनम् ॥६॥

6. For the increase of Sattva a man should concern himself with Sattvika<sup>1</sup> things alone. Thence comes spirituality, and from this again Knowledge—pending<sup>2</sup> the realisation of one's

Independence and the removal of the superimpositions of gross and subtle bodies.

[<sup>1</sup> *Sattvika* &c.—e. g. only those scriptures are to be followed which teach Nivritti or the march back to the oneness of Brahman, not those that teach Pravritti or continuing the multiplicity (*Rajasika*) or those that teach downright injurious tenets (*Tamasika*); similarly—holy water only is to be used, not scented water or wine etc; one should mix only with spiritual people, not with worldly-minded or wicked people; a solitary place is to be preferred, not a public thoroughfare or a gaming house; early morning or some such time is to be selected for meditation in preference to hours likely to cause distraction or dullness; the obligatory and unselfish works alone should be done, not selfish or dreadful ones; initiation into pure and non-injurious forms of religion is needed, not those that require much ado or those that are impure and harmful; meditation should be on the Lord, not on sense-objects or on enemies with a view to revenge; Mantras such as Om are to be preferred, not those bringing worldly prosperity or causing injury to others; purification of the mind is what we should care for, not trimming of the body merely, or places like slaughter-houses.

<sup>2</sup> *Pending* &c.—i. e. devotion first purifies the mind and in that purified mind flashes Knowledge characterised by these two symptoms. ]

वेणुसंघर्षजो वह्निर्देग्ध्वा शाम्यति तद्वनम् ।

एवं गुणव्यत्ययजो देहः शाम्यति तत्क्रियः ॥७॥

7. The fire that springs from the friction of bamboos in a forest burns that forest and is (itself) quenched. Similarly<sup>1</sup> the body which is the outcome of an intermixture of the Gunas, is destroyed in the manner of the fire.

[<sup>1</sup> *Similarly* &c.—The fire burns the whole forest by means of its flames. Similarly the body destroys the Gunas through Knowledge manifested in it. ]

(To be continued.)

## NEWS AND NOTES.

### Sri Sankara's Bhakti

**T**HE Sankaracharya Number of the "Hindu Message" contains, besides other learned contributions from the pen of well-known writers in South India, a highly interesting article on "Sri Sankara's Bhakti" by Mr. R. Krishnaswami Iyer, M. A., B. L. The writer deals with one of the most common misconceptions which have gathered round the name of Sri Sankara—that the great Acharya did not lay sufficient stress on devotion as a means to the realisation of Brahman.

Sankara had a more refined conception of Bhakti than what is generally understood by the term. It ordinarily implies the feeling of insignificance on the part of the individual and his consequent dependence on the One Eternal Being. "Sri Sankara does realise this," says the writer, "but at the same time he says that the almost complete effacement of the individuality of the worshipper, which is necessary for Jnana, is also present in true Bhakti, and that the perception of subordination is not inconsistent with the sense of identity, the essence of true Jnana."

It is indeed hard to reconcile the transcendental monism of Sankara with the emotionalism of his devotion. But this does not imply that he was inconsistent. The reason is that "the subject of *his* devotion transcends and includes all particular manifestations, call Him Vishnu, Siva or by any name that you like."

Thus in many of Sankara's writings particularly in those addressed to various gods and goddesses we see Sankara as a devotee of Siva, Vishnu, Bhavani, Lakshmi, Rama, Krishna and others—each of whom he regarded as a particular aspect of the Absolute. "To say therefore that Sri Sankara did not lay emphasis on Bhakti," concludes the

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writer, "is simply to betray our own inability to understand aright the teachings of the great Acharya."

### **The Decadence of Europe**

Europe is in the throes of a great disaster unparalleled in her history. Degeneration has taken hold of her soul, and she seems to have little power to throw back this tide. The seeds of this decadence were first sown the day the European nations made economic imperialism their religion, and unrestricted domination and exploitation of non-European races the means to the realisation of this goal. This mad worship of Mammon undermined the moral foundation of European national life, and mutual rivalry and jealousy led to the great European war which saw the waste of a great portion of the wealth so unscrupulously taken from the unfortunate East. But most of the Western nations seem to be none the wiser for the terrible sufferings of the war. On the other hand there is a decided set back, and they are casting to the winds the high ideals of Liberty, Equality and Fraternity which they still seem to profess. They are being actuated more and more by imperialistic ideas which in their present form mean the domination and exploitation not only of non-European races, but also of the weaker of their own European neighbours.

Signor Nitti deplures this tragic mentality of many of the European countries in the second preface to his remarkable book "The Decadence of Europe," which has caused quite a stir in the political world. He says:—

"Countries which were democratic until yesterday are now pervaded by the spirit of reaction and violence. There are countries in Europe which were free until yesterday, and in which there is no longer a Parliament or a free press. Many men are convinced that violence is a form of activity by which one can live, and live well. Thus we are descending the steps of morality to the level of barbarian peoples for whom might is right. Every day, in fact, people talk of the rights of victory. It is the argument which the barbarians

used—that he who conquers can do what he likes.”

Such a regrettable attitude will certainly spell great disaster in the near future. But will better sense prevail in Europe so as to prevent the impending calamity? Time alone will answer this question.

### The Salvation of the Indian People

We Hindus are accustomed to hear of the opinions of religious zealots who fondly believe that Christianity alone can bring about the salvation of the Indian people. But many of our co-religionists will be surprised, if not amused, to learn that a ‘business administrator’ who declares himself ‘no religious enthusiast’ also holds a similar view. His Excellency Sir George Lloyd, Governor of Bombay, is recently reported to have remarked to a member of the American Presbyterian Mission that “without Christianity he saw absolutely no hope of India. He found no satisfactory ethical or religious teaching in Hinduism.” Commenting on these observations the Indian Social Reformer of Bombay very truly says: “Millions of people find both ethical and religious teaching in Hinduism, and it may not, after all, be the fault of Hinduism that His Excellency does not see either in it.”

The charge that Hinduism does not encourage morality, so often brought forward by superficial students of the much abused religion, is quite absurd. For the Hindu religion not only supplies the highest ethical and religious needs of mankind as is evident from the lives of its many saints and sages, but also furnishes the very foundation of all morals and religion in the saving doctrines of the Upanishads, Gita and other scriptures which speak of the potential Divinity of man and of the glory of the Atman existing equally in all beings, human and animal alike. Very clearly does Dr. Deussen point out this great truth when he says:—“The highest and the purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly as the highest law of morality ‘Love your neighbour as yourself.’ But why should I do so, since by the order of nature I feel pain and pleasure only in myself and not in my neighbour? The answer is not in the Bible but it is in the Veda in the great formula ‘That thou art’ (Tat-tvam-asi) which gives, in three words, metaphysics and morals together.”

It is the want of a deep and sympathetic study of religions which make people depreciate faiths other than their own. But the sincere student of comparative religion always finds highly ethical and religious teachings in all religions, and draws inspiration from each one of them to strengthen his own

faith and spiritual life. His Excellency Lord Lytton, Governor of Bengal, acknowledged this fact in a speech delivered in Calcutta on the last Scottish Churches College Day. He said—"The true test, surely, of any religion is the use it enables us to make of our lives; and the more we know of other religions, the better use we can make of our own. I myself can truly say that the study of Buddhism and Brahmanism has made me a better Christian and a better man; and I have no doubt the study of Christianity, and especially the contact with good Christians, can make better Mahomedans and Hindus."

Religious enthusiasts are at liberty to believe that India's salvation will come only through their particular faiths. But it will not be brought about by any single religion. By divine dispensation India has become the meeting-place of all religions professed by the different communities of her children. And through the harmony of all of these the Indian people will find their salvation. It is highly essential for all who have India's well-being at heart to realise the great truth that "God is one but His aspects are many. Diverse are the ways of approaching Him, and every religion of the world shows one of these." (Sri Ramakrishna).

### **The Annual Report of the R. K. Mission Home of Service, Benares, for 1922**

This twenty-second annual report is a brilliant record of the service rendered by the Sevashrama to thousands of diseased and poor Narayanas who are drawn to Benares from all corners of the country. During the year under review the Home supplied free medicines to 13,254 outdoor patients, and admitted 1,144 indoor cases, of which 13 were accommodated in the refuge for invalids and widows. The outdoor relief department distributed money or weekly doles of rice to 143 families and persons. Six boys were admitted into the Boys' Home which is under the care and guidance of an experienced and qualified Sannyasi worker. The spinning and weaving class trained a number of boys, and supplied the Home with the requisite clothing, bed-sheets etc.

The total receipts of the Home during the year including the previous year's balance amounted to Rs. 62,686-7 as. and the total expenditure came up to Rs. 37,254-4-3 leaving a balance of Rs. 25,432-2-9. The Home earnestly appeals to our generous countrymen for contributions towards its permanent General Fund.

Contributions will be thankfully received at the following addresses:—(1) The President, Ramakrishna Mission,

Belur P. O., Dt. Howrah, Bengal. (2) The Hon. Assistant Secy., The Ramakrishna Mission Home of Service, Laksha, Beuares City, U. P.

### Miscellany

The opening ceremony of the new outdoor dispensary building of the Ramakrishna Mission Sevashrama, Kankhal, Hardwar, took place on Monday, the 21st May last in the midst of great rejoicing. Discourses suitable to the occasion were delivered by a learned Sadhu of the Kailash Math as well as by Mr. Jamunadas Harakhji of Bombay and Prof. Bidhu Bhusan Datta, M. A. of the Gurukul University, Kangri.

We are glad to learn that Sett Naraindas Thackersy Moolji of Bombay has promised a donation of Rs. 4000 (of which Rs. 1000 has already been paid) for a suite of three rooms in the present structure, to be called the "Lilabai Charitable Dispensary Building," and has also offered the interest of the sum of Rs. 27000 to be paid every six months for the maintenance of the "Srikrishna Sudama Aushadhalaya" to be located in the said "Lilabai Charitable Dispensary Building."

The Kalma Ramakrishna Seva Samiti celebrated its annual Sri Ramakrishna Festival on the 19th and 20th of May last. In a ladies' gathering held on the 19th, Srimati Ambika Devi gave away prizes to the girls of the Srikali Pathshala—a free primary school conducted by the Samiti. In the afternoon of the same day Swami Mahadevananda of the Sri Ramakrishna Math, Dacca, opened a small exhibition of local products. The next day about a thousand people assembled at the Ashrama compound to take part in the celebration and partook of the holy Prasad.

The annual meeting of the Samiti was held in the afternoon. The Secretary read the yearly report which spoke of the good work done by the Samiti. Some 22 students were trained in the art of weaving in the Vivekananda Shilpa Bhavan. The newly started Charitable Dispensary treated 309 cases in the course of the four months of its existence. It is a great pity that the Samiti is suffering badly for want of sufficient funds, and had to close the Sri Ramakrishna Pathshala—a free primary school for boys—conducted by it.

We hope the generous public will come forward to help this philanthropic village institution. Contributions, however small, will be thankfully received by the Secretary, R. K. Seva Samiti, P. O. Kalma, Dacca.