

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XII, No. 131, JUNE 1907

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Mayavati : Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annually :

Re. 1-8.

Single copy As. 3.

1907

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

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Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda

Vol. XII]

JUNE 1907

[No. 131

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—VIII

THERE was a wise peasant who had only one son, of whom he was naturally very fond. One day the son died suddenly, of cholera, and every inmate of the household was plunged into an ocean of grief. But the father remained perfectly unmoved and tried to console his people by words of wisdom. This, his wife mistook for want of sympathy, and rebuked him by saying, "How cruel you must be not to shed a tear for our dear child!" The peasant replied calmly, "Look here, my dear! I dreamt, last night, that I had become a king, and was father of eight children, which made me very happy. Now I feel myself at a loss to know whether I should mourn the loss of those eight sons or weep for our dear Hari!" The peasant was a *Jnani*. He knew that the experiences of the waking state are as unreal as those of the dream state, and that the only reality is the *Atman*.

HE indeed is blessed, in whom all the qualities of head and heart are fully developed and evenly balanced. He bears himself admirably in whatever position he may find himself. He is full of guileless faith and love for his God, and yet his dealings with others leave nothing to be desired. When he engages in worldly affairs, he is a thorough man of business; in the assemblage of the learned, he establishes his claims as a man of learning,

and in debates, he shows wonderful powers of reasoning. To his parent he is obedient and affectionate, to his brethren and friends he is loving and sweet; to his neighbours he is kind and sympathetic, always ready to do them good; and to his wife he is the lord of love. Such a man is indeed perfect.

GOD is beyond mind and intellect so long as they are bound within relativity, but He manifests Himself to them when they are purified. It is lust and wealth which make the mind impure. As long as *Avidyâ* reigns in the heart, the mind and the intellect can never be pure. They are known to be different from each other, but in their purified state, they become one, and are resolved into *Chaitanya* (pure consciousness). Then God, the *Chaitanya*, becomes manifest to the *Chaitanya*.

THE realisation of God is of two kinds: the one, is the unification of the *Jivâtman* and *Paramâtman*; and the other is to see Him in His personal manifestation. The former is called *Jnânâ*, and the latter, *Bhakti*.

AS a lamp brought into a room, which has been in darkness for a thousand years, illumines it immediately, even so, the light of *Jnâna* illumines the *Jiva*, and dispels his age-long ignorance.

OCCASIONAL NOTES

IN the great lives of Ramakrishna Paramahansa and the Swami Vivekananda, we Hindus are suddenly made conscious of the treasure that the *Sanâtan Dharma* holds for us, in its whole-ness. All large systems of culture, of thought, of polity, need these "beacon-lives," as they have been called, in which for a moment the innermost ideals of the communal aspiration are made real and visible, to every man's understanding. And where the heart of a people is true and sincere in its striving, the great souls come. It was a critical moment in American history, when the man Abraham Lincoln stood at the helm and embodied the national ideals. America may not always remain true to those ideals. She may seem to betray them in strangely complex ways. Yet nevertheless, freedom and democracy *are* her ideals, and no disaster that could befall her, would be comparable in extent to a loss of faith in her own sincerity in desiring to realise them.

The man who has thus lost faith in his own or his people's sincerity, is known as a cynic. He stands aside and sneers at all effort, because it is bound to involve mistakes. He laughs at all feeling, because to his wisdom it appears childish. He makes light of prayer and hope, because he deems them to be hypocrisy. The cynic is the canker-worm of the corporate life. He openly avows his preference of selfish to unselfish ends and believes himself the greater for it. In ages of division and mutual antagonism, cynics abound. In ages of great and united enthusiasm, they cease to be. This is why large civic movements are necessary to the health of nations, whatever be the ends proposed by the movements in question. In the rush and flow of

the mighty current, the emotionally poor, the morally barren,—those who would, without it, have been cynics—are swept up and carried on to ports that alone they could never have attempted to reach. It is better to be united in a community of *thugs* than never to be united at all. Humanity is not yet wholly individuated. The crowd does not act as many: it acts as one, with a common heart and common mind. Nothing is more important than the power to form a single part of the great instrument, beating true at each step to its central impulse, apprehending what is to the interest of the whole, recoiling as by instinct from its insult or its hurt.

But this is a power which belongs wholly to the heart. The man who has it, is like a little child, and because he is so, enters into his kingdom of heaven. He has never questioned the fact that there are in the world about him greater ends than his own good. He strives for more ends. Let the wise and prudent say what they will. He knows himself for a single brick in the great wall that is to be built, a single stone in the cairn to be heaped up. And where there is one man thus selfless, thousands more will come. The same causes that brought him into being, will create his brethren.

It is for us, then, to believe in this same child-like way, in the ideals of Hinduism. And if we ask what they are, have we not Two Exemplars, in whom we see them set forth before us, in whose steps we may attempt to tread?

In Sri Ramakrishna we have the ideal of Hinduism as it was. In the Swami Viveka-

nanda, we have the ideal as it may be. The one stands behind the other, as it were, to authenticate him. An indissoluble bond unites them. The *Samādhi* of Ramakrishna is the obverse of that same coin of which the modern education of Vivekananda is the reverse.

When a man has once reached the heights of the *Brahmajñāni*, it is to be remembered, he does not again fall from them. His perception oscillates thenceforward, may be, poising itself, now in the One, and again in the many, but he himself remains ever the same being, of the same development, of the same holiness. It is the same Reality that passes before him under these different forms. "The *born Brahmajñāni*," as Sri Ramakrishna called Vivekananda, by his very touch makes holy, by his very living confers the "badge" that others need. To him, life and *Samādhi* are but two phases of a single experience.

The same unity holds good, as between *guru* and disciples, between leader and followers. The great *Gurus* reach the vision of unity: their disciples struggle to attain it, by the conquest of manifoldness. But all these are one. The lowest of the saved is as much a part of the church, as the highest of the saviours. In Vivekananda, for instance, Hinduism attains the realisation of *mukti*. And in the meanest task-man who follows him sincerely in the daily routine, she merely passes to the other extreme of the swing of the pendulum. The two are one. Their vision is one. Sincerity is the thread of their union,—the sincerity and child-like whole-heartedness of both.

Thus we are all one. To each man his own deed should be as sacred and as pure as to the *Yogi* the meditation at nightfall. Is it English or Persian, is it chemistry or manufacture, that we would study? Whatever it be, it is holy. All work is holy. All deeds are

revelations. All knowledge is *Veda*. There is no difference between secular and sacred. The modern history of India is as much a part of religion as the ancient. What! Shall Bhārata be a figure in the *Shāstras*, and the kings and leaders of public opinion to-day, move outside?

Not so. We are one. The highest and lowest of us, one. The oldest and most modern, one. Time is one. God is one. There was never a moment holier than the present. There was never a deed more worthy than that which I am set to do, be it weaving, or sweeping, or the keeping of accounts, or the study of the Vedas, or the struggle of meditation, ay, or the blow to be struck with the bared fist. Let my own life express the utmost that is known to me. However hard be the attempt, let me assay the thing I think right. However bold be the effort required, let no great thing call to me in vain. I shall fail. Ah yes! My failure is the one thing certain. But let me reverence my own failure! I have the right to fail. Only by failure upon failure, can I win success.

The world about us is sacred. It becomes unreal, only when we have found a greater reality beyond it. Till then, it is of infinite moment that we should deal with it in manly fashion. Not succumbing to self-interest; not bribed by vanity or comfort; not enslaved by the mean ideals; so let us push on to the greatest that we know. And falling by the way, as most of us will fall, let us know that the attempt was well worth while. It was God whom we worshipped thus in Humanity. It was worship that we called by the name of work. The lad who perished in a city-drain, in the vain attempt to save two workmen, the other day, was as truly saint and martyr, as if he had died at the stake for his opinions, or thrown himself down from the mountain-top in sacrifice.

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THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XIV.

AMONGST the ladies who lived more or less continuously in the household of Sarada Devi at this time were Gopala's Mother, Jogin-Mother, Rose-Mother, Sister Lucky, and a number of others. These were all widows,—the first and the last child-widows—and they had all been personal disciples of Sri Ramakrishna when he lived in the temple-garden at Dakshineswar. Sister Lucky, or Lokhididi as is the Indian form of her name, was a niece of Sri Ramakrishna and is still a comparatively young woman. She is widely sought after as a religious teacher and director, and is a most gifted and delightful companion. Sometimes she will repeat page after page of some sacred dialogue, out of one of the *Jatras*, or religious operas, or again she will make the quiet room ring with gentle merriment, as she poses the different members of the party in groups for religious *tableaux*. Now it is Kali, and again Saraswati,—another time it will be Jagadhatri, or yet again, perhaps, Krishna under His *kadamba* tree, that she will arrange with picturesque effect and scant dramatic material.

Amusements like these were much approved of, it is said, by Sri Ramakrishna, who would sometimes himself, according to the ladies, spend hours in reciting religious plays, taking the part of each player in turns, and making all around him realise the utmost meaning of the prayers and worship uttered in the poetry.

Gopala's Mother was an old old woman. She had already been old, fifteen or twenty years before, when she had first walked over, one day at noon, from her cell, at Kamarhatty by the Ganges-side, to see the Master, in the

garden at Dakshineswar. He received her, so they say, standing at his door, as if he expected her. And she, whose chosen worship had been for many years Gopala, the Babe Krishna,—the Christ-Child of Hinduism,—saw Him revealed to her, as in a vision, as she drew near. How true she always was to this! Never once through all the years that followed, did she offer salutation to Sri Ramakrishna, who took her thenceforth as his mother. And never have I known her to speak of our Holy Mother, save as “my daughter-in-law.”

In the months which I spent with the Mother and her ladies, Gopaler-Ma would sometimes be in Calcutta, and sometimes, for weeks together, away at Kamarhatty. There, a few of us went, one full moon night, to visit her. How beautiful was the Ganges, as the little boat crept on and on! And how beautiful seemed the long flight of steps rising out of the water, and leading up, through its lofty bathing-ghat, past the terraced lawn, to the cloister-like verandah on the right, where, in a little room,—built probably in the first place for some servant of the great house at its side,—Gopaler-Ma had lived and told her beads, for many a year. The great house was empty now. And her own little room was absolutely without comforts. Her bed was of stone, and her floor of stone, and the piece of matting she offered her guests to sit on, had to be taken down from a shelf and unrolled. The handful of parched rice and sugar-candy that formed her only store, and were all that she could give in hospitality, were taken from an earthen pot that hung from the roof by a few cords. But the place was spotlessly clean, washed constantly by Ganges-water of her own sturdy carrying. And in a niche near her

hand lay an old copy of the Ramayana, and her great horn spectacles, and the little white bag containing her beads. On those beads, Gopaler-Ma had become a saint! Hour after hour, day after day, for how many years had she sat, day and night, absorbed in them!

The radiant white moonlight made the trees and flowers outside seem like black shadows, moving and whispering in a dream-world of white marble. But nothing could seem so dream-like, as in the midst of our busy hurrying world, the thought of spots like this little cell of Gopaler-Ma, enshrining her silent intensity of peace. "Ah!" said the Swami, when he heard of the visit, "this is the *old* India that you have seen, the India of prayers and tears, of vigils and fasts, that is passing away, never to return!"

In Calcutta, Gopaler-Ma felt, perhaps a little more than others, the natural shock to habits of eighty years' standing at having a European in the house. But once over-ruled, she was generosity itself. Conservative she always was: stubbornly prejudiced, never. As far as the daily life went, there can have been little difference, to her consciousness, between her own hermitage on the Ganges-bank, and the conventual round of the Mother's household. The days were full of peace and sweetness. Long before dawn, one and another rose quietly and sat on the sleeping-mat, from which sheets and pillows were now removed, beads in hand, and face turned to the wall. Then came the cleansing of the rooms and personal bathing. On great days, the Mother and one other would be carried down to the river in a palkee, and till this arrived, the time was spent in reading the Ramayana.

Then came the Mother's worship in her own room, with all the younger women busy over lights and incense, Ganges-water and flowers and offerings. Even Gopaler-Ma would aid, as this hour came round, in the preparation of fruits and vegetables. The noon-day meal and the restful afternoon would

pass, and again as evening drew on, the servant going by the door with the lighted lamp would break in upon our chat. Groups would break up. Each of us would prostrate before image or picture, and touch the feet of Gopaler-Ma and the Mother, or accompany the latter to where the light was placed under the basil-plant on the terrace, and fortunate indeed was she who from this was permitted to go, like a daughter, and sit beside the Mother at her evening-meditation, there to learn those salutations to the Guru which formed, with her, the beginning and end of all worship.

The Indian home thinks of itself perpetually as chanting the beautiful psalm of custom. To it, every little act and detail of household method and personal habit is something inexpressibly precious and sacred, an eternal treasure of the nation, handed down from the past, to be kept unflawed and passed on to the future. This mode of thought is interwoven with the passionate quest of ideal purity, and with the worship of motherhood, to make the guiding and restraining force of the whole Indian character. The East worships simplicity, and here lies one of the main reasons why vulgarity is impossible to any Eastern people.

But no one can point out, such a secret as this at the moment when one needs it, for the simple reason that no one can place himself sufficiently outside his own consciousness to find out that others were born, not only with a different equipment of associations, but also with a different instinct as to their value. Fortunately, however, by watching the Swami, and puzzling over the contrasts he unconsciously presented, I was able to discover it, and many things were made easier thereby. No one was ever more clearly aware that character was everything, or, as he phrased it, that "custom was nothing," yet none could be more carried away than he by the perfection and significance of all with which he was familiar. To the customs of his own people

he brought the eye of a poet, and the imagination of a prophet. He had learnt that "custom was nothing" when he had met with ideal womanhood and faith amongst polyandrous peoples, or delicacy and modesty adorned in the evening costumes of the West. But these things had not shaken his reverence for the conventionalities of his own country. The plain white veil of the widow was to him the symbol of holiness as well as sorrow. The *Gerrua* rags of the sannyasin, the mat on the floor for a bed, the green leaf instead of a plate, eating with the fingers, the use of the national costume, all these things he appeared to regard as a veritable consecration. Each of them whispered to him some secret of spiritual power or human tenderness. And he answered with a passion of loyalty that would achieve for them, if it could, the very conquest of the world; but failing, would think all heaven lay in sharing their defeat.

Thus he taught me also to sing the melodious song, in feeble and faltering fashion, it is true, but yet in some sort of unison with its own great choir, inasmuch as, with them, I learnt to *listen* through the music, even while following, for the revelation it could bring of a nation's ideals and a nation's heart.

Those months between November 1898 and June 1899, were full of happy glimpses. My little school was begun on the day of Kali Puja, and the Mother herself came and performed the opening ceremony of worship. At the end, she gave a whispered blessing, spoken aloud by Rose-Mother. She 'prayed that the blessing of the great Mother might be upon the school, and the girls it should train be ideal girls.' And somehow to know that an undertaking is remembered and fraught with prayer in the lofty mind and heart of our Mother, is to me a benediction that makes content. I cannot imagine a grander omen than her blessing, spoken over the educated Hindu womanhood of the future.

The Swami lived commonly at the monastery, five or six miles out of Calcutta, and on

the opposite bank of the river. But, on his frequent visits to town, he would almost always send for me to join him either at the noon or evening meal, and to those who showed me kindness, he would always make a special effort to offer hospitality at Belur.

Even his smallest actions often had a meaning that was not evident to a new eye. I did not dream, when he came to me one day and asked me to cook for him a certain invalid dish, that there was any special intention in the request. And when I heard afterwards that on receiving it, he had himself eaten very little, preferring to share it with those about him, I was only disappointed, being at that time unaware of the almost sacramental nature of the act. It was many months before I learnt to understand the deep forethought and kindness with which he—and also the Holy Mother on his behalf,—was constantly working to make a place for me, as a foreigner, in Hindu society. The aim of his whole life was, as he had said to me, in Kashmir, "to make Hinduism aggressive, like Christianity and Islam," and this was one of the ways in which he sought to realise that ideal.

The same purpose spoke again in his definition of the aims of the Order of Ramakrishna—"to effect an exchange of the highest ideals of the East and the West, and to realise these in practice"—a definition whose perfection, and special appropriateness to the present circumstances of India, grows on one with time. To his mind, Hinduism was not to remain a stationary system, but to prove herself capable of embracing and welcoming the whole modern development. She was no congeries of divided sects, but a single living Mother-Church, recognising all that had been born of her, fearless of the new, eager for the love of her children, wherever they might be found, wise, merciful, self-directing, pardoning and reconciling. Above all she was the holder of a definite vision, the preacher of a distinct message amongst the nations. To prove her

this, however, he relied on no force but that of character: The building of the temple of his faith was all-important it was true; but for it there was infinite time, and with it worked the tendency and drift of things. For himself, the responsibility was to choose sound bricks. And he chose, not with an eye to the intellect or power of attraction, or volume of force, of those who were chosen, but always for a certain quality of simple sincerity, and, as it seemed, for that alone. Once accepted, the ideal put before them all was the same, not *mukti* but renunciation, not self-realisation, but self-abandonment. And this rather, again, on be-

half of man, than as an offering to God. It was *the human motive* that he asserted to his disciples. May it be that never will one of them forget a certain day of consecration, in the chapel at the monastery, when, as the opening step in a life-time, so to speak, he first taught her to perform the worship of Siva, and then made the whole culminate in an offering of flowers at the feet of the Buddha. "Go thou," he said, as if addressing in one person each separate soul that would ever come to him for guidance, "and follow Him, who was born and gave His life for others FIVE HUNDRED TIMES, before He attained the vision of the Buddha!"

CIVILISATION

(*Concluded from page 90.*)

THE key-note of modern civilisation is, as I have said above, material prosperity and intellectual eminence. In advancing the knowledge of the grand physical laws governing the universe, as well as improving the material condition of mankind from a stage almost on a level with the brute, to that in which we find so much culture and refinement, it has no doubt greatly served the cause of true progress. There can be no question that, without a certain pitch of material prosperity, (implying improvement of the physical side of life as well as of the powers of the mind necessary to bring about that improvement), real progress would have been impossible. The modern civilisation has, for example: (1) effected the shrinkage of the world, one grand result of which has been the bringing together of the material West and the spiritual East, a union which is destined to play a highly important part in bringing about that blessed consummation, towards which all development and progress are tending. It has also made possible, exchange of thoughts, ideas and commodities, among

the different peoples of the globe, now supplying the wants of one country by the surplusage of another, now enabling one nation to quicken by its own life-blood the atrophied veins of another, and so tending to harmonise all the unequal and differently directed forces that work in different parts of the world. (2) Created facilities for the acquisition, preservation and diffusion of knowledge. Acquisition of knowledge has been wonderfully facilitated, by the invention of such highly scientific and useful instruments as the telescope, the microscope, and the like; preservation by improving methods of writing as well as printing; diffusion by creating efficient means for giving world-wide currency to the printed matter, as well as by bringing the different peoples of the world in touch with one another. The thoughts, as well as the results of observation and experience of one generation, constitute, when preserved, (in the form of books &c.) the stepping-stones for the next generation to rise higher in the scale of civilisation. These have, so to say, greased the perpetually revolving wheels of

progress and thereby accelerated its velocity.
(3) Improved the healing art, and especially the surgical branch of it.

These are, broadly speaking, some of the chief blessings of modern civilisation. There are undoubtedly others, too numerous to mention, but of comparatively minor importance. To attempt an exhaustive survey of these is obviously beyond the scope of the present essay.

Now for the other side of the picture. It would be idle to deny that this picture *has* a dark side; that modern civilisation, while it has conferred some of the greatest boons on mankind, has at the same time brought in its train certain grave evils, mostly moral, the gravity of which cannot be over-estimated. The tendencies to subordinate the spiritual to the physical, as well as to sacrifice "moralisation to intellectualisation," have entered as threads through the whole fabric of modern civilisation and affected its texture and pattern in marked ways. They constitute, so to say, the dross and alloy that gives modern civilisation its unsound ring. I shall, in the course of pointing out the baneful effects of modern civilisation, quote some significant passages from some of the greatest thinkers of the modern age. These, though they by no means set the matter at rest, yet unmistakably show which way the wind blows. They are the opinions of men who have drunk deep of the springs of modern civilisation, and of whom it cannot be said with justice, that they have explored the fairyland of modern civilisation with the bull's-eye lantern of the scoffer and the cynic. They, at least, provide food for reflection, for those who maintain that modern civilisation is an unadulterated blessing to humanity.

J. S. Mill has said, "Assuredly, civilisation is good, but there is much even of the highest good, that civilisation has a tendency to impede." The worst and most dangerous progeny of civilisation is, to my mind, (a) atheism; regarding this T. Carlyle has said:—

"In these last two centuries of atheistic Government, I reckon that we have pretty well exhausted what of firm earth there was for us to march on. And we are now, very ominously shuddering, reeling, and, let us hope, trying to recoil at the cliff's edge. For out of this what we call atheism, come so many other "isms" and falsities, each falsity with its misery at its heels."

(b) Growth of selfishness:—"Modern civilisation has developed a morbid sense of selfishness amongst individuals as well as States." This selfishness is exhibited in its worst form in the growth of a spirit of militancy among States. "It is civilised nations that have, out of a purely selfish spirit backed up by sheer brute force, created the difference between the white and dark nations," and that are daily emphasising that difference by word and deed. As regards the growth of militancy, Herbert Spencer says:—"The diffusion of military ideas, military sentiments and military organisations has been going on everywhere..... While bodily superiority is coming to the front, mental superiority is retreating into the background....Literature, journalism and art have all been aiding in this process of re-barbarisation." Again, "European history, dyed through and through with crime, seems to imply that fear of hell and hope of heaven have had small effects on men. Even at the present, absolute opposition between the doctrine of forgiveness preached by a hundred thousand European priests, and the action of European soldiers and colonies who outdo the law of blood-revenge among savages and massacre a village in retaliation for a single death, shows that two thousand years of Christian culture have changed the Primitive Barbarian very little." And the most pitiable circumstance is, that that which is primarily, and intrinsically good and noble is, by the deleterious action of this spirit, eventually brought within the range of bellicose operations. "How many missions, have cul-

minated in slaughters and massacres" that have staggered humanity!

(c) Hypocrisy—both in word and deed, which is eating into the vitals of our moral life. "Public declarations of sovereigns and statesmen are often as far from truth as from sincerity, and such pranks of hypocrisy are often justified on the ground of statecraft or expediency." This evil, it is needless to say, can never live without its sister-evil, mendacity. Herbert Spencer, after reviewing the evils of militancy as well as of "intellectualisation in advance of moralisation," has roundly declared that "there is scarcely truth enough alive to keep societies in health."

(d) Artificiality of life:—"Contagion of living in luxury and style proves a terror and source of misery when it filters down to the lower strata or simple village people. Refined life with some of its wasteful propensities and diversions is not only expensive, but burdened with formal conventionalities which are inconsistent with truth, sincerity and morality generally."

Above all, such dire evils as public-houses, and intemperance (unhappily often fostered by legislation), insanity, suicide, divorce, as well as the minor 'isms' referred to by Carlyle,—nihilism, anarchism, socialism, imperialism, hooliganism and the like,—these are all the "products of the civilised age and are no doubt thriving and fostering on the congenial soil of modern civilisation." The statistics supplied by Buckle, as well as those available from other authentic sources, as also the writings of Carlyle, Herbert Spencer, and other eminent writers on the subject,—all point a pathetic finger of reproach to modern civilisation.

It follows then, that neither the defunct moral civilisation of the East, nor the present material civilisation of the West, represents real progress. Progress, you may call either, but both are examples of erratic progress. As Buckle has well said,—"there can be no doubt that

people are not really advancing if, on the one hand, their increasing ability is accompanied by increasing vice, or if, on the other hand, while they are becoming more virtuous, they likewise become more ignorant. This double movement, moral and intellectual, is essential to the very idea of civilisation and includes the entire theory of mental progress." Applying this criterion to the two forms of civilisation we are considering, we see that neither comes up to the requisite level,—both the East and the West having been swept off their feet in the mill-race of human progress. Else how is it that the East, forgetting the grand lessons of Karma and *Veeradharna* inculcated by its ideal teacher, Sree Krishna, has drunk so plentifully of the sleepy drench of lethargy and over-sentimentalism and has become a veritable race of lotus-eaters? How is it again, that the West, oblivious of the sweet message of meekness and Universal Love preached by its Messiah, impelled by an insatiable earth-hunger and intoxicated with an intense desire for self-aggrandisement, is using its knowledge of physical laws, not so much in an attempt to know Him Whose glories those laws declare, as in conquering, riding roughshod over, and sometimes annihilating, His images on earth?

After this stock-taking, one would naturally expect a striking of balances. Have we gained or lost? Or rather are we gaining or losing? That is a question easier asked than answered. When all the advantages derived from those two revolutionising agents,—I mean steam and electricity—as well as all the discoveries and inventions and all the 'ologies' that modern civilisation has given us, are arrayed against the dread foes of humanity, atheism and the minor 'isms' and evils enumerated above, the first impulse produced in our mind is one of distinct pessimism. But when we again remember that a Higher Power, and All-Wise and All-Merciful Providence, is watching over and guiding our destinies, the truth of the eternal law of progress comes home to our

mind again. We can then realise that rocks and shoals there may be here and there, to retard the speed of the perennial current of progress and make its course meandering now and then, but they can never produce anything like permanent stagnation therein ; that there will come an era when there will be no undue development of materialism at the cost of spiritualism, or of intellectualisation at the cost of moralisation, and *vice versa*. Then the selfishness, hypocrisy and the other evils that cling fungus-like to the material civili-

sation of the West, as also, the lethargy and over-sentimentalism characterising the moral civilisation of the East, will disappear, and the two streams, purged of all their base and progress-retarding elements, will, like the Ganges and the Jamuna, "commingle their limpid and holy waters and unite their waves in one merry march to the azure" deep of ideal civilisation, a civilisation befitting the higher type of beings, that God has destined us to be.

M. N. BANNERJEE.

SWAMI ABHEDANANDA'S ADDRESS ON VEDANTA PHILOSOPHY

(*Continued from page 94.*)

These Upanishads have been commented upon by the later incarnations of divinity or Avatars, and the great commentators such as Sankaracharya, Ramanujacharya, Madhvacharya and other Acharyas, are spiritual teachers. They have different systems, but all these are founded on the Upanishads. The greatest of all these commentators was, Bhagavân Sri Krishna, who lived about 2400 B. C. and his commentary is called the Bhagavadgita, or the Song Celestial, as Sir E. Arnold calls it. The Vedanta Sutras or Shâriraka Sutras contain only the aphorisms which combine the various theories, meanings and interpretations that were given by the Vedic sages. So these three, the Upanishads, the Vedanta Sutras and the Bhagavadgita are the foundation-stones of the religion and philosophy of the Hindus. These three are known as 'Prasthânatraya.' If any one wishes to preach a new religion in India he will have to make a fitting commentary on the "Prasthânatraya." When Sri Ramanuja preached, he had to make a commentary on these three. Sankaracharya, Madhvacharya, Neelakantacharya, and other Acharyas did the same. But do they differ in reality? No. Their interpretations are only explanations of the truths which were understood and explained by the Vedic sages. If we study the Upanishads themselves, there we find the germs of Dualism, Monism, Visishtadvaitism, Advaitism, Shâktaism, Shaivaism etc. The Shaiva Siddhanta has its root in the Upanishads.

There are some who think the dualistic interpretation as true, while others hold that, Visishtadvaitic is the best. Sankara's followers think monistic interpretation to be the highest. If we study carefully, we shall find that these three have their places, and they are equally right, true and great. There is no quarrel between the Advaities, Visishtadvaities and Dvaities. They are all one and the same in reality. If we boil down their arguments and their various interpretations we can find that they are teaching the same truth, only under a different form, garb or imagery of thought. Therefore a true follower of Vedanta should accept these and place them in their proper places. This was first explained in the Bhagavadgita by Sri Krishna; it can be interpreted by the Dvaita, the Visishtadvaita and the Advaita theory. But the different commentators being anxious to preach their own ideas and theories, have tried their best to torture the different texts and twist their meanings. For instance, Ramanuja finds a passage which has decidedly an Advaita meaning; but he explains it in his own way; he does not care whether the text is tortured or twisted. So, Sankara, when he finds a passage differing from his theory, does the same. But there was a living commentator of all these systems, in the form of Bhagavân Sri Ramakrishna Paramahansa. It was he, who for the first time pointed out to the world that there was no quarrel, no fight between these systems, but each of them des-

cribed a portion of the truth and when we combine them all together, we find the whole truth. And therefore, if we wish to study Vedanta in all these phases, we shall have to study Dvaitism, Advaitism and Visishtadvaitism, and place them in their proper places to learn the standard of truth, which is within us. If we wish to refer to the highest authority, we find it dwelling in the cave of our hearts. He is the eternal teacher, the Guru of all Gurus, the teacher of all teachers; and if we go into the state of super-consciousness, there, we will find that all these different methods of explanations and interpretations reach the same goal.

The goal is one, and can be realised only by going into Samadhi or super-consciousness, or God-consciousness, as we call it. And Bhagavân Sri Ramakrishna, after going into that state of Samadhi, after communing with the eternal truth, declared before the world that all these different interpretations are different paths which lead to the same goal. They are like so many radii which converge towards one common centre, Brahman, the Infinite Being. He is the Eternal Truth. Call Him by any name; Vishnu (all-prevading), Father in Heaven, Divine Mother, Allah, Jehovah or Buddha. The difference is only in name, not in reality; and the familiar illustration is, that as in various countries water is called by different names, such as, pâni, bâri, jalum, aqua and so on, but it makes no difference in the substance; so the substance of the universe, the reality of the universe, the Eternal Truth is one and the same although called by various names and worshipped under different forms. The Eternal Truth is the foundation, the Ideal, the Alpha and Omega, of the philosophy and religion of Vedanta. And therefore we see that harmony, which exists, and underlies all systems of philosophy and religion. We must see absolute harmony between Christianity, Judaism, Mahomedanism, Zoroastrianism, Buddhism and all the other 'isms' of the world. There is no difference; we are all worshipping the same God, the same Reality. Where does He dwell? He dwells in our hearts. He is the Soul of our soul, life of our life, He is the Paramâtman, He is the Lord of the universe. To Him, the Mahomedans pray as Allah, the Christians as Father in Heaven, the Vaishnavaites as Vishnu, the Shivaïtes as Shiva, and the Buddhists as Buddha. The Shaktas too,

worship the same Reality as the Divine Mother of the universe. But here we must remember that, God is sexless, although He is described as masculine. If we call Him by the masculine gender we limit Him in His true nature. But the Fatherhood and Motherhood of God are nowhere explained so well as in the religion of Vedanta. It is the most scientific truth that God is not only the primal, but also the material cause of the universe. If we analyse the definition of the matter of the materialists we find it is the same thing as the eternal truth or the eternal substance. They call it insentient, because they do not know its real nature. If energy is the cause of the universe, it cannot be insentient, because it has the germ of intelligence, otherwise we commit a blunder by saying that something comes out of nothing, which is impossible. Therefore the matter and energy of the evolutionists and materialists, is the same substance, only interpreted in terms of matter and insentient eternity.

We find how easy it is to reconcile the different religions with all the great philosophies of the world. Idealistic, materialistic and spiritualistic philosophy can be harmonized and made to stand in absolute harmony with the teachings of Vedanta. Some people think that the doctrines and dogmas of the different and the sectarian religions of the world, will prevent us from finding absolute unity and harmony, and making the Vedanta religion universal. But we must remember that, doctrines, dogmas and schemes of salvation are the non-essential parts of religion. The most essential part of religion is, to become divine and to feel the presence of the divinity everywhere, in all living creatures, and in our own souls. That is the ideal. The Mahomedan holds this ideal before him, in realising Allah in his soul; a true Christian holds the same ideal also, in following the teachings of Jesus Christ, who said, "Ye shall know the truth and the truth shall make you free," and "Ye shall be perfect even as your Father in Heaven is perfect." Knowledge of truth brings perfection and that perfection comes to a sincere and earnest devotee. That is the essential part of all religions. If we throw overboard all doctrines, dogmas, theories, and theologies, we do not lose religion, the essential part of which consists in realisation, in divine communion, in going into the super-conscious state

and attaining God-consciousness. Therefore we do not see any disharmony, any difference, except in the method of expressing the same idea, and different methods are fitted for certain kinds of temperaments, for certain kinds of dispositions. For instance, those who live in the desert of Arabia follow a certain kind of method in worshipping the Lord. Their ideas and methods of expression are different. And among the Jews and Christians we find the same thing. These methods differ from those by which the Hindu mind is convinced. Acknowledging all these different varieties of expression, we find that the fundamental principle which underlies them, is one and the same and that we can only learn, by studying the Vedanta religion and philosophy.—(To be continued).

RAMAKRISHNA SEVASHRAMA

ANNUAL REPORT

THE fifth annual report of the Ramakrishna Sevashrama, Kankhal, is a record of much useful work done during the last year. We are glad to note, that the number of persons treated, was greater than that of the previous year, by 913, the total number being 4390.

Of these, 3371 were men and 1019 women. Of the men, 1459 were Sadhus and 1912 Grihasthas. Of the women, 10 were Sadhus, and 1009, Grihasthas. The total number of in-patients was 57, all of whom were Sadhus.

The per cent. of cures among the in-patients, was 86, while that among the out-patients, was 96.5.

The year opened with a cash balance of Rs. 677-13-3½ and the receipts during the year were Rs. 1,905-4-1 of which Rs. 1000 were, "given in the name and in memory of Rami-bai, for a consumptives' home to be attached to the Ramakrishna Sevashrama." The total expenditure amounted to Rs. 976-1-9½. The balance left at the close of the year under report, was Rs. 1606-15-7. Besides contributions in money, many useful articles in the shape of chests of medicines, foodstuffs &c., were also received.

Under the heading, "An urgent need," it has been shown with good reason, that a separate hospital for consumptives is a great want at Kankhal. "The infectious character of the disease, forbids its victims being housed and nursed with the other patients. Yet the climatic and other conditions of Kankhal, tempt many a poor consumptive to try his chance there. Even to die at the holy place, after the fell disease has run its protracted course, is a solace to many, at the welcome close of their earthly career. Often has the Sevashrama been put under the most painful necessity, of disappointing consumptive Sadhus, who came to it with the expectation of finding shelter and sympathy! How often have the Samnyasins in residence at the Ashrama, been seized with the burning desire of having a separate hospital for them!"

A building, suitable for the purpose, is estimated to cost Rs. 4000. A large-hearted gentleman, has contributed the handsome amount of Rs. 1000, to the fund; and other generous souls coming forward with donations, can easily bring about the realisation of the scheme.

To ensure the maintenance of the Institution even in its present condition, a permanent income is necessary. If along with this, it is remembered that an institution of the type of the Sevashrama *grows* as by the laws of a living organism, the requirements of the Ashrama, become at once patent to all.

The conductors of the Sevashrama can only give their services, the money must come from their Grihastha brethren. It does not matter if one's contribution is small. It is enough, if all our Grihastha brethren see the usefulness of the Ashrama and contribute, each according to his means, towards its permanent upkeep, and growth.

We conclude by quoting the inspiring words of Swami Vivekananda, which appear on the back cover of the Report.

Expansion is life, contraction is death. Love is life, hatred is death.

None lives but he who feels for the poor, the ignorant, the down-trodden, feels till the heart stops and the brain reels and he thinks he will go mad. Then will come help, power and indomitable energy.

Him I call a *Mahātman*, whose heart bleeds for the poor, else he is a *Durātman*. So long as the millions live in hunger and ignorance, I hold every man educated at their expense and not paying the least heed to them—a traitor.

We are poor, my brothers, we are no-bodies, but such have always been the instruments of the Most High.

The poor, the down-trodden, the ignorant,—let them be your God.

I do not care a straw for your *Bhakti* or *Mukti*. I would even go to a hundred thousand hells to do good to others—that is my *Dharma*. He indeed is blessed, who can help in this great cause.

When will that blessed day dawn, when my life will be a sacrifice on the altar of humanity!

I am the servant of none, nay, not even of the Lord, but of those only who serve others.

THE LATE MATHAJI MAHARANI TAPASWINI

FEW, amongst India's daughters, can claim such a revered position among their countrymen, as the late Mathaji Maharani Tapaswini, of the Mahakali Pathsala, of Calcutta.

This beneficent lady, who recently passed away from our midst, was born in the year 1831, in the city of Mysore. Her father, Pundit Alavattam Srinivasachar, was one of the foremost Sanskrit scholars that adorned the court of His Highness the late Maharaja Krishnaraja Wodair.

He was both a poet and a philosopher, of the Visishthadvaita school of Sri Ramanujacharya, and was the author of *Ushâparinaya*, a famous Sanskrit drama.

From her earliest girlhood, Ananthamma, for that was the name given to Mathaji by her parents, was a great admirer of asceticism,

and is said to have wished to become a *Sâdhvi*. Under her learned father, she learnt *Sahitya* (Sanskrit literature), in which she became proficient after years of regular study. She supplemented her knowledge, by sitting at the feet of her revered father, and carefully listening to the teachings, which he used to impart to a number of his devoted disciples. Though she had not received systematic training in the art of music, yet, she had the gift of a melodious voice, which would enchant her hearers, and carry them, as it were, into a higher realm.

Ananthamma was married to Pundit Anantha Krishnamachar, the cousin of His Holiness, Srinivasa Deshikendra Parakali Swami, and in course of time, Ananthamma became the mother of two children, Narasihma Raghavachar and Gopalachar. She lost her beloved husband, when her children were yet in their boyhood. It was, needless to say, a terrible blow to Ananthamma, but the enlightened widow patiently bore her grief, for the sake of her loving children. When her boys were old enough, to be able to live without her, she committed them to the care of the late Swami Deshikendra, and went on a pilgrimage to the different sacred places, of Southern India. At one of these holy places, she became acquainted with some Brâhmana *Vairagees*, and followed them in their north Indian tour. After visiting Muttra, Benares, Prayag and other holy cities, she is said to have entered the territories of His Highness the Maharaja of Nepal. After living for some years in Nepal under the protection of its benign ruler, she had to leave her hospitable friends—the Nepalees, and went to Calcutta, to spend the remainder of her life for the good of others. Her learning, and pious ascetic life soon attracted the attention of some leading gentlemen of Calcutta, at whose instance she opened a small school for the education of Hindu girls. This school subsequently developed into the present

Mahakali Pathsala, which stands as a monument to the honoured name of its foundress. May the blessed soul of the ascetic Ananthamma, of the Mysoreans, the learned Ganga Bai of the Nepalees, and the revered Mathaji Maharani of the Bengalees rest in peace and happiness!

M. H. RAMA SWAMI IYENGAR.

CORRESPONDENCE

BROTHER NAFAR CHANDER

To the Editor, Prabuddha Bharata.

Sir,

Please publish the following account of the self-sacrifice of a young member of the Ramakrishna Mission, Entally Branch.

On Sunday morning, the 12th May last, a municipal cooly entered a manhole in a sewer, in Chuckerbere Road, North, Bhowanipore, Calcutta, to attend to some repairs. As it was full of carbonic acid gas, the man fell backward, unconscious. Another cooly, who was his associate, followed him into the manhole soon afterwards, only to be overtaken by the same fate. Immediately, a great crowd gathered, but none ventured to go down the manhole to save the lives of the poor coolies. Just at that moment, Srijut Nafar Chander Kundu, who was going on some urgent business, appeared on the scene. He at once grasped the situation and without losing a single moment descended into the manhole to rescue the two poor souls inside. He was so much moved by sympathy, that he paid no heed to the persuasions of the on-lookers, not to endanger his life. Nor would he lose time by listening to the suggestion, that a rope should be tied round his body, to ensure his own safety. Everyone knows the result of this spontaneous outburst of self-consuming love. Nafar Chander is no more in our midst, but his example lives, teaching the great lesson of self-sacrifice, so much emphasised by

the precepts and example of our great teacher, Swami Vivekananda.

At the instance of the Ramakrishna Mission, Entally Branch, Nafar Chander used to collect rice on Sunday mornings, by begging from door to door, which was distributed among the poor, at the end of every month. He was upright, intelligent, and a good Vedantin.

He would pass hours in meditation and in discussing philosophical subjects, and co-operated in every good work, undertaken by the Ramakrishna Mission. He was full of wisdom and charity, and worked for work's sake only. Another noble incident of his life is well worthy of mention here.

One day, a cooly who was carrying a heavy load on his head, received some bad injuries to his feet. Srijut Nafar Chander, who happened to be passing at the time, immediately ran to his help. He tore off some strips from his cloth, bandaged the man's feet with them, and finally carried the load himself to the cooly's destination. Such beings are rare indeed. May we follow in his steps, and willingly sacrifice our lives in the service of the poor! This, we understand to be true Vedantic work.

For, if we can realise our true self, in and through others, will not this miserable world be transformed into heaven, for us?

The English newspapers of Calcutta, are trying to raise subscriptions to help his family, and also to commemorate in a public way, the noble deed of this Bengalee hero and martyr. We earnestly appeal to your kind-hearted readers, to aid the bereaved family by sending donations, however small, to you, which I shall ask you to kindly forward to—

Yours faithfully,

A. C. MITTER,

25th May }
1907 }

Secretary,
The Ramakrishna Mission,
Entally Branch.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

INJECTION of sea water is said to be the latest remedy for the cure of consumption.

ONE pound of learning requires ten pounds of common sense to apply it.—*Persian Proverb.*

THERE are at present about 180 Indian students attending the Edinburgh University and Colleges.

THE Italian Government has handed over to the Pope £120,000 in cash and £240,000 in stock representing the property of the Holy See seized in 1870.

To call themselves 'miserable sinners' is with many people a kind of religious good manners, just as a man inscribes himself as 'your humble servant.'—*Bagshot.*

THE common salt is sometimes a remedy for (alas! too common) toothache. You just put a pinch of salt on the aching spot, and keep it there ten minutes or longer.

HIS Honour the Lieutenant-Governor of Bengal has been pleased to sanction a grant of Rs. 200 for the current year, in aid of the Ramakrishna Society—Anath Bhandar, No. 12, Serpentine Lane, Calcutta.

FROM the census report it is found that the Hindus have decreased in the 10 years from 1891 to 1901 by 584,701, whereas the Musalmans have increased by 8.9 per cent, and the Christians by 27.9 per cent.

THE Vedanta Society of New York has purchased a house for its permanent headquarters, at 135 West 80th St. It is a four-story house, having two rooms on the first floor which can be thrown together for public lectures.

IN Forbes-Mitchell's "Reminiscences of the Great Mutiny," he mentions a certain Hira Lal Chatterji who risked his life by swimming a river when it was in flood, to carry a ration of tea and sugar to save isolated Highlanders.

The Bible in the World, ascribes the fall-off in the circulation of Scriptures from the Bible House of Calcutta, during the first quarter of the year from 49,038 to 32,937 copies, to the Swadeshi movement in some districts and the high prices of food in others.

WE are glad to learn that the Ramakrishna Mission, Madras, will have a home at Mylapore, the Swami Vivekananda Memorial Committee having begun to erect a building on the site presented by our generous-hearted countryman, Mr. A. Kondiah Chettiar, a pious student of Swami Ramakrishnanda of Madras.

A remarkable operation on the brain, has been performed at the Bellevue Hospital, New York. Frank Deirlein, lost his power of speech last November. Doctors Madey and Stewart bored into the front part of his brain, and there, as they expected, found a clot. As soon as this was removed by the aid of an electric battery, Deirlein found that he could talk.

MR. B. Bannerjee, of 9 Kasi Mitter Ghat Street, Calcutta, has invented and patented an improved smokeless kerosene combination lantern: it can, not only be used as a hand or wall lamp, but also serve the purpose of a small stove. Without a chimney it is yet smokeless, and is quite decent in appearance, and an economic invention. The price is Re. 1-8-0.

KEROSENE oil, in its even lowest quality as crude oil, is far superior to phenyle or perchloride of mercury in killing plague germs and mosquito larvæ. The oil should be poured down all rat holes, stables, sewers, and around dwelling-houses. It is well to paint the flooring and the walls of a plague-infected room with this oil with an ordinary paint brush and allow it to dry before occupying it again. Crude petroleum is stronger than ordinary kerosene oil and is cheaper too; it is extensively used nowadays in Bombay by the Municipality in preference to any other disinfectant.

SIR Oliver Lodge took part recently in a discussion in London, on the 'Reality of the Unseen.' After illustrating in a graphic manner the relative smallness of the earth, he discussed

the biological graduations from simpler to higher forms, affirming, while man was certainly the highest among living animals, it was quite unlikely that he represented the most perfect of his kind in the universe, or that man's limited senses can realise the possible higher developments of life and intelligence, any more than bees and worms can realise the attributes of man. When this is admitted, 'belief' in a God is reasonable. As to man's part in the world, the scheme of things might be compared to a piece of music, with men as the players. Before it is played, the music exists only in the mind of the composer, but the performers can cease playing at any moment if they so decide. Every individual has a part in the great symphony of life, which he might help to make or mar. He pleaded for more leisure for the toilers—more communion with Nature—a great sense of personal responsibility born of the introspection which unhappily became more and more difficult to attain in the increasing hurry of life.—*Advocate of India.*

FOR more than a year, the Ashrama Committee of the New York Vedanta Society has been working to fill a need long felt by the Society, the need for a country home, a retreat where earnest students of Vedanta may enjoy the beauties of nature and find the peace and harmony so advantageous to meditation. A beautiful spot has been selected four miles from the station at West Cornwall, Connecticut. The distance from New York is 107 miles and the time required for travelling, between three and four hours. The amount necessary for the first payment on the property has been generously donated, and the deed is now in the possession of the Society.

The Chairman of the Ashrama Committee describes the place thus :

"Imagine a farm 250 acres in extent, surrounded by hills 300 feet high, some of which are included in its boundary ; and located near the heart of it, an old-fashioned farmhouse, a large barn and several smaller ones,—and you will have a bird's-eye view of our Ashrama.

"The elevation of the lowland is 1,200 feet above sea level ; of the hills, 1,500 feet. On the property there are level plains and green pastures ; sloping hillsides covered with large forest trees of different kinds, as well as some smaller trees and

brush ; chestnut groves, maple groves, pine groves, several springs and a brook. Besides the present buildings, there are foundations for three houses. Sixty-five acres of tillable land afford ample opportunity for farming, and good water is assured by the position of one spring on the side of a hill, making it possible to pipe drinking water to the level."

DURING the past two years, man-eaters have often appeared in the neighbourhood of Champawat, Lohaghat, and other villages near Mayavati, and caused incalculable injury to the villagers in these localities. The poor women have been terror-stricken, and went in fear and trembling to the jungle, to collect the necessary fire-wood for their daily use, and to cut grass for their cattle. The list of persons killed by these ferocious brutes, in the Champawat Tahsil, since August 1905, is recorded at the high figure of forty-four women and eight men. Many more deaths are known to have occurred in other villages, of which particulars are not to hand. In March last, a tigress was killed, about one mile from Lohaghat, by Mr. E. C. Wildblood, and since then, two other animals have met with their death near Champawat, a distance of four miles from Mayavati. One fell to the gun of Mr. Corbett, of Naini Tal, on the 12th of May, and was carried by the peasants amongst great rejoicing to Champawat, where it was skinned. The stomach of the beast was opened, and found to contain one finger, and part of a foot with four toes and nails intact, portions of the unfortunate girl it had killed and eaten on the previous day. It was discovered that the tigress would shortly have given birth to three cubs. The fat of the animal was taken by the Tahsildar for distribution amongst the people, who consider it an infallible remedy for divers diseases. Mr. Corbett left Champawat with the blessings and thanks of the villagers. The third tigress who took to the jungle after being severely wounded by the Tahsildar of Champawat on May 16th, was finally discovered and despatched a few days later, when a number of coolies carried the body to Lohaghat, passing through Mayavati on the way. Quite a large number of people gathered in the precincts of the Ashrama to view the remains of this large man-eater, whose skin of bright tawny yellow, and bearing beautiful black stripes, looked magnificent, even in death.

II. 42. 43. 44.

पार्थ O Pârtha अविपश्चितः the unwise वेदवादरताः satisfied with the panegyric statements of the Vedas अन्यत् anything else न अस्ति does not exist इति this वादिनः declaring कामात्मानः full of desires स्वर्गपराः with heaven as their highest goal याम् which इमां this (well-known) पुष्पितां flowery जन्मकर्मफल-प्रदाम् leading to (new) births as the result of their works भौगैश्वर्यगतिं प्रति for the attainment of pleasure and power क्रियाविशेषबहुलां exuberant with various specific actions वाचं word प्रवदन्ति expatiate upon भोगैश्वर्यप्रसक्तानां of (people) deeply attached to pleasure and power तथा by that अपहतचेतसां with their discrimination stolen away व्यवसायान्मिका set बुद्धि determination समाधौ in the mind न विधीयते is not formed.

O Pârtha, no set determination is formed in the minds of those that are deeply attached to pleasure and power, and whose discrimination is stolen away by the flowery words of the unwise, who are full of desires and look upon heaven as their highest goal and who, being perfectly satisfied with the panegyric words of the Vedas, declare that there is nothing else. Their (flowery) words are exuberant with various specific rites as the means to pleasure and power and are the causes of (new) births as the result of their works (performed with desire).

[*Samâdhi* has been rendered into mind in the above. The generally accepted significance of the term (absorption in God-consciousness produced by deep meditation) would give an equally consistent and happy meaning: Persons attached to pleasure and power cannot have perfect steadiness of mind in divine meditation.

Panegyric words of the Vedas: The *Karma Kânda* or the sacrificial portion of the Vedas which lays down specific rules for specific actions and their fruits. *Nothing else:* Beyond the heavenly enjoyments procurable by the sacrificial rites of the Vedas.]

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ॥

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥४५॥

II. 45.

वेदाः The Vedas त्रैगुण्यविषयाः deal with the three Gunas अर्जुन Arjuna (त्वं thou) निस्त्रैगुण्यः free from the triad of Gunas भव be निर्द्वन्द्वः free from the pairs

of opposites नित्यसत्त्वस्थः ever balanced निस्त्रैगुण्यः free from getting and keeping आत्मवान् established in the Self.

The Vedas deal with the three Gunas. Be thou free, O Arjuna, from the triad of the Gunas, free from the pairs of opposites, ever-balanced, free from (the thought of) getting and keeping, and established in the Self.

[*The Vedas deal with:* That is to say, the Vedas treat of relativity. *Pairs of opposites:* *Dvanda*, all correlated ideas and sensations, e. g., good and bad, pleasure and pain, heat and cold, light and darkness etc.

Guna is a technical term of the Sankhya philosophy: also used in the same sense by the Vedanta. Prakriti or Nature is constituted of three Gunas; Sattva (equilibrium), Rajas (attraction), Tamas (inertia). Prakriti is the three Gunas, *not* that she has them. *Guna* is wrongly translated as quality; it is substance as well as quality, matter and force. Wherever there is name and form, there is *Guna*. *Guna* also means a rope, that which binds.]

यावानर्थ उदपाने सर्वतः संप्लुतोदके ॥

तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

II. 46.

सर्वतः everywhere संप्लुतोदके being flooded उदपाने in a reservoir यावान् as much अर्थः use विजानतः of the knowing ब्राह्मणस्य Brâhmana सर्वेषु in all वेदेषु the Vedas तावान् so much (use).

To the Brâhmana who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere.

[A man possessed of Self-knowledge has no need whatever of the Vedas. This does not, however, mean that the Vedas are useless; only to the knower of Brahman they have no value, as the transient pleasures derivable from them are comprehended in the infinite bliss of Self-knowledge.]

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥

मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥

II. 47.

कर्मणि In work एव only ते thy अधिकारः right कदाचन ever फलेषु in fruits मा not कर्मफलहेतुः the producer of the results of acts मा भूः shouldst not be अकर्मणि in inaction ते thy सङ्गः attachment मा not अस्तु let be.

Thy right is to work only; but never to the fruits thereof. Be thou not the producer of the fruits of (thy) actions; neither let thy attachment be towards inaction.

[*Be thou not the producer &c.* That is, do not work with any desire for results, for actions produce fruits or bondage only if they are performed with desire.

Karma primarily means action; but a much profounder meaning has come to be attached to this word. It means the destiny forged by one in one's past incarnation or present: the store of tendencies, impulses, characteristics, and habits laid by, which determines the future embodiment, environment and the whole of one's organisation.

Another meaning of Karma often used in reference to one's caste or position in life, is duty, the course of conduct which one ought to follow in pursuance of the tendencies which one acquired in one's past, with a view to work them out and regain the pristine purity of the Self.]

योगस्यः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ॥

सिद्धसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

II. 48.

धनंजय Dhananjaya योगस्यः steadfast in Yoga सङ्गं attachment त्यक्त्वा abandoning सिद्धसिद्धयोः in regard to success and failure समः the same भूत्वा being कर्माणि actions कुरु perform समत्वं evenness of mind (in regard to success and failure) योगः Yoga उच्यते is called.

Being steadfast in Yoga, O Dhananjaya, perform actions, abandoning attachment, remaining unconcerned as regards success and failure. This evenness of mind (in regard to success and failure) is known as Yoga.

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ॥

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥४९॥

II. 49.

धनंजय Dhananjaya हि as बुद्धियोगात् than work performed with the mind undisturbed by thoughts of results दूरेण by far कर्म work अवरं inferior बुद्धौ in evenness of mind शरणं refuge अन्विच्छ seek फलहेतवः seekers after results कृपणाः wretched.

Work (with desire) is verily far inferior to that performed with the mind undisturbed by thoughts of results. O Dhananjaya, seek

refuge in this evenness of mind. Wretched are they who act for results.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ॥

तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥५०॥

II. 50.

बुद्धियुक्तः Endued with evenness of mind इह in this (life) उभे both सुकृतदुष्कृते virtue and vice जहानि casts off तस्मात् therefore योगाय to Yoga युज्यस्व devote thyself योगः Yoga कर्मसु in work कौशलं dexterity.

Endued with this evenness of mind, one frees oneself in this life, alike from vice and virtue. Devote thyself, therefore, to this Yoga. It is the very dexterity of work.

[*Alike from vice and virtue:* A follower of Karma Yoga can have no personal motive for any action. Our action without motive becomes colourless, loses its character of vice or virtue.

Dexterity of work: It is the nature of work to produce bondage. Karma Yoga is the dexterity of work because it not only robs work of its power to bind, but also transforms it into an efficient means of freedom.]

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ॥

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥५१॥

II. 51.

बुद्धियुक्ताः Possessed of evenness of mind मनीषिणः the wise कर्मजं फलं fruit of action त्यक्त्वा abandoning जन्मबन्धविनिर्मुक्ताः freed from the fetters of birth अनामयं beyond evil पदं state हि verily गच्छन्ति go.

The wise, possessed of this evenness of mind, abandoning the fruits of their actions, freed forever from the fetters of birth, go to that state which is beyond all evil.

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ॥

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥५२॥

II. 52.

यदा When ते thy बुद्धिः intellect मोहकलिलं taint of illusion व्यतितरिष्यति crosses beyond तदा then श्रोतव्यस्य of what is to be heard श्रुतस्य च and of what is heard निर्वेदं indifference गन्ता असि thou shalt attain.

When thy intellect crosses beyond the taint of illusion, then shalt thou attain to in-

difference, regarding things heard and yet to be heard.

[*The taint of illusion*: the identifying of the Self with the non-Self, the ego.]

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ॥

समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥५३॥

II. 53.

यदा When ते thy श्रुतिविप्रतिपन्ना tossed about by the conflict of opinions बुद्धिः intellect अचला firmly established समाधौ in the Self स्थास्यति will be तदा then योग Self-realisation अवाप्स्यसि shalt attain.

When thy intellect,—tossed about by the conflict of opinions—has become firmly established in the Self, then thou shalt attain Self-realisation.

अर्जुन उवाच ॥

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ॥

स्थितधीः किं प्रभाषेत किमासीत् ब्रजेत किम् ॥५४॥

II. 54.

अर्जुन उवाच Arjuna said :

केशव Keshava स्थितप्रज्ञस्य of the (man of) steady wisdom समाधिस्थस्य of the (man) merged in Samādhi का what भाषा description स्थितधीः (the man of) steady wisdom किं what प्रभाषेत speaks किं what (how) आसीत् sits किं what (how) ब्रजेत walks.

Arjuna said :

What, O Keshava, is the description of the man of steady wisdom, merged in Samādhi? How (on the other hand) does the man of steady wisdom speak, how sit, how walk?

[Arjuna is asking (1) what is the state of the mind of the man of realisation when in Samādhi, and (2) how is its influence shown in his conduct when out of it?]

Steady wisdom: Settled conviction of one's identity with Brahman gained by direct realisation].

श्रीभगवानुवाच ॥

प्रजहाति यदा कामान्सर्वान्पार्थ मनोगतान् ॥

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥५५॥

II. 55.

श्रीभगवान् उवाच The Blessed Lord said :

पार्थ Pârtha यदा when सर्वान् all मनोगतान् of the

mind कामान् desires प्रजहाति casts off आत्मनि एव in the Self alone आत्मना by the Self तुष्टः satisfied तदा then स्थितप्रज्ञः of steady wisdom उच्यते is said.

The Blessed Lord said :

When a man, completely casts away, O Pârtha! all the desires of the mind, satisfied in the Self alone by the Self, then, is he said to be one of steady wisdom.

[This answers the first part of Arjuna's question].

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ॥

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥५६॥

II. 56.

दुःखेषु In adversity अनुद्विग्नमनाः of unshaken mind सुखेषु in happiness विगतस्पृहः without longing वीतरागभयक्रोधः free from affection, fear and wrath मुनिः Muni स्थितधीः of steady wisdom उच्यते is said.

He whose mind is not shaken by adversity, nor made thirsty by happiness, who has become free from affection, fear, and wrath, he is indeed the *muni* of steady wisdom.

[This and the following two slokas answer the second part of Arjuna's question, as to the conduct of one of perfect realisation.

Muni: Man of meditation].

यः सर्वत्रानभिस्त्रेहस्तत्प्राप्य शुभाशुभम् ॥

नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥५७॥

II. 57.

यः Who सर्वत्र everywhere अनभिस्त्रेहः without attachment तत् तत् whatever शुभाशुभं good and evil प्राप्य receiving न अभिनन्दति does not rejoice न द्वेष्टि is not vexed तस्य his प्रज्ञा wisdom प्रतिष्ठिता is fixed.

He who is everywhere unattached, not pleased at receiving good, nor vexed at evil, his wisdom is fixed.

[*Not pleased &c.*: consequently he does not praise or blame. This is in answer to the query: "How does he speak?"]

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ॥

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥५८॥

II. 58.

यदा When च also अयं this (Yogi) कूर्मः tortoise अङ्गानि limbs इव like इन्द्रियार्थेभ्यः from sense-objects

इन्द्रियाणि senses सर्वशः completely संहरते withdraws तस्य his प्रज्ञा wisdom प्रतिष्ठिता is steadied.

When also, like the tortoise its limbs, he can completely withdraw the senses from their objects, then his wisdom becomes steady.

[*Withdraw the senses* : bring the mind back up on the Self from all sense-objects. This is known as *pratyāhāra* in Yoga.

To explain the sloka more fully : a man of the highest realisation can, at any moment, shake himself clear of all impressions of the sense-world and go into *Samādhi*, with the ease and naturalness of a tortoise drawing its limbs within itself.]

विषया विनिवर्तन्ते निराहारस्य देहिनः ॥
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥५९॥

II. 59.

निराहारस्य Of the abstinent देहिनः of the man विषयाः objects विनिवर्तन्ते fall away रसवर्जं leaving the longing (तु but) परं the Supreme दृष्ट्वा having seen अस्य of this (man of settled wisdom) रसः longing अपि even निवर्तते falls away.

Objects fall away from the abstinent man, leaving the longing behind. But his longing also ceases, who sees the Supreme.

[*Abstinent man* : An unillumined person abstaining from sense-pleasure for penance, or because of physical incapacity.]

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ॥
इन्द्रियाणि प्रमथीनि हरन्ति प्रसभं मनः ॥६०॥

II. 60.

कौन्तेय Kounteya यततः striving विपश्चितः पुरुषस्य of a wise man अपि even हि indeed प्रमथीनि turbulent इन्द्रियाणि senses प्रसभं violently मनः mind हरन्ति snatch away.

The turbulent senses, O son of Kunti, do violently snatch away the mind of even a wise man, striving after perfection.

तानि सर्वाणि संयम्य युक्त आसीत् मत्परः ॥
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

II. 61.

युक्तः The steadfast तानि them सर्वाणि all संयम्य having controlled मत्परः focussed on Me as the Supreme आसीत् sits हि verily यस्य whose इन्द्रियाणि senses वशे under control तस्य his प्रज्ञा wisdom प्रतिष्ठिता settled,

The steadfast, having controlled them all, sits focussed on Me as the Supreme. His wisdom is steady, whose senses are under control.

ध्यायतो विषयान्पुंसः संगस्तेषूपजायते ॥
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥६२॥

II. 62.

विषयान् Objects ध्यायतः thinking पुंसः of a man तेषु in them संगः attachment उपजायते is produced सङ्गात् from attachment कामः longing संजायते is born कामात् from longing क्रोधः anger अभिजायते grows.

Thinking of objects, attachment to them is formed in a man. From attachment longing, and from longing anger grows.

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ॥
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

II. 63.

क्रोधात् From anger संमोहः delusion भवति comes संमोहात् from delusion स्मृतिविभ्रमः loss of memory स्मृतिभ्रंशात् from loss of memory बुद्धिनाशः the ruin of discrimination बुद्धिनाशात् from the ruin of discrimination प्रणश्यति (he) perishes.

From anger comes delusion, and from delusion loss of memory. From loss of memory, the ruin of discrimination, and from the ruin of discrimination he perishes.

[A beautiful image appears. The tendency of the mind is to repeat it. Then, if the image is allowed to recur, a liking grows. With the growth of liking the wish to come close, to possess, appears. Any obstacle to this produces wrath. The impulse of anger, throws the mind into confusion, which casts a veil over the lessons of wisdom learnt by past experience. Thus deprived of his moral standard, he is prevented from using his discrimination. Failing in discrimination, he acts irrationally, on the impulse of passion, and paves the way to moral death.

Thus Krishna traces moral degradation to those first breaths of thought, that come softly and almost unconsciously to the mind.]

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ॥
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

II. 64.

तु But रागद्वेषवियुक्तैः free from attraction and aversion आत्मवश्यैः self-restrained इन्द्रियैः with senses