

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

ATMA JNANA—III

IN what condition of the mind does God-vision take place?

God is seen when the mind is tranquil. When the mental sea is agitated by the wind of desires, it cannot reflect God, and then God-vision is impossible.

As a piece of lead, thrown into a basin of mercury, is soon dissolved therein, so the human soul loses its individual existence when it dives into the ocean of Brahman.

POINTING to the heart the Bhagavan used to say: "He who has it here, has it also there (pointing to the external world). He who does not find God within himself will never find Him outside himself. But he who sees Him in the temple of his soul, sees Him also in the temple of the universe."

Q. What are the indications of God's advent in the human heart?

A. As the dawn heralds the rising sun, so unselfishness, purity and righteousness precede the advent of the Lord.

IRON, if once converted into gold by the touch of the philosopher's stone, may be kept under the ground or thrown into a rubbish heap; it always remains gold and will never return to its former condition. Similar is the

state of him who has at heart touched even once the feet of the Almighty. Whether he dwells in the bustle of the world or in the solitude of the forest, nothing will ever contaminate him.

A PERFECT man is like a lotus leaf in the water or like a mud-fish in the marsh. Neither of these is polluted by the element in which it lives.

HE alone is the real man who is illumined by the light of true knowledge. Others are men but in name.

THAT knowledge which purifies the intellect is the true knowledge, everything else is non-knowledge.

UNSHOD and with bare feet who will venture to walk upon thorns and sharp stones? Shod with Divine wisdom (*Tattvajnana*) what thorns or sharp stones of the world can harm you.

"FASTENING in thy garment the knowledge of Advaita (oneness or non-duality) do whatever thou wishest."

GOOD and evil cannot bind him who has realised the oneness of nature and self with the Brahman.

OCCASIONAL NOTES

AMONGST fallacies which are characteristic of special states of society, there is in modern times none which is more common than the question, 'Does it pay?'

This remark ought always to be answered by a counter-question. 'Pay whom?' And until this is clearly and fully replied to, no further answer should be given.

It will generally be found that the reference is to the individual. Is a given course of conduct likely to benefit that individual who engages in it, within a certain relatively short period? If so, that conduct is advisable, but if otherwise, then not.

Now this would be all very well, if a sufficiently large meaning could be given to the idea of the individual, or to the notion of what his benefit involved. Unfortunately, however, the class of mind to which this argument appeals strongly and clearly, is not one which is capable of giving a larger significance to anything. If we are contemplating a course of vice it is a fair argument to say 'Does it pay?' because vice or sin of any kind is always in the long run detrimental to the best interests, not only of the individual but also of the society.

But with regard to anything else than vice, what does it amount to? Suppose the same question put to one of the Avatârs, or the Adhikâri Purusha, before He leaves the divine bliss, to put on the mantle of human flesh? Are we to beg Him not to descend amongst us, because the action will never, to all eternity, pay Him? If so, where, in all the worlds, would there be hope for Man?

On the contrary, every advance in human knowledge, every invention, every achievement, almost without exception, throughout

the history of Humanity, has been gained by those who had abandoned the idea of a profit for themselves, and who were contented to labour for the profit of mankind.

We are too apt, in India, to regard this as an ideal proper to the Sannyasin only. We have to learn to-day that there must be no society without its Sannyasins, and that many social applications have yet to be found for *Sannyas*.

As a matter of fact, curiously few undertakings are capable in all their stages, of paying the individual. There is nothing which is more necessary socially than education. Yet is it not notorious that only in exceptional states of society can the educator be adequately paid? Why do the religious orders of the Roman Catholic Church carry so much of the educational burden in countries that are not Roman Catholic? Only because the individual worker contributes his service, as far as his community is concerned, free of charge. And thus his community triumphs. The training of the men whom it attracts ensures its *prestige*, their unselfishness its victory.

This is the case with education to-day. But the same happened in Central Europe in earlier ages, with regard to other equally important activities. Thus J. R. Green says of the Begging Friars, or Sannyasins, who came to England in the year 1224 A. D. :—

"The work of the Friars was physical as well as moral. The rapid progress of population within the boroughs had outstripped the sanitary regulations of the middle ages, and fever or plague or the more terrible scourge of leprosy festered in the wretched hovels of the suburbs. It was to haunts such as these that Francis had pointed his disciples, and the Grey Brethren at once fixed them-

selves in the meanest and poorest quarters of each town. Their first work lay in the noisome bazar-hours, it was amongst the lepers that they commonly chose the site of their homes. At London they settled in the shambles of New gate; at Oxford they made their way to the swampy ground between its walls and the streams of Thames. Huts of mud and timber, as mean as the huts around them, rose within the rough fence and ditch that bounded the Friary."

All this was in the thirteenth century. But at the end of the eleventh, there had already arisen in Europe an austere order of monks, known as the Cistercians, who spread themselves over the moors and forests of France and the Rhine-countries; built abbeys and cathedrals; commenced agriculture on a large scale; and drained the swamps, and cleared the common-lands. It was these Cistercians who afterwards sent out from their English mother-houses daughter-communities to settle in Norway, and these it was who alone in that country were able to practise building in stone, and who taught Roman letters, and enabled the people to write down their national epics.

Thus even the West, notwithstanding her present loud assertions of self-interest and quick profit as valid motives of action, even the West is built up on unpaid labour, on labour whose hire the labourers remitted, as it were, and allowed to accumulate in the interests of the commonwealth. In fact it is only after an activity has been thoroughly institutionalised, and made common and standard, that it can expect to command a market rate of wages, so to speak. But before it can be institutionalised, it has to be explored and experimented on by some one or many of the more heroic pioneer-souls, in the cause of the community or of the race.

Even the English in India, with all their corporate selfishness, trace back their rights,

as we remember, to a certain physician who would accept from a Mogul sovereign no personal reward, but a factory-concession for the merchants, his fellow-countrymen. There is no need to fear a movement that has no *Sannyas* at its command.

We shall find, however, that the counterpart of such *Sannyas* is always a strong and ever-present conception of the community. It was because Dr. Hamilton was so well aware of the needs of the company of merchants, and because he felt himself so strongly to be one of them, that he was able to be unselfish on their behalf. And therefore the true birth of an era takes place with the rise of a new idea of social combination.

There is no question as to what will eventually be done in India in the name of Nationality. Let only the thought of the nation be vivid enough, and it will carry all the necessary sacrifice in its train.

And such sacrifice, for the Nation, for the City, for the common-weal, is the school for that loftier, more remote sacrifice, which Hinduism knows as *Vairagyan*. He who has practised the civic *Sannyas* is best prepared for the national service. And he who has been chastened and purified in the national unselfishness is the most ready for that last and highest renunciation which reacts in life as *Jnanam*—or *Bhakti*—or *Karma-Yoga*.

But through what a strange series of *Sādhanās* is this emancipation to be brought about! Children will need to renounce personal ambition, and parents to make the deeper renunciation of ambition for their children. And yet these *tyāgis* of the new time will wear no *gerrua*. Seated in an office or ruling over a factory; enrolling his fellows in Unions, or studying with every nerve and muscle the organisation of labour on a large scale; giving himself to education, or

even, it may be, ruling faithfully and devotedly over a household of his own, in the name, not of its limited interests, but against its interests, on behalf of the Indian people, such will be the *gerrua-clad* of the new order.

“He who knows neither fear nor desire,” says the Gita, “is the true monk.”

Not the Sannyasin-clad, but the Sannyasin-hearted. He who has neither fear for himself nor hope for himself. He who could see his own family starve, if need were, in the communal cause. He who is contented to fail, if only, out of his failure, others may sometime in the future succeed. He who has no home outside his work, no possession save a

selfless motive, no hope save that which his own blood shall enable his fellows to realise. These are the men who are to be found in every class of students to-day. And we dare to say to them, and to their neighbours and parents: Trust these high hopes that surge up within you! Risk all on your great hopes! Believe in yourselves, and in those who shall succeed you! So forward. Do what you see, and trust Mother for the next step. For verily it is of your hearts and your minds, of your life and your work that the New India which is to come shall yet be made. And blessed are ye who have not seen and yet can believe!

SWAMI VIVEKANANDA AND ART

(Concluded from page 206.)

ROW let us see whether a supersensuous man has the power, as such, to pass a true judgment on a work of art. The human mind is naturally under the thralldom of the senses. From the senses arise desires, which again give birth to *Vrittis*, sensation. “The Yogi employs his mind in perceiving the external causes of the sensations (*Vrittis*), then the internal motions and then the reaction of the mind. When it (the mind) has succeeded in perceiving the external causes of sensation by themselves, it will acquire the power of perceiving all fine material existences, all fine bodies and forms. When it can perceive the motions inside, by themselves, it will gain the control of all mental waves in itself and others, even before they have translated themselves, into physical forces. *** Then will he have seen, as it were, the very foundations of his mind and it will be under his perfect control. Different powers will come to the Yogi. *** The Yogi will find himself as he is and as he always was, the essence of knowledge, the immortal, the all-pervading,” (Raja

Yoga). It is a fact that although his lower-self becomes annihilated when the Yogi becomes supersensuous, yet his nobler faculties become keener and more powerful; and then, and then alone, can he perceive with unclouded vision the real nature of feminine beauty. The Swami used to say, “Until the body idea is completely destroyed and one becomes perfectly unselfish, and conquers lust, one cannot see the real sacredness of feminine beauty.”

“What stirring of emotions!
How many hot sighs of love!
And tears coursing down!
The red lips of the youthful fair,
The two blue eyes—two oceans of feeling;
The two hands eager to advance
—Love’s Cage—
In which the heart lies captive.”

The Swami expresses his realisation of unity in variety in a poem:—

“The eyes see the whole universe,
But cannot see themselves,
Why should they?
In others’ faces themselves they find.

tards the growth of individual ideas in the reader. This is the idea of poetry we have learned from him, and we find this strong characteristic in all his poems:—

“The rising orb, the painter divine,
With golden brush but lightly touches
The canvas Earth,
A wealth of colours floods the ground
—A museum of Love—
Waking up a sea of emotions!”

To those who have read his books, it is needless to point out his power of manipulating the art of language. How he has clothed the dry and bewildering philosophical and psychological problems &c., in language easy, simple and scientific, withal living, sublime and poetic, is indeed a study.

Now-a-days by virtue of the influx of Western civilization in this country the art of cooking is, out of neglect, fast dying out in the educated community. In Europe, cooking is mostly done with the help of science, and in England, a French cook is the best cook and commands the highest salary, but it is considered degrading for a gentleman to go into the kitchen. In our country, kitchens are sacred places, where God's meals are cooked daily, and wherein none can enter unclean. Therefore, to be allowed to cook a divine repast is considered a privilege and an honour. So in spite of the rapid advance of science and occidental education, the art of cooking is still a fine piece of honourable accomplishment for an orthodox Hindu. The Swami's practical knowledge of, and liking for this art, in most of its varieties, was indeed excellent and highly esteemed.

From the foregoing we have seen that Swamiji was capable of criticising art from a higher standpoint and that he could even suggest higher ideals of beauty and throw a new light on them.

Now let us see whether art is merely pleasing to the grosser senses, or whether it has any relation in the higher spheres of human thought. If the former were true, there

would be no difference between the conception of beauty of a highly developed mind and that of the primitive mind of a Santhal. But conceptions of beauty vary according to the development of the mind; the higher the development, the higher and grander is the conception of beauty. Otherwise, the art-efforts of savages would be of the highest order, because it is a scientific fact that they possess the keener if not higher sense-organs. To say, therefore, that art is merely pleasing to the senses is blasphemy, and to say that the supersensuous mind, is incapable of understanding the beauty of art is positive ignorance.

It now remains for us to see what positive relation art bears to religion. Even primitive men have a sort of worship of the supernatural. They, too, decorate a piece of stone, the object of their worship, with flowers, feathers etc., and this decoration develops side by side with the evolution of higher religious idea. Gradually man spends more effort in decorating his place of worship than his own dwelling. The temple, the mosque, the church bear evidence of it. At the divine altar the exuberance of ceremonials and sacrificial subjects becomes finer and finer and more and more intricate as higher ideas of religion become popular. The varieties of flowers, the finely knit garlands, the sweet incense &c., become absolutely indispensable for almost every place of worship in the world. The temples, which proclaim the religion of the Vedas, glory in the possession of some of the finest of works of art in the world. And was it not the highest sphere of all arts for the neophyte of that religion to have conceived and given expression to the subtler symbologies which underlie the beautiful images of—Kâli, Durgâ, Jagadhâtri, Lakshmi, Saraswati, Vishnu, and Shiva &c.; and was it not a great help to millions of aspiring souls to realise their higher ideals and attain to perfection. It is a remarkable fact in the history of India that, whenever the Lord incarnates

Himself, some renaissance in art takes place. Thus at the time of Buddhadeva the arts of sculpture, architecture and carving received a new stimulus and impulse. Chaitanyadeva gave birth to that particular branch of soul-stirring music, known as *Kirtana* accompanied by *Mridanga*. For this very reason the Swamiji said that one who had no conception of the artistic in life could never be a religious man, and that there was no better poetry in the world than the Upanishads.

When after the highest realisation the Yogi

finds that every atom is a complete universe in itself, and every form a component drop in the ocean of eternal Beauty, it is therefore vain on the part of Western savants to limit the conception of beauty to the senses, however subtle they may be. For beauty is Nature herself, nay, the Divine Mother of the universe Herself. None but the supersensuous man is capable, therefore, of judging works of art from the highest standpoint and of giving a life impetus to the growth of art.

PRIYA NATH SINHA.

SELECTION FROM SANSKRIT :

SRI SANKARA'S VEDA-VEDANTA-SARA

The following *Prakarana*, named as above, is taken from an old manuscript. It is based on the *Monika Upanishad* and brings more clearly into view the Vedantic teaching of the fourfold nature of God as *Vaishvānara*, *Tajasa*, *Prājna* and *Paramātmān* the absolute Brahman.

श्रीमंगलमूर्तये नमः । श्रीसरस्वत्यै नमः ।

श्रीगुरुभ्यो नमः ।

जगदङ्कुरकंदाय सच्चिदानन्दमूर्तये ।

गलिताखिलभेदाय नमश्शान्ताय विष्णावे ॥

यस्याबोधादिदं भाति यद्बोधाद्विनिवर्तते ।

नमस्तस्मै परानन्दवपुषे परमात्मने ॥

यस्याज्ञानप्रभावेन दृश्यते सकलं जगत् ।

यद्ज्ञानात्क्षयमाप्नोति तस्मै ज्ञानात्मने नमः ॥

अनात्मभूतदेहादावात्मबुद्धिस्तु देहिनाम् ।

साऽविद्या तत्कृतोवन्धस्तन्नाशो मोक्ष उच्यते ॥

वन्धमोक्षौ न विद्येते नित्यमुक्ततयाऽत्मनः ॥

॥अथ परमहंसानां विधिं व्याख्यास्यामः॥

सच्छब्दवाच्यमविद्याशवलं ब्रह्म । ब्रह्मणोऽव्यक्तं । अव्यक्तान्महान् । महतोऽहंकारः । अहंकारात्पञ्चतन्मात्राणि । पञ्चतन्मात्रेभ्यः पञ्चमहाभूतानि । पञ्चमहाभूतेभ्योऽखिल जगत् । पञ्चमहाभूतानामेकैकं द्विधा विभाजयेत् । तस्याद्यभागं चतुर्धा विभाजयेत् । एवमितरेषु पञ्चधा पञ्चीकृते पञ्चीकरणं भवति । मायारूपदर्शनमध्यारोपापवादाभ्यां निष्प्रपञ्चं प्रपञ्च्यते । ओम् पञ्चीकृतपञ्चमहाभूतानि तत्कार्यं च सर्वं विराडित्युच्यते ।

इत्येतत्स्थूलशरीरम् । आत्मना इन्द्रियैरर्थोपलब्धिर्जाग्रत् । तदुभयाभिमान्यात्मा विश्वः । एतत्त्रयमकारः । ओम् अपञ्चीकृतपञ्चमहाभूतानि तत्कार्यं पञ्चतन्मात्राणि दशेन्द्रियाणि मनोबुद्धिश्चेति सप्तदशैकं लिंगं भौतिकम् । हिरण्यगर्भ इत्युच्यते । इत्येतत्सूक्ष्मशरीरम् । आत्मनः करणेषूपसंहृतेषु जाग्रतः संस्काराद्यः प्रतिशरीरम् अयं स्वप्नः । तदुभयाभिमान्यात्मा तैजसः । एतत्त्रयमुकारः ॥

ओम् शरीरद्वयकारणमात्मनोऽज्ञान भासमहं कृतमित्युच्यते । तत्सन्नसन्नसन्नापि सदसन्नतद्भिन्नान्नाभिन्नं भिन्नाभिन्नं च न तन्निरवयवं नो सावयवं नोभयं । किंतु केवलं ब्रह्मात्मैकत्वविज्ञानमुपपद्यते सर्वोपरि । प्रज्ञाय तत्करणज्ञानोपसंहारबुद्धये कारणमात्मनोऽवस्थानं सुषुप्तिः । तदुभयाभिमान्यात्मा प्राज्ञः । एतत्त्रयं मकारः ॥

ओम् अकारउकारउकारोमकारः मकारओकारः ओंकारोऽहमेव अहमात्मा साक्षी केवलः । चिन्मात्रस्वरूपोऽहम् नोऽज्ञानं विद्यते तत्कार्यं च नित्यशुद्धबुद्धमुक्तसत्यस्वभाव परमानन्दस्वभावं परमानन्दं अनन्तमद्वयं प्रत्यग्भूतं परं ब्रह्माऽहमस्मि इति अहमेव परब्रह्मेत्यादिभेदाननुसंधानं समाधिः ॥

तत्त्वमसि, अहं ब्रह्मास्मि, विज्ञानमानंदं ब्रह्म,
सत्यंज्ञानमनन्तं ब्रह्म, एकमेवाद्वितीयं ब्रह्म, आत्मै-
वेदं सर्वं, ब्रह्मैवेदं सर्वं, सर्वं खल्विदं ब्रह्म,
अथमात्मा ब्रह्म, इत्यादि वेदश्रुतिभ्यः ॥

चिन्तयेत्प्रणवात्मानं सज्ज्योतिर्हृदयेस्थितम् ।
चैतन्यमात्रममृतं सोहमस्मीति नित्यशः ॥

तत्कार्योपाधिचैतन्यं जीवशब्दवाच्यम् । कारणो-
पाधिचैतन्यं शिवशब्दवाच्यम् । उभयोस्तत्रचैतन्य
मात्रं शिव शब्दो लक्ष्येत् । उभयोस्तत्र लक्षणा
पदार्थः अखण्डमेकरसज्ञानार्थं भवति कार्यकारणे

परित्यज्य गृहित्वा शुद्धं तद्ब्रह्मोच्यते ॥

कार्योपाधिरहं जीवः कारणोपाधिरीश्वरः ।
कार्यं च कारणं हित्वा पूर्णबोधोऽवशेषितः ॥
अच्युतोऽहमनन्तोऽहं गोविन्दोऽहमहं हरिः ।
आनन्दोऽहमशेषोऽहं यज्योऽहममृतोऽहमहम् ॥
नित्योऽहं निर्विकल्पोऽहं निरीहोऽहं निरंजनः ।
सच्चिदानंदरूपोऽहं परिपूर्णोऽस्मि सर्वदा ॥

इति श्रीपरमहंसपरिव्राजकाचार्यवर्य श्रीमच्छं-
कराचार्यविरचितो वेदवेदान्तसारः संपूर्णः ॥

शुभमस्तु ॥

TRANSLATION

Salutation to that Being of auspicious form. Salu-
tation to Sarasvati. Salutation to all holy teachers.

Salutation to the All-Pervader, who is free from
passion, who is the root and germ of the universe,
whose form is Absolute Existence—knowledge—
bliss, in whom all difference has vanished. Through
ignorance of Him this universe appears real;
through knowledge its seeming reality vanishes.
Salutation to Him whose body is supreme bliss, to
Him who is the great Soul. Through the power of
ignorance of Him the universe appears to exist.
With knowledge it dwindles. Salutation to Him
who is the essence of all knowledge.

Embodied beings have the conviction that this
body, which is non-soul, is the soul. This is ne-
science, and bondage is caused by it; its cessation
is called freedom. The soul being eternally free,
there is neither bondage nor salvation for it.

We now proceed to describe the conduct of
life of ascetics of the highest order. By the word
Sat we mean the *Brahman* of attributes, originating
in *Avidyā* (ignorance). From *Brahman* proceeds
primordial matter (*Prakriti*). From primordial
matter, the great principle (*Mahat*). From the
Mahat, self-consciousness. From self-conscious-
ness, the five subtle elements. From the five
subtle elements, the five gross elements. From the
five gross elements, the whole universe. Each one
of the gross elements is divided into two parts and
five of these half parts into four each. *Panchi-
karana* (Division into five) is thus obtained by the
union of one each of these fourths with the
original undivided halves. The nature of *Maya* is
to bring forth the phenomenal world of diversity
from the One Undivided, through the contradic-
tion and super-imposition of Truth on the un-
true. *Om*, as *Virāt*, is the spirit of the gross ele-
ments and their effects. Its body is the gross body.
Jāgrat (the waking state) is the perception of

objects by the self through the senses. *Visva* is the
spirit comprising these two. The union of the
three (*Virāt*, *Jāgrat* and *Visva*) is the letter A.
The five undivided halves and things made from
them, the five subtle elements, the ten senses, mind,
intellect,—seventeen in number, characterise subtle
matter and its spirit is called *Hiranyagarbha*. Its
body is the subtle body. When the instruments
of the soul are withdrawn we have the *svapna*
(sleeping) state in every body, which is caused by
the past impressions of the *Jāgrat* stage. *Taijasa*
is the spirit comprising these two. These three
together (*Hiranyagarbha*, *Svapna* and *Taijasa*)
form the letter U.

Om is the cause of two bodies (gross and subtle).
Ahankāra is ignorance and the appearance of the
ignorance of self. He is being and non-being, not
non-being, neither being nor non-being; He is
neither separate nor non-separate; He is neither
with or without limbs, nor both, but He is absolute
Brahman, and from Him only comes the knowl-
edge of the oneness of the Soul. He is above all.
Knowing this, *Sushupti* (dreamless sleep) is the state
of residing in the Atman which is the cause for
knowing that the instruments of knowledge have
been withdrawn. *Prajñā* is the spirit comprising
these two. These three together (*Isvara*, *Su-
shupti* and *Prajñā*) form the letter M.

Om! A is U, U is M and M is *Om*. I am *Om*.
I am the Soul, the only One, the Witness. I am
pure Intelligence; there is no ignorance in me nor
any production of ignorance. I am eternal, pure,
knowing, free, true; I am of the nature of supreme
bliss, that highest bliss which is without end,
without a second, the soul residing in every being,
the highest *Brahman*. This is *Samadhi* which is
the realization of non-separation (of *Brahman*
and self), through such Vedic texts as 'That thou
art,' 'I am *Brahman*,' '*Brahman* is knowledge and

bliss,' '*Brahman* is truth, knowledge and infinity,' '*Brahman* is one only, without a second,' 'this whole world is soul,' 'this whole world is *Brahman*,' 'all this indeed is *Brahman*,' 'this soul is *Brahman*.'

One should always think that that self which is the *Pranava*, that light of *Brahman* which is placed in the heart, which is pure Intelligence and deathless, is "I."

That knowledge whose body is the manifested world is known as *Jiva*. That knowledge whose body is the *Karana Sarira* is known as the auspicious one (the *Iswara*). One should also recognise that He also is the auspicious one (the highest *Brahman*), who is both *Jiva* and *Iswara*. He is the underlying interpretation of both. He is indivisible, he is the one of bliss and knowledge.

Setting aside the two *upādhis*, the manifested world and the *Karana Sarira*, and taking the reality, that alone remains, which is called the pure *Brahman*.

I am *Jiva* so long as I have this world of effects for *upādhi* (adjunct). I am *Iswara* when I have the *Karana Sarira* for *upādhi*. What remains after doing away with both, is complete knowledge. I am undecaying, I am without end, I am *Govinda*. I am *Hari*. I am pure bliss. I am the whole. I am that which is to be worshipped. I am deathless. I am eternal, desireless. I am beyond the distinctions of knowledge, knower and the known. I am without stain, pure being, pure intelligence, pure bliss. I am always complete in itself.

This is the *Veda-Vedanta-Sara* composed by Sri Sankaracharya, the great sage, teacher, and ascetic of the highest order. Peace to all.

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THE MASTER AS I SAW HIM

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

IX.

THE summer of 1898 stands out in my memory as a series of pictures, painted like old altarpieces against a golden background of religious ardour and simplicity and all alike glorified by the presence of one who, to us in his immediate circle, formed their central point. We were a party of four Western women, one of whom was Mrs. Ole Bull of Cambridge, Massachusetts, and another a member of the higher official world of Anglo-Indian Calcutta. Side by side with us travelled the Swami, surrounded by brethren (or *gurubhais*) and disciples. Once arrived at Almora, he and his party became the guests of Mr. and Mrs. Sevier, who were then residing there, and we occupied a bungalow some distance away. Thus pleasantly grouped, it was possible to combine a high degree of freedom and intercourse: But when after a month or so, we left Almora for Kashmir the Swami went with us as the guest of Mrs. Ole Bull and left behind him all his attendants.

What scenes were those through which we journeyed from the beginning of May until the end of October! And with what passionate enthusiasm were we introduced one by one to each point of interest as we reached it! The ignorance of educated Western people about India,—excepting

of course those who have in some measure specialised on the subject—might almost be described as illiteracy, and our object-lessons began, I have no doubt, with Patna, the ancient Pataliputra, itself. The river-front of Benares, as one approaches it by railway from the East, is amongst the sights of the world, and could not fail of his eager praise. The industries and luxuries of Lucknow must needs be dwelt upon and enumerated. But it was not only the great cities of admitted beauty and historic importance, that the Swami, in his eagerness, would strive to impress on our memories. Perhaps nowhere did his love seem more ardent, or his absorption more intense than as we passed across the long stretches of the Plains covered with fields and farms and villages. Here his thought was free to brood over the land as a whole, and he would spend hours explaining the communal system of agriculture, or describing the daily life of the farm housewife with such details as that of the *pôt-du-feu* of mixed grains left boiling all night, for the morning porridge. It was the memory doubtless of his own days as a wanderer, that so brightened his eyes and thrilled in his voice, as he told us these things. For I have heard it said by *sadhus* that there is no hospitality in India like that of the humble peasant home. True, the

mistress has no better bedding to offer than straw, no better shelter than an outhouse built of mud. But it is she who steals in at the last moment, before she goes to rest herself, amongst her sleeping household to place a tooth-brush twig and a cup of milk where the guest will find them on waking in the morning, that he may go forth from beneath her roof comforted and refreshed.

It would seem sometimes as if the Swami lived and moved and had his very being in the sense of his country's past. His historic consciousness was extraordinarily developed. Thus, as we journeyed across the Terai in the hot hours of an afternoon, near the beginning of the rains, we were made to feel that this was the very earth on which had passed the youth and renunciation of Buddha. The wild peacocks spoke to us of Rajputana and her ballad lore. An occasional elephant was the text for tales of ancient battles, and the story of an India that was never defeated as long as she could oppose to the tide of conquest the military walls of these living artillery.

As we had crossed the boundary from Bengal into the North-West Provinces, the Swami had stopped to tell us of the wisdom and methods of the great and merciful English ruler who was at that time at the head of their administration. "Unlike others," he said, in words that impressed my memory at the time, "he understands the need of personal government in Oriental countries, where a strong public opinion is not yet developed, so no hospital, no college, no office knows the day when he will pay it a visit of inspection. And even the poorest believes that if only he can reach him personally, he will receive justice at his hands." This idea of the importance of personality in Eastern governments often came uppermost in his talk. He constantly spoke of a democracy as theoretically the worst form for an imperial government to take. And one of his favourite speculations was that it had been a perception of this truth that had urged Julius Cæsar on, to aspire to the imperial authority. We realised sometimes, as we listened to him, how hard it had been for the Indian poor to understand the transition from the personal rule of sovereigns, always accessible to appeal, always open to the impulse of mercy, and able to exercise a supreme discretion, to the cold bureaucratic methods of a series of departments. For

we heard from him the personal histories of innumerable simple folk who in the early years of British rule, had spent their all in the vain hope of reaching the Queen and gaining her ear, at Windsor. Heart-broken pilgrims for the most part who died of want and disillusionment, far from the homes and villages that they would never see again.

It was as we passed into the Punjab, however, that we caught our deepest glimpse of the Master's love of his own land. Any one who had seen him here, would have supposed him to have been born in the province, so intensely had he identified himself with it. It would seem that he had been deeply bound to the people there by many ties of love and reverence; had received much and given much; for there were some amongst them who urged that they found in him a rare mixture of 'Guru Nanak and Guru Govind,' their first teacher and their last. Even the most suspicious amongst them trusted him. And if they refused to credit his judgment, or endorse his outflowing sympathy in regard to those Europeans whom he had made his own, he, it may have been, loved the wayward hearts all the more for their inflexible condemnation and incorruptible sternness. His American disciples were already familiar with the picture that called to his own face a dreamy delight, of the Punjabi maiden at her spinning wheel, listening to its "Sivoham! Sivoham! I am He! I am He!" Yet at the same time, I must not forget to tell how, it was here, on entering the Punjab, even as, near the end of his life, he is said to have done again at Benares, that he called to him a Mussulmân vendor of sweetmeats, and bought and ate from his hand Mohammeden food.

As we went through some village, he would point out to us the strings of marigolds above the door that distinguished the Hindu homes. Again he would show us the pure golden tint of skin, so different from the pink and white of the European ideal, that constitutes the 'fairness' admired by the Indian races. Or as one drove beside him in a tonga, he would forget all in that tale of which he never wearied, of Siva, the Great God, silent, remote upon the mountains, asking nothing of men but solitude, and "lost in one eternal meditation."

We drove from Rawalpindi to Murree, where we

spent a few days. And then, partly by tonga, partly by boat, proceeded to Srinagar in Kashmir, which became our centre and headquarters, during the wanderings of the following month.

It would be easy to lose oneself here in the beauties of our journeys, in descriptions of mountain-forests on the road to Almora, or of cathedral rocks and corn-embosomed villages in the Jhelum Pass. For as one returns upon that time its record is found in a constant succession of scenes of loveliness. Not least of these pictures is the memory of the handsome old woman wearing the crimson coronet and white veil of Kashmiri peasants, who sat at her spinning-wheel under a great *chenaar-tree in a farm-yard, surrounded by her daughters-in-law, when we passed that way, and stopped to visit her. It was the Swami's second call on her. He had received some small kindness at her hands the year before, and had never afterwards tired of telling how after this, when he had asked, before saying farewell, "—And, mother, of what religion are you?" her whole face had lighted up with pride and joy, and her old voice had rung out in triumph as she answered loudly and clearly, "I thank our God, by the mercy of the Lord, I am a Mussulmân!"

Or I might tell of the avenue of lofty Lombardy poplars outside Srinagar, so like the well-known picture by Hobbema where we listened to discourse after discourse on India and the Faith.

Or I might linger over the harvest merriment of the villagers playing in reaped fields on moonlit evenings or talk of the red bronze of amaranth crops, or the green of young rice under tall poplars at Islamabad. Forget-me-nots of a brilliant blue form the commonest wild flower of the Kashmiri summer, but in autumn and spring the fields and river banks are violet-tinged with small purple irises, and one walks amongst their spear-like leaves as if they were grass. How infinitely tender are the suggestions of those little iris-covered hillocks rounding off the rise of some road-side against the sky, that mark the burial places of the Mussulmân dead!

Here and there, too, amidst grass and irises, one comes on groups of gnarled apple-trees, or pear; or

plum, the remains of the village orchards which the State once upon a time supplied to all its subjects free of cost. Walking here once at twilight along the high banks of the river, I watched a party of Mussulmân herdsmen, crooks in hand, driving a small flock of long-haired goats before them to their village. And then, as they came to a knot of apple-trees, they stopped awhile, and spreading a blanket for praying-carpet, they proceeded to offer their evening worship in the deepening dusk. Verily, says my heart, there is no end of beauty, there is no end.

But in good sooth it is not of these things that I am attempting, in the course of the present pages, to speak. Mine is the broken and faltering witness of one who is fain to tell—not of geography nor of politics, nor yet of the ways and customs of interesting peoples and unknown races, but rather of the glimpses vouchsafed to her of a great religious life of the ancient order living itself out amidst the full and torturing consciousness of all the anomalies and perplexities of the Modern Transition. Sri Ramakrishna had been, as the Swami himself said once of him, "like a flower," living apart in the garden of a temple, simple, half-naked, orthodox, the ideal of the old time in India, suddenly burst into bloom, in a world that had thought to dismiss its very memory. It was at once the greatness and the tragedy of my own Master's life, that he was not of this type. His was the modern mind in its completeness. In his consciousness, the ancient light of the mood in which man comes face to face with God, might shine, but it shone on all those questions and all those puzzles which are present to the thinkers and workers of the modern world. His hope could not pass by unheeded, it might include or it might reject—the hope of men of the nineteenth century. That sudden revelation of the misery and struggle of humanity as a whole which has been the first result of the limelight irradiation of facts by the organisation of knowledge, had been made to him also, as to the European mind. We know the verdict that Europe has passed on it all. Our art, our science, our poetry, for the last sixty years or more, are filled with the voices of our despair. A world summed up in the growing satisfaction and vulgarity of privilege, and the growing sadness and

* The Kashmiri or Persian plane.

pain of the dispossessed; and a will of man too noble and high to condone the evil, yet too feeble to avert or arrest, this is the spectacle of which our greatest minds are aware. Reluctant, wringing her hands, it is true, yet seeing no other way, the culture of the West can but stand and cry, "To him that hath shall be given, and from him that hath not, shall be taken away even that which he hath." *Vae Victis!* Woe to the vanquished!"

Is this also the verdict of the Eastern wisdom? If so, what hope is there for humanity? I find in my Master's life an answer to this question. I see in him the heir to the spiritual discoveries and religious struggles of innumerable teachers and saints in the past of India and the world, and at the

same time the pioneer and prophet of a new and future order of development. In the place which a problem took in his mind I find evidence regarding its final solution which—short of my own definite arrival at an opposite conclusion, as he himself would have been the first to point out—is of the highest value to myself. And thinking thus, I believe that each trace of those higher and uncommon modes of thought and consciousness to which he held the key, has its significance for the modern age. I believe much which has passed myself by, uncomprehending, will fall on its proper soil in other lives. And I pray only to give always true witness, without added interpolation or falsifying colour.

SWAMI ABHEDANANDA IN MADRAS—II.

AT THE SOUTHERN INDIA VAISHYA ASSOCIATION

At the anniversary of the above Association on the same evening at Georgetown, Madras, Swami Abhedananda made the following speech:—

Mr. President, members of the Association and friends,—

It is a great pleasure to see in this City the existence of such Associations as you have formed. The object of all these Associations, whether of the Vaishya community, or of the Brâhman community or of the Kshatriya community ought to be one and the same. The ideal of all these Associations ought to be of the highest;—physical, mental, intellectual, moral and spiritual perfection. We must develop in the first place our physical nature. We have become too weak. We cannot stand on our legs. Our backbone is broken. We need crutches; and this is the condition of our young men to-day. Teach them how to stand erect. Like a brave son of the Aryan nation, stand erect and carry the banner of our religion all over the world. Character-building ought to be the ideal of this Association. First, build your character. In what does character-building consist? In moral culture, in being truthful and in developing the feelings of sympathy, fellow-feeling and love for our neighbours. These things you should cultivate. And besides these, you should practise self-control. Control your passions, anger, hatred, jealousy. They are

degrading to us. We must not encourage passion, animal desires and greed for possession, which exist in all people who are interested in commercialism. You must not rob your neighbours. You must not make trade by lying and cheating others. Honesty must be the best policy of every man, especially of the Vaishya community, and those who are honest, command respect from all the nations of the world. I was in Ceylon a few weeks ago, and there I found how the Ceylon Government respected the Natukota Chetties and all the Vaishyas who are the bankers of the community. Why? Because they are honest. When they borrow money they do not have to give any security. Honesty and truthfulness are the ornaments of our souls. We must practise them. Whenever a Chinese merchant gives his word, that word is a bond. He never breaks that word, and therefore the Chinese merchants are respected all over Europe and America. If the Hindu merchants, especially the Vaishya class, practise this truthfulness and honesty of purpose, they will command respect from all nations; and I should like to see this Vaishya community crossing the ocean to distant lands, to spread the commerce and trade of our country. A country becomes prosperous through industries, commerce and trade, and these have been in the hands of the Vaishya community from ancient times.

So the Vaishya community practically holds the treasure of the country, and, therefore, every member of that community ought to feel responsible for the growth of that treasure, for the spread of commerce, trade and industry. All the people who belong to this caste are bound by their duty, by nature and by religion, to pay attention to industries, agriculture, trade and commerce. I have seen Vaishyas in America and in England. In fact, the majority of the people in England are Vaishyas. The Americans understand commerce. Look at the prosperity of the American nation. America is the wealthiest country in the world. Why? Because they know how to develop the industries, how to manufacture articles, and how to send them all over the world. We have become too unprogressive and have no initiative, and therefore we are down-trodden to-day. You must wake up and build your character first. Besides that, the members of this community must study their religion carefully, because the life of a Hindu, whether he is a Vaishya, Sudra, or a Brâhman or a Kshatriya, is most intimately connected with his religion. By religion, I do not mean any particular doctrines, dogmas, beliefs, or faiths, but I mean, the realisation in our daily life, in each caste, of the worship of the Supreme Being, which is the ideal of our religion. We must work for work's sake, but never seek for the result. Leave the result to God. This is what is called *Karma Yoga*, because we must live on this earth and perform the duties of life, and that *Karma Yoga* is the ideal even of a Brâhman, even of a *Sannyâsin*. *Karma Yoga* is the means by which you can attain to the purification of the heart. What is the ideal of *Karma Yoga*? To work thou hast the right, and not to the fruits thereof. It is through *Karma Yoga* that the highest ideal of religion is accomplished. Without practising *Karma Yoga*, none can achieve the highest goal. Those that neglect the duties of life cannot get purification of the heart, and that purification of the heart is the first thing necessary for every mortal. *Chitta Suddhi* has been declared essential in all the Shâstras from the Vedic period downwards. All the Puranas, the Upanishads and other Shâstras are unanimous on that one point, that *Chitta Suddhi* is the key to heaven or immortality. How are you going to attain that *Chitta Suddhi*? By performing the duties of life and not seeking the results, and by offering the

fruits of your daily work at the feet of the Lord every morning and evening. When you have done that, your heart is purified. Then you will see the vision of the Supreme Being, call Him Vishnu, Shiva, Christ, Father-in-heaven, or Brahman. Only the names are different but the godhead is one and the same. A Hindu ought not to think that his God is different from the Christian's. Where is the difference? He is the Lord of all nations. We are all His children, and we must recognise all humanity as our brothers. However imperfect we may be in the performance of our duties in life, still by birthright, we are children of the Divine Being, and when you have realised that, you have attained the highest goal of perfection, you have attained the highest *moksha*. That is what our religion teaches, and all the works of our daily communal life are the means by which that goal is attained; whether you are a Vaishya, Kshatriya or a Brâhman it makes no difference. If you practise *Karma Yoga*, build your character and understand the highest truths given in the Shâstras, and follow the teachings of the great *Avatars* like Sri Rama, Krishna, or Sri Ramakrishna Paramahansa; thus you will reach the highest goal in time, and before death comes, you will attain that peace and happiness which is invoked by even Indra and other Devas of the celestial regions.

A BUILDING CALLED AFTER THE SWAMI

On the evening of 23rd of July, Swami Abhedananda was invited to be present at the residence of Mr. Kadirvelu Mudaliar in the Mint Street, the Proprietor of the Mohan Vilas, Royapettah, where the Swami had been staying during his sojourn in Madras. There was a conversazione, after which at the request of Mr. Kadirvalu Mudaliar the Swami permitted him to call his residence after his name, as Abhedananda Vilas.

DEPARTURE

Swami Abhedananda accompanied by Swamis Ramakrishnananda and Paramananda, left Madras on the morning of the 26th for Vaniambady where there is a Mission. Dharmapuri was the next station to be visited previous to proceeding to Bangalore. There was a large gathering present at the Central Station platform to bid the Swami farewell. The Swami and his brothers were profusely garlanded previous to their getting into the train.

VISIT TO VANIYAMBADI

The Vaniyambadi Railway Station was the scene of great enthusiasm on the 26th at noon. There was a large gathering of over a thousand people on the platform, long before the arrival of the train. On alighting from the train, the Swami Abhedananda was profusely garlanded and taken in procession to the Vivekananda Lodge, Puthur. At 5-30 P. M. the Swami was escorted in procession to the especially erected pandal before the Ponniamman temple in Amburpet, where a grand reception was arranged for him.

Mr. P. Ponnukrishnaswami Pillai, B. A., Pleader of Tirupatur, was unanimously voted to the chair. Welcome addresses in English, Tamil, Sanskrit and Telugu were then read by Messrs. S. Ponnuswami Pillai, M. Subbaraya Iyer, R. Ramaswami Iyer and C. Subbaraya Iyer respectively. The Sanskrit address read by Mr. R. Ramaswami Iyer in an impressive manner, was especially composed by Mr. T. S. Narayana Sastriar, B. A., B. L., High Court Vakil, Madras.

The Swamiji then rose amidst deafening cheers, and made a very long, earnest and instructive speech in an admirable manner. In thanking the public of Vaniyambadi for the very kind reception and the welcome addresses in different languages, the Swamiji pointed out, that the receptions given in the afternoon and the evening were extremely warm and enthusiastic. With reference to the chairman's remarks about the "American" sage, the Swamiji said, that he was more than an American, having spent over 9 years there, while 5 years' stay was enough to make one an American, for scientifically the atoms constituting the body undergo change once in 5 years. He said he was a Sannyasin and he lived the life of a Sannyasin in America, and that he had come here to live up to the ideal of a Sannyasin. He dwelt upon the materialism of the Americans who cared much for wealth and luxury, and said that Swami Vivekananda changed the tide of materialism by spreading Vedanta amongst those who were the foremost citizens of the world. For the last 9 years he had been teaching the Americans Sanatana Dharma, which is a universal religion based upon eternal truths. These truths were taught by the ancient sages, such as Madhwa, Vallabha, Sankara, Rama-

nija and others, and they are to be found in the Deva Bhasha or Sanskrit. He next explained the sloka in the Bhagavad Gita wherein the Lord Sri Krishna says, that when He finds that Dharma goes down and Adharma prevails, He incarnates, in order to destroy evil and establish righteousness. So Sri Ramakrishna came as an Avatar, to save our religion, just at a time when we were going down to materialism. A spiritual tidal wave has arisen and is doing the most wonderful things in other countries. He next dwelt upon the question, as to whether God has any form. He said, that we are all children of immortal bliss, and eternal Brahman, who has various names. We are not bodies, but are souls, and are birthless and deathless. As we throw away our old dresses and put on new ones, so we assume new bodies. The Sanatana Dharma teaches that we are immortal and we must realize it. This is the truth we have to teach.

The Swamiji's speech was explained in Tamil by Mr. Chengal Row and the Chairman. Next day morning between 7 and 11, there was an interesting and profitable conversation. The Swamiji left Vaniyambadi for Dharmapuri, another centre of the Ramakrishna Mission, at noon. There was a good gathering on the platform, to give the Swamiji a happy send off. They were garlanded, and before leaving the place, the Swami once again thanked the people for their kind reception.

RECEPTION AT BANGALORE

After spending two days in Dharmapuri, where he was most heartily received, and by his lectures creating a widespread enthusiasm and interest in Vedanta, the Swami Abhedananda left for Bangalore. Ever since his landing at Colombo, he had been welcomed with grand ovations and invited to various centres, but the reception which awaited him in Bangalore, far surpassed any that had been yet accorded to him. There was present at the station which was prettily decorated, an intensely enthusiastic gathering, numbering no less than eight thousand people. In fact, it seemed that the whole population of Bangalore had joined to welcome the Swami. He, with other Swamis, was garlanded. The orthodox Pandits then recited benedictory verses and presented the sacred rice and cocoanut.

"THE MUSINGS OF A CHINESE
MYSTIC"*

THE mystic is Chuang Tzū who lived, wrote, wrangled and fished about 200 years before Christ. He was a follower of Lao Tzū, but speculated amid abstractions and contradictions where Lao Tzū was content to be homely and practical.....But he is one of China's great men for all that,—one of its anti-materialistic sages, and perhaps its greatest writer.....

The centre and pivot of Chuang Tzū's teaching was 'Tao.' Now this Tao was a very wonderful thing. It originally meant road or way, and developed into right road or way, and then into the right way of Heaven, or of the all-pervading Life of the Universe. This may mean God, in our conventional use of the word, or it may mean the Stream of tendency which makes for stability, peace and righteousness. According to this mystic, everything has Tao in it, especially when it acts out the law of its being. The steadfast earth has it; so have the unerring revolving suns and stars. The tip of a blade of grass has it. 'If metal and stone were without Tao, they would not be capable of emitting sound'.....What the Sage calls the 'heavenly equilibrium' is Tao, and 'he who holds the scales is God': and God is passionless, a kind of celestial mathematician, who destroys and is not cruel, who benefits and does not count it charity, who was before all antiquity and is not old, who supports the universe and does not think of it as skill. He is the great, the supreme, the ever-abiding Inevitable.

From this, Chuang Tzū deduced what may be called a line or law of life....The Prince of Ch'u, wishing the Sage to take charge of his State, sent two high officials to see him about it. They found him fishing, and gave him the prince's message. Without turning his head,

* The Wisdom of the East Series, published by Mr. John Murray.

he quietly said, 'I have heard that in Chi'u there is a sacred tortoise which has been dead some three thousand years, and that the prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. 'Now,' said he, 'would this tortoise rather be dead and have its remains venerated, or be alive and wagging its tail in the mud?' 'It would rather be alive and wagging its tail in the mud,' replied the officials. 'Begone,' said the Sage, 'I too will wag my tail in the mud.'

'Follow the path of least resistance' seems to be to him a sufficient gospel....It is bad to have passions: they 'disturb the internal economy.'.....

Live, then, the natural life, he says. Once upon a time people *were* natural.....

See what you have got, he says; a crowd of commandments which seem like the beating of a drum after a fugitive. 'Get rid of small wisdom and great wisdom will shine upon you. Put away goodness, and you will be naturally good. A child does not learn to speak because taught by professors of the art, but because it lives among people who can themselves speak.' May there not, after all, be some 'method' in this man's 'madness'? Our strenuous conventionalities and artificialities may have done more to lead us wrong than right. The main thing in deportment is to be manly and womanly with natural self-possession, and not to put on airs learnt from a dancing master. So with goodness; the main thing is to be good, and not to seem so: and it cannot be denied that what we call 'civilisation' has substituted a great deal of seeming for being. Look at your fine philosophers, he says, what claim have they to praise? 'Their nice distinctions simply amount to knocking a hole in a wall in order to stop it up with brambles; to combing each individual hair; to counting the grains for a rice pudding. How, in the name of goodness, do they profit their generation?'

The real truth is that this mystic was as one who sat above the world, regarding it as a

noisy, drum-beating show at the fair, and reflecting upon the vanity of it. Nay, as one who wondered whether it was not all illusion. How do I know, he says, that love of life is not a delusion after all? How do I know, but that he who dreads to die is as a child who has lost the way and cannot find his home?... Fools, he said, think they are awake now, and fancy they are princes or peasants. The little dream-play will soon be over. 'Once upon a time I, Chuang Tzū, dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly.....Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man.'

—*Light*, London, 22 Sept.

THE CRESCENT-MOON

Awake, and grow, O slumb'ring Soul!
Like yonder moon, in Love and Light;
Float in the Heav'n of Truth and Right
To set, at last, in Freedom's goal.

Rise on the ridge of Passion's strife,
When Faith and Hope have sloped to rest;
And like the ocean's foaming crest,
Ride on the wave of warring life.

Sail softly past this orb of green,
Thro' all her countless, breathing stars;
And by her Venus and her Mars,
Shine thou, my Soul! their brightest Queen.

Stand steadfast in thy purpose high,
Tho' clouds engulf thee ev'ry side;
'Tis thus that Love's resistless tide
Thou canst, to thee, draw close and nigh.

Perchance, on life's rough, stormy wave,
A pilgrim Soul is drifting far,
That needs thee as its guiding star,
Whose kindly light a wreck may save!

And when thy lot in life is done,
O learn, my Soul, to wane unseen;
To slip behind Death's sable screen,
Like morning mists before the Sun!

M. G. V.

REVIEW

PURNA PRAGNA DARSHANA: OR THE VEDANTA SUTRAS with the commentary of Sri Madhwacharya. Translated by S. Subba Rau, M. A., Madras, 1904, 5¾" x 8½," Pp. 294. *

Sri Madhwacharya who flourished in the 12th century A.D., was the great teacher of the Vedanta religion, not in its generally accepted meaning of the doctrine of absolute identity, but in its most comprehensive phase of Dualistic thought, known as the Dvaita Siddhânta. The above is a scholarly and faithful translation of the Acharya's interpretation of the Brahma-Sutras, which has from time to time been commented upon from different standpoints by the various exponents of the schools of thought, the most notable commentaries amongst them being the Bhashya of Sankaracharya representing the Advaita system, the Sri Bhashya of Ramanuja of the Vishistadvaita school, and the one now under consideration. Sankara and Madhwa represent the two opposite poles of the Vedantic thought, while Ramanuja holds the middle course as it were, between the two extremes. "The Acharya's interpretation of the Sutras," the translator remarks in his introduction, "diverges from that of every other commentator, not in a few important points alone, but in almost every point." Thus we are told in the introduction of the present work that, the 28 and 29 Sutras (II, 3rd Pada) state that, "the soul is declared as a distinct entity and that the Srutis which seem to convey an identity between the Lord and the soul, are only meant to express a sort of similarity between the two and the absolute dependence of the soul upon the Lord; consequently such Srutis are to be taken in a secondary sense"; also the Sutras 40-42, III, 3rd Pada state, that Sri

* To be had of Messrs. G. A. Natesan & Co., Esplanade, Madras. Price Rs. 3.

Lakshmi (the intelligent Prakriti), "being eternally blessed does not come under the head of the eligible who have to practise meditation &c., as the means of obtaining release; but that out of ever flowing love and devotion she contemplates the Lord."

It is not necessary to enter here, into the discussion about the merits or demerits of the different systems or to compare how far Madhwa's views interpret the true meaning of the Vedas or the Vedanta Sutras of Bâdarâyana. Suffice it to say, that these three Bhashyas are not inconsistent with each other as is often supposed. The unbiased student of comparative religions will not fail to be struck with their sublime beauty. The wonderful manipulation of the subjects, supported by weighty logic, will convince the student of their value by appealing to the higher instincts and faculties of his head and heart and thus serve in making their tenets a guide in life. No study of Hindu philosophy is complete, unless the student impartially gives his attentive consideration to the different Bhashyas on Advaitism, Vishistadvaitism and Dualism and so judges for himself the points of view of each commentator. The student will thereby be strengthened in his convictions and not confused, as some people may erroneously suppose. Above all, such a course of study saves us from the grip of bigotry and intolerance, which prove such stumbling-blocks in the path of right understanding and spiritual progress.

The extensive introduction by the learned translator, gives a useful summary of the contents of the several Adhikaranas or subjects treated, and will help the reader a good deal in forming an idea of the philosophical system of Madhwacharya. Its cardinal points are noted by the author, as follows:—

"According to this system, there is but one God or Brahman identified with Vishnu, who is the Absolute Being of all powers. Among the dependent existences, Sri, or Lakshmi, is

the only one that is eternally blessed, by witnessing the glory of God throughout eternity. There are many other Spiritual beings but not of the same kind or of the same capacity and quality; they are indeed innumerable and are said to exist in groups of infinities; they are all separate in substance from the Lord and from each other; they are all eternal. There is also the principle of unintelligent matter apparently homogeneous, but really composed of different principles in a subtle state, which, when manifested by the guiding activity of the Lord and by the necessary emotion of the soul, develop into the perceptible universe. Thus the Acharya teaches that the Lord is real, the soul is real, matter is real and mundane bondage is also real. The soul has to work, through the grace of the Lord, for release from the real bondage which He alone can dissolve.....A correct knowledge of all things, material and spiritual, naturally leads the eligible to a knowledge of the Gracious Narayana; such knowledge and the devotion engendered by it, are the only means of obtaining His Grace."

One of the most interesting features of Madhwa's commentaries is that, they teem with choice quotations from Srutis, Smritis and Tantras &c., numbering more than a hundred works, many of which have now been lost, but which were well-known and evidently recognised as authorities in his time. Moreover, the Bhashya under review being very concise, and quite intelligible to any student with a moderate insight into Sanskrit, provides an incentive for taking up its study.

We have no hesitation in saying, that Mr. Subba Rau has spared no pains in making this volume a popular, accurate and reliable rendering of the original into English. We congratulate him on this very successful and satisfactory performance of his arduous task and wish it the wide-spread publicity, that it so well deserves.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE ideals of one age become the idols of the next.

IT is liberty alone which fits a man for liberty.—*Mr. Gladstone.*

AN expenditure of £33,330, has been sanctioned for military display during the Amir's coming visit to India.

THE Viceroy is invited by the Bengal Government, to open the Calcutta Industrial Exhibition on the 15th of December.

A JEWISH merchant, Mr. Belilios, failing issue to his sons, has bequeathed £250,000 to found a Free Jewish College at Calcutta.

EIGHT hundred and ninety-seven new primary schools have been opened in the Punjab since the commencement of the year 1905-06.

J. DORASWAMI, the gifted Indian violinist, has been exciting the admiration of the musical public of London by his excellent performances.

THE thing that fills me with admiration in regard to man is not the courage with which he faces death, but the courage with which he faces life.—*Madame Sarah Grand.*

REMISSIONS amounting to about three lakhs and twenty-five thousand rupees are granted to Jamkhandi state subjects by the Chief on account of the birth of a son and heir.

MRS. Sophia Bryant has been unanimously elected Vice-Chairman of the Convocation of the London University, this being the first occasion on which a lady has held this office.

A tremendous bomb explosion took place on the 18th November near the high altar at

St. Peter's, Rome. Nobody was injured, though the church was crowded. The Pope ordered the closing of the church.

COMMANDER Peary's expedition, which left New York in July, 1905, for the North Pole, has returned, having reached a point 200 miles from the Pole and 30 miles further than Nansen's "furthest North."

IT is always at his peril that any man dares to live before his time, or to leave the beaten track of the commonplace. The reformers have all without exception been mad or worse, in the eyes of dull conservatism.

A LAKE of quicksilver, covering an area of more than three acres, and having a depth ranging from 10 to 50 feet has been discovered in the mountains of the State of Veracruz. The value of the product is estimated at millions.

LORD Elgin says there must be equality for all religions at Malta, which is a British possession. The Catholic clergy scream against this as "an act of despotism" and declare that they are being deprived of their "rights and religion." How funny!

A FIRE extinguisher has just been patented in India by means of which even a very huge conflagration can be got under in less than two minutes. A demonstration was recently held on the Maidan in Calcutta when a huge fire was extinguished in less than a minute.

A LITTLE Bengali girl, was to have a party given on her birthday. Before the invitations were sent out, however, she asked her mother how much would be spent on it. She was told Rs. 100. Then she asked if she might have the money instead of the party, as she wanted to send it to the people in the famine districts. Of course her wish was complied with.

A NELSON, a Washington, a William Tell, a Bruce, a Garibaldi, a Joan of Arc may

excite admiration and appeal to the imagination of the Hindus; but an Arjuna, a Rama Chandra, a Bhishma, a Prithvi Raj, a Maharana Pratap, a Sivaji, a Guru Govind Singh alone will touch their hearts and strengthen those impulses, which go to the building up of a Nation.—*The Hindustan Review*, August.

THE Rev. Dr. Cuthbert Hall, the Haskell lecturer from the University of Chicago, arrived in India in October last. After a brilliant lecturing tour at Lahore, Allahabad, Calcutta and other cities, he returns to Madras. After lecturing in Madras he goes to Bangalore, Bombay and Colombo. He created a very good impression wherever he went by the wide catholicity of his views and his sympathetic attitude towards the aims and ideals of the East.

MR. Edward A. Attwood, secretary of the London Homœopathic Hospital, writes to the *Times* that, a pigeon bearing a metal band round its leg, suffering with a badly lacerated leg claimed admittance to the above Hospital, by flying in at one of the windows. After receiving treatment it was offered its freedom, but will not leave, following the custom of the majority of the thousand and odd in-patients, who are sorry when the time comes to take their discharge from the comfortable wards.

DR. Cuthbert-Hall in course of one of his lectures very truly remarks:—"The dominating civilisations of the world, with their fierce cry of progress, which is like the shout of a cavalry charge, turn from, if they do not trample on, essential qualities of the Christian religion." A little later on we are told that "sins of injustice, tyrannous impositions of physical power, are condoned at the bar of modern civilisation by an ethical sense dulled by unfamiliarity with the larger truths of the Spirit.

A RUSSIAN traveller declares that business among the Chinese is managed on the co-

operative principle. There are neither proprietors nor employees, but all who work in an establishment are partners. Small allowances, barely enough to live on, are allotted to them from time to time, but at the end of the year all the profits are divided.

The honesty of Chinese merchants is proverbial. Obligations are met punctually when due. There are ten branches of the Russo-Chinese Bank located in China, and there has been no record since its establishment of a single protested note.

GENERAL Stoessel's name was on every body's tongue as the gallant defender of Port Arthur, when General Nogi was hammering away at its rock-walls without making any impression. The public are already aware that the Russian General was court-martialled on his arrival in his country and that his life was not ordered to be forfeited, only as a matter of grace. General Stoessel is now literally a beggar and that having applied to a military charitable institution for means to enable him to keep a servant, he has been ordered to produce a medical certificate as to his incapacity to attend on himself.

JUST as the more familiar animal cheese is the result of the action of various bacteria and moulds on the milk; so the vegetable cheese made from the pulp of beans, originates in action of similar organisms on the substance of the bean. The milk made out of beans, is a Japanese invention. It is prepared as a condensed milk, and is recommended for cooking purposes as a cheap substitute for ordinary milk. The liquid is very similar in appearance to cow's milk, with a similar flavour, but retaining a slight smell of beans. It differs in composition from cow's milk in containing more water, less fat, and no sugar. The latter, being added along with some potassium phosphate, is evaporated down, and forms condensed milk.

THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

We gratefully acknowledge the ready response to our appeal for more funds for the above work. Dr. P. M. Mukherji of the Marwari Hospital of Rai Bhagwandas Bogla Bahadur has kindly placed in our hands Rs. 500, which he collected from some of the prominent Marwari merchants of Calcutta. We need hardly say how opportune this generous help has been, seeing that the Mission would, otherwise, have been compelled to stop its relief work. We also thank the public, who have so promptly responded to our call, at this time of urgent need.

The work is being carried on in much the same way as we notified before. A new centre is going to be opened soon in Sylhet, where severe distress is still prevailing.

RAMAKRISHNA MISSION FAMINE RELIEF FUND

	Rs.	As.	P.
Amount previously acknowledged ...	2818	13	0
Babu Purna Ch. Set Barabazar, (3rd instalment) ...	50	0	0
„ Charu Ch. Mallik, Goabagan... ..	5	0	0
„ Jagannath, Barabazar	25	0	0
„ Niranjan Mitra, Bowbazar	2	0	0
„ Jadupati Chatterjee, Siliguri (3rd instalment)	20	0	0
„ Nagendra N. Dutt, Deputy Magistrate, Midnapur	15	0	0
„ Karunamoy Chatterjee, Lucknow	10	0	0
„ Haran Ch. Banerjee, Bhagalpur	25	0	0
„ Srikrishna Ghosh, Kalighat	1	0	0
„ Srikumar Choudhuri, Bhagalpur	10	0	0
„ Trailokya Nath Mallik, Jalpaiguri	2	0	0
„ Sasikumar Mazumdar, Lahore (2nd instalment)	10	0	0
„ Saradanath Dutt, Deoghar	0	8	0
„ Nagendranath Mitra, Narail, Jessore	2	0	0
J. Nagabhushanam Esq., Sub-Regtr. Raja Bahadur	5	0	0
B. Bose Esq., Deoghar... ..	5	0	0
‘Bharatpanthi,’ Khunti, Ranchi	5	0	0
Collected by ‘Bande Mataram Santan Samiti,’ Thro’ Babu Monoranjan Sen Gupta, Hazaribag	13	4	0
M. Rangaswami Esq., Bangalore	5	0	0
Collected by Babu Jiban Krishna De, Noakhali	4	0	0
The New York Vedanta Society Thro’ Dr. P. M. Mukherjee, in charge, ... Marwari Hospital of Babu Bhagwan Das Bogla	96	15	0
	500	0	0
Total ...	3632	8	0

Any contribution, however small, will be gratefully accepted.

RAMAKRISHNA SEVASHRAMA, KANKHAL

REPORT FOR OCTOBER 1906.

Last month's balance Rs. 1464-6-10.
 Pt. Bholu Dutt Pande, Nainital Rs. 10. Mr. Ranga-behari Lall, Patiala Re. 1. Pt. Bhowani Sanker, Mangalore Rs. 5. Babu Radharam, Pleader, Jullundar Re. 1. Lala Batalia Kam, Munsiff Jullundar Re. 1. Lala Chandu Lall, Muktear Jullundar Re. 1. A friend, Amritsar Rs. 2. Babu Surendra Nath Bhattacharya, Rs. 10. Pt. Harprasad, Hardwar Re. 1. Petty collections, Dehradun Rs. 2-6. R. H. H. Rs. 5. Set Badri Prasad, Hardwar Re. 1. Mr. K. B. Duttgri, Gwalior Rs. 3. Lala Fakir Chand, Hushiarporé Rs. 5. Lala Khairati Lall, Jallundar Rs. 2. Some sympathisers of Ahiritolla for Sept. and Oct. Rs. 4. Rai Ram Saran Dass, Fyzabad Rs. 10. B. Bhagwan Dayal Fyzabad Re. 1. Pt. Surjan Lall Pande, Fyzabad Re. 1. A Bengalee Lady, Lahore Re. 1. “Sweeper, Ramakrishna Sevashrama” for Sept. and Oct. Rs. 10. Bharatopakarini Sabha, Kyankse, Burma for Sept. and Oct. Rs. 6. Mr. G. Ranga Dass Rs. 5-8. Through Pandit Badri Datt Panth, Nainital Rs. 50. Babu Jadupati Chatterjee, Siliguri Rs. 10. Babu Norendra N. Mitra, Lahore Rs. 5. A devotee As. 8. Mr. T. P. Alagiri Swami, Tanjore, Re. 1. Mr. Smuder Swami Pillai, Tanjore Re. 1. Babu Nilmadhab Ray, Benares Rs. 2. Babu Srinath Mozumdar, Gazipur Re. 1. Mr. J. C. Ghose, Simla Rs. 2. Mr. S. S. Wagle, Malwan Rs. 5. Babu Mammotho Nath Banerjee Rs. 5. Lala Ramsuk Das, Kankhal Rs. 4. Babu Bhut Nath Haldar, Calcutta Rs. 4. Lala Raghu Nath Prasad Re. 1. Thro’ G. Ranga-das, P. W. D. Tumkur, Mysore Rs. 7-12. Furdanji Merwanji, Karachi Rs. 1-8.

Total Receipts Rs. 1684-0-10

Total Disbursements Rs. 57-12-9

Balance in hand Rs. 1626-4-1

Outdoor patients :—207 Sadhus and 340 Grihasthas.

Indoor patients :—13 Sadhus of whom 10 were cured, one left treatment and 2 are still under treatment.

Expenditure	Rs.	As.	P.
Food and clothing	25	6	0
Establishment	22	14	6
Medicine	9	8	3

Total ... 57 12 9

Besides the above, foodstuffs worth Rs. 15, given by a kind friend of U. P. were consumed.

Received with thanks the following things :—

One Chest of Allopathic medicine from L. Keshen Dass Horgobindjee and Srimati Nathi Bhy of Bombay worth Rs. 40; one bag of Flour from Chetandeo's house; and 8 oz. of Quinine through Swami Sadananda of Kankhal.