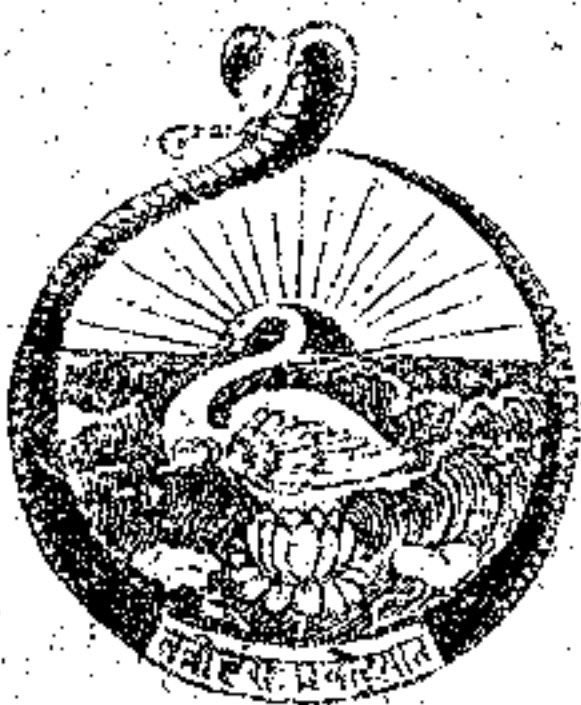


Arabuddha Bharata

OR

Awakened India



उचिष्ठत जाग्रत प्राप्य वरान्निबोधत।

Katha Upa. I. iii. 4.

Vol. XX, No. 222, JANUARY, 1915.

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Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

VOL. XX]

JANUARY 1915

[No. 222

UNPUBLISHED NOTES OF CLASS TALKS BY THE SWAMI VIVEKANANDA

(*In Madras, 1892—1893.—VI.*)

The best scenery in the world can be seen on the sublime heights of the Himalayas. If one lives there for a time he is sure to have mental calmness however restless he might have been before.

God is the highest form of generalised Law. When once this law is known, all others can be explained as being subordinate to it. God is to religion what Newton's law of gravity is to falling bodies.

Every worship consists of prayer in the highest form. For a man who cannot make *Dhyana* or mental worship, *puja* or ceremonial worship is necessary. He must have the thing concrete.

The brave alone can afford to be sincere. Compare the lion and the fox.

Loving only the *good* in God and nature—even a child does that. You should love the terrible and the painful as well. A father loves the child, even when he is giving him trouble.

Sri Krishna.

He was God, incarnated to save mankind. *Gopi-lila* is the all of the religion of love, in

which individuality vanishes and there is communion. It is in this *lila* that Sri Krishna shows what he preaches in the Gita, "Give up every other tie for me." Go and take shelter under *Vrindavan-lila* to understand Bhakti. On this subject a great number of books is extant. It is the religion of India. The larger number of Hindus follows Sri Krishna.

Sri Krishna is the God of the poor, the beggar, the sinner, the son, the father, the wife and of every one. He enters intimately in all our human relations and makes everything holy and in the end brings us to salvation. He is the God who hideth himself from the philosopher and the learned and reveals himself to the ignorant and the children. He is the God of faith and love and not of learning. With the Gopees, love and God was the same thing—they knew Him to be Love Himself.

In Dwaraka, Sri Krishna teaches duty, in Vrindavan love. He allowed his sons to kill each other, they being wicked.

God according to the Jewish and Mahomedan idea is a big Sessions Judge. Our God is rigorous on the surface but loving and merciful at heart.

There are some who do not understand Advaitism and make a travesty of its teachings. They say, what is *suddha* and *asuddha*, what is the difference between virtue and vice—it is all human superstition, and observe no moral restraint in their actions. It is downright roguery and any amount of harm is done by the preaching of such things.

This body is made up of two sorts of Karma consisting of virtue and vice—injurious vice and non-injurious virtue. A thorn is pricking my body and I take another thorn to take it out and then throw both away. A man desiring to be perfect takes a thorn of virtue and with it takes off the thorn of vice. He still lives, and virtue alone being left, the momentum of action left to him must be of virtue. A bit of holiness is left to the Jivanmukta and he lives but everything he does must be holy.

Virtue is that which tends to our improvement, and vice to our degeneration. Man

is made up of three qualities, ~~brutal~~, human and godly. That which tends to increase the divinity in you is virtue, and which tends to increase brutality in you is vice. You must kill the brutal nature and become human, that is, loving and charitable. You must kill that too and become pure bliss, Sat-chit-anandam, fire without burning, wonderfully loving, but without the weakness of human love, without the feeling of misery.

Bhakti is divided into Vaidhi and Raganuga Bhakti.

Vaidhi Bhakti is implicit belief in and obedience to the teachings of the Vedas.

Ragânuga Bhakti is of five kinds.

(1) *Santa* as illustrated by the religion of Christ (2) *Dasya* as illustrated by that of Hanuman to Rama (3) *Vatsalya* as illustrated by that of Vasudev to Sri Krishna (4) *Sakhya* as illustrated by that of Arjuna to Sri Krishna (5) *Madhura* (that of the husband and wife) in the lives of Sri Krishna and Gopikās.

OCCASIONAL NOTES.

BEFORE stepping on the threshold of a new year, a peculiar solemnity steals upon the soul of the worker quickening it with a deeper self-consciousness; as if the moving purpose of his life is in a peculiar conjunction with the past and the future. Let this sacred moment be consecrated to high spiritual aspirations, the foremost of which is that of sending forth peace and good will to all created beings; and let us for a moment rise to that exalted mood which combines all such aspirations in that sacred Mantram of the Vedas: **ॐ पूर्णमदः पूर्णमिदः पूर्णात् पूर्णमुदच्यते, पूर्णस्य पूर्णमादाय पूर्णमेवातिरिच्यते, ॐ शान्तिः शान्तिः शान्तिः ।**

Power of the Spirit, which transcends in greatness our conception and measurement, is

self-equipoised and therefore ineffably calm; but its mere self-reflection in matter gives us the tremendous energies of the created universe. Placed in the midst of these Titanic energies, man feels himself relentlessly tossed about like a gossamer in the wind. But when but a glimpse of the Power that lies beyond in absolute calmness is vouchsafed to man, the gigantic sweep and sway of created forces appear small as the nodding of leaves on a distant tree. Such is the immeasurable gulf that lies between the things of the Spirit and the things of this world. Let therefore the world-wide excitement of the war and all the bustle which earthly events create fade into silence for a moment, while we welcome the new year through the peaceful portals of our spiritual life. Spiritual is the purpose that underlies the process of time and spiritual

the attitude in which to greet its notable periods and phases.

Human life is horizoned half by hope and half by memory, and while the outgoing year plunges behind into memory, the new year rises on the glowing arc of hope. But in the language of the central spirit, the old year is represented by lessons learnt and the new year by resolves made. Wishing a happy new year therefore essentially implies the sincere hope that the old year may leave useful lessons of experience and the new year may bring the stimulation of noble resolves. The Prabuddha Bharata offers today to thousands of its readers its good wishes in this sense, and as its message is the same message spiritual which India has to give for all time to her sons and to all mankind, its good wishes have a special reference to the unaccomplished task that lies before them all, of understanding what that message is and how it intimately affects all the concerns of life, individual and collective.

Past years have not witnessed much success in the work of calling educated people in India back to the message of the Spiritual. Hitherto their conduct in respect of this message has been one of half-hearted acceptance. They appear as yet reluctant to accept in its integrity that wonderful scheme of collective life which lies implied, and almost formulated, in their spiritual heritages from the past. Their imagination is still led captive by the tinsel glories of that other scheme of life which Western culture holds up before their admiring gaze. They are still the victims of what Sri Ramakrishna warned us against, calling it by the name of 'modernism' (*Adhunikā*). Religion commands their respect and reverence no doubt, but in their infatuation for the Western scheme of life, they have made it a religion of divided authority and jurisdiction. They do not pause to remember that India can have no scheme of life, indivi-

dual or collective, unless it be *created* and *governed* by religion. This self-oblivion still reigns over their mind and activities. Open where we may the pages of newspapers and journals, we meet there the echoes of a general bid for the political scheme of collective life. Enthusiasm for the country, for its collective life and progress, glows to white heat very often. That is no doubt the greatest asset in our possession for the uplifting of the people. But alas, all that enthusiasm does not find a better basis, a stronger fulcrum, for its application than a political ideal of collective life.

In this respect, we confess, the Prabuddha Bharata has not yet been able to make any effective impression on the public mind in India. Last year it has been our continuous effort to impress on the public mind the necessity of recognising and adopting a higher type of nationalism than the political one. But all that appears to have proved almost a cry in the wilderness. This experience teaches us that our appeal to the public mind in future must have to be more direct, more challenging, more aggressive in nature, even at the risk of incurring unpleasant criticism. If educated India does not awaken to a deep sense of its real duty, to a clear conception of the way in which the most important and urgent problem of nation-building has to be solved, well, their fatal sleep has to be somehow broken, no matter how rough or abrupt soever may be the means employed to break it. For it is verily a question of life and death for India as to how and where we lay the foundation in nation-building. In most people, we find the impulse for intelligent choice in this matter lies dormant. Instead of pursuing a policy of far-sighted initiative, they follow as a matter of course a policy of drift. But leaders of thought and activity, on whose shoulders lies the burden of responsibility, may be found to cling to the political scheme of collective life very often with a persistence that savours of

vested interests. The enthusiasm of a political future for India has made them what they are, and perhaps they may have a secret, or even unconscious, dread of disliking for any scheme of nation-building that disfavors and deprecates the political outlook on collective life and progress.

Or it may be said that it is too late to reject the political groundwork for collective life on which we have already spent the labours of some generations of workers. Nothing is too late, we reply, when we seek immunity from death. Neither is it demanded that all the labours of our political leaders have to be regarded as lost, for every type of national life has to admit the organic utility of political interests. However much the value and bearing of politics may be altered in a spiritual scheme of collective life, the nation in India will always have such political interests of its own to keep under watchful protection as are inseparably bound up with an unhampered pursuit of its collective spiritual end. If our political workers, moreover, through whom this protection is provided, are invited by the British Government to an increasing participation in their deliberative or executive work, the essentially spiritual character of our collective life would not suffer in consequence. But if, instead of all this, the very compass of our collective life be set towards a political goal or its steering wheel placed in the hands of politics, or much more, if politics become the organising principle of collectivity, then there is no hope for India to work out that spiritual scheme of national life to which she stands pledged by her history and life-mission.

Religion requires to be preached therefore to modern India in its new significance as a nation-builder. We must make educated India admit and respect its superior claims in that respect, and the claims of politics must give way. This is the work which lies be-

fore us, and this the resolve which the new year has come to inspire and confirm in us. And all our numerous readers and constituents are invited to extend to us their hearty cooperation. For it is not so much what appears printed in our paper, but the extent to which it succeeds in attracting public notice, that constitutes the essential condition of our success; and no party is in a better position to carry this condition to fulfilment than our readers and constituents. So we rely in a large measure on their enthusiasm for the message which the Prabuddha Bharata seeks to impress on our countrymen. Let them carry this message with them wherever they go. Let them impart it to those intellectual coteries or social circles where they move. Every one may do a lot of work in this respect in his own sphere of life and activity. We have decided to set apart a page or two in our journal for intelligent correspondence on the subject of Indian Nationalism and on all problems related to this spiritual type of collective life, and we hope that sincere doubts regarding questions of spiritual life, both individual and collective, would receive the benefit of clear systematic discussion in the columns of the Prabuddha Bharata.

A SONG OF RAMPRASAD.

(Translation)

The wine I drink not, but very nectar take
and cry "Glory unto Kali" be ;
Drunk to intoxication with thoughts divine,
the world thinks I am drunk with wine.
I fill my cup with wine of Mantram,
and refine it with Tara's name ;
Ramprasad says, such heavenly nectar
on man the four great gifts bestow.
The seed by Guru given I now do take,
and spice it with a spice delectable
When knowledge this ecstatic wine distills,
I quaff it, and my mind impassioned grows.

THE PHILOSOPHY OF NIETZSCHE.

[Friedrich Wilhelm Nietzsche, born, 15th October 1844, at Rocken in Prussian Saxony, of a family of clergymen. Educated for six years from the end of 1858 at Pforta, which he left in Sept. 1864 for the University of Bonn where he studied philology and theology. Between 1865 and 1867, studied at Leipzig. In 1867 entered a regiment of Field Artillery which an accident with a vicious horse compelled him to leave. After a serious illness, in Oct. 1868 he returned to his studies at Leipzig, where the University granted him the doctor's degree when he was called to the Professorship of classical philology at the University of Bale in Switzerland. At the outbreak of the Franco-Prussian war in 1870, he went to the field as a hospital assistant, but contracted dysentery and was relieved of his duties. He returned to Bale with his health undermined for life. In 1879, after writing some of his well-known books, he was compelled to resign his professorship owing to ill-health, and retired with a pension to a life of travelling and writing. Disappointed with the ill-success of his works he retired into loneliness in 1883 and began work on the greatest of his books, *Thus Spake Zarathustra*. Began to take chloral about this time to overcome insomnia. Other important works followed during 1886-1889. His great mind collapsed in Jan. 1889, never again to recover. Died 25th Aug. 1900.]

WITH Germany at war with what seems to be almost the whole of the civilised world, the name of Nietzsche has cropped up in the public view of every country that possesses a periodical literature. And this is not because we find today the Germany of Nietzsche fighting a world of enemies, but because there is a striking analogy between the German Nietzsche giving battle single-handed to an established system of world-culture and Germany doing the same in a similar fashion to an established system of world-politics. The Germany of today is not so much the creation of Nietzsche as of men like Henrich Von Trietschke, but literary

judgment has somehow confounded a mere analogy with a causal sequence.

That Nietzsche is not a direct source of inspiration is evident from the following he once wrote :

When the Germans began to become interesting to the other nations of Europe—it is not too long ago—it took place owing to a culture which they now no longer possess, which, in fact, they have shaken off with passionate eagerness, as if it had been a disease ; and yet they have known of nothing better to exchange for it than political and national insanity.

But perhaps his philosophy, unwittingly to himself, gave to the political outlook in national life and activity, as opposed to a religious outlook, that sorely needed justification which is to greatly simplify matters in politics. What modern nations stood badly in need of was a table of political values to replace the one of spiritual values which Christianity has so laborously set up. The Christian ideals and values acted as a veritable drag on their life of political glorification ; and perhaps Nietzsche's philosophy has served indirectly to free the German conscience to a considerable extent from this unpleasant drag. In formulating her doctrine of a super-nation, Germany has apparently taken her cue from Nietzsche's doctrine of the superman.

But for this exaltation of politics into a form of national creed, Nietzsche is not directly responsible. His constant objective was the type man, and not man in this country or that. He did not want to make of his superman a patentable secret for any country. The real trend of his teachings was towards a new cult of *Shakti* or power which all the world irrespectively is welcome to practise if qualified to. He was a new "Zarathustra" seeking to preach a world-religion, and not a narrow patriot limited in his interests to a nation.

The very quintessence of Nietzscheism is the worship of *Shakti*. Everything else, his science, his art, his philosophy, merely joins

its note to that anthem of worship. Nietzsche was not a truth-seeker or a philosopher; he was through and through a worshipper. It mattered not a whit to him as to what truth in itself was. To him truth only bore derived values. Truth and untruth, good and evil, are principles of valuation created out of the supreme necessity of worshipping *Shakti*. So in understanding the doctrine of Nietzsche, its real groundwork, we have to fall back on his fundamental conception of *Shakti* or power.

To Schopenhauer the ultimate principle of creation or evolution was Will to be, to Nietzsche it was Will to power. Power is the *summum bonum* of all existence. There is none so low or none so weak but seeks and struggles for power. The theory of the struggle for existence makes the world a chance drift from the abyss of non-existence and denudes it of all its glory and richness of self-possession. It is not the mead of mere existence but what of power which has fired the soul of the universe to run this tremendous, wonderful race. This quest of power is the keynote of all evolution.

Then why and how does man judge good from evil or truth from untruth? Nothing is in *itself* worthy of human approbation or disapprobation. In the light of his inmost impulse for power, man judges, and whatever is conducive to his power he approves as good and true and whatever is not he disapproves. That is exactly how man left to himself would proceed to judge, but, alas, his spontaneous, natural judgment has been tampered with, for society always seeks to impose moral codes on man, and society is naturally a ready instrument in the hands of this class or that for being used in the interest of their own power. The moral values that prevail in modern society require to be analysed by every right-thinking man with a view to find out how they were originally imposed upon society. "Love thine enemies," "Blessed are the poor in spirit: for theirs is

the Kingdom of heaven," "Blessed are they that mourn: for they shall be comforted," "Blessed are the meek; for they shall inherit the earth," "Blessed are the peace-makers: for they shall be called the children of God,"—what do all such moral maxims that have captured the mind and imagination of human society today really imply? They imply that there must have been a class of originators of such moral values, who increased their own power by making society accept the same; and what sort of men were they in the interest of whose power such moral maxims must have been palmed upon human society? Well, the reply is easy to make, "The workshop of virtue" which turned out such precepts must have been run in the interest of such a class of men as were poor in spirit and meek, men whose lot it was to mourn, men who loved peace as the refuge of their weakness and had an interest to call cringing the love for enemies. Such moral precepts would bring superiority, and therefore power, to the powerless in society by putting a premium on their powerlessness. It is a morality that tends to favour and perpetuate the undesirable type of men who are branded by nature as powerless, but nevertheless seek to win the struggle for power by moralising.

This condemnation of Christian morality is the *coup de grâce* of Nietzscheism, and what remains for it to do now, is to build up its theory of the superman. "The elevation of the type of man" was the leading motive of Nietzsche's philosophy. This motive led him through the destruction of the Christian table of moral values to the constructive ideal of the superman. Christianity, we have seen, tends to multiply and perpetuate an undesirable type of men who dictate to humanity such morals as glorify their own weakness and retard the proper evolution of its life and power by living upon it as parasites. The remedy lies therefore in creating such moral values as would contract and destroy this

parasitical overgrowth and set humanity free to evolve in its natural course that desirable type of men who would adorn its life as its glorious summit and crown. In his *Thus Spake Zarathustra*, referring to the modern biologists and their theory of self-preservation, Nietzsche declares, "The most careful ask to-day: 'How is man preserved?' But Zarathustra asketh as the only and first one: 'How is man surpassed?'" "All beings (in your genealogical ladder) have created something beyond themselves, and are yet going to be the ebb of this great tide?" "Behold I teach you Superman?" The first step in surpassing man as we find him today is to transvalue his moral values. And in *Anti-christ*, Aph. 2, we have the groundwork of this transvaluation:

'What is good?—All that increases the feeling of power, will to power, power itself in man.

'What is bad?—All that proceeds from weakness.

What is happiness?—The feeling that power *increases*, that resistance is overcome.

'Not contentedness, but more power; not peace at any price, but warfare; not virtue, but capacity (virtue in the Renaissance style, virtù free from any moralic acid.)

The superman, therefore, is one who has no weakness in him to cast a shadow on the perpetual consciousness of power; who does not even sympathise with weakness in any form (i. e. has no mistaken pity); who does not also deny himself power or its exercise in order to equalise with the powerless (i. e. has no mistaken altruism); who is without the mischievous condescension of looking small (i. e. in pity or self-denial) that others, powerless and undeserving, may look a little greater or more equal; who is above all things true to the supreme instinct of feeling and acquiring power in himself; in whom no other impulse can overcome or falsify this instinct; to whom the world of men and things naturally proves but the footstool to rise to power,

and who when giving to others, gives not in self-sacrifice but out of the superabundance that he possesses, so that in giving also, the feeling of power predominates. This is the superman who has all the receptacles of his being overflowing with power and its consciousness, before whose light and leading, genius and creativeness, the whole world spontaneously bends its knees.

The superman is the apex of Nietzsche's philosophy. The great purpose of creation is to produce this superman, no matter what millions of weaklings perish under its wheel. The intense enthusiasm of Nietzsche for his superman makes him deaf to the protest of those who count the cost. But let us share with him great enthusiasm and shout with him hurrahs for his "superman at any cost." For we fully admit that no greater motive can be ascribed to the evolution of the world than the elevation of manhood, and man defeats this motive and courts ruination if he does not truly and constantly strive to surpass himself. But all aglow with zeal for the superman as he was, did Nietzsche gain a correct vision of the product and the process?

To give a proper verdict on this, we have to examine closely the real starting-point of Nietzsche's speculations, his idea of power. We have seen that he defines everything in the terms of this power. In his *Beyond Good and Evil* (p. 226), he defines life as "appropriation, injury, conquest of the strange and weak, suppression, severity, obtrusion of its own forms, incorporation, and, at least, putting it mildest, exploitation." It is from his study of biology that Nietzsche deduces this view of life, the most fundamental manifestation of the will to power. But is the method of deduction accurate or perfect? Can the study of subhuman evolution give us a perfect science of life? Beasts do not possess the world as its successful inheritors. They have been supplanted by human beings, because they failed to get at that secret of life and of power which men won for themselves. So it

is a mistake to work out a theory of life from its deficiencies as demonstrated in the animal world. Even let us accept Nietzsche's watchwords, the terms that he employs to define life,—“appropriation” or “exploitation” for example. ‘Injury’ or ‘suppression’ is something accidental to the essential form of activity implied in appropriation or exploitation. Now this form of activity must have developed a higher and stronger phase in man than in animals, and if we study most carefully this higher phase of appropriation or exploitation as evolved in human life we come across a new factor in operation, when power asserts or manifests itself to bring about appropriation or exploitation. It is in fact a new form of power, a kind of manifestation other than mere brute force. Power in this higher form need not at all make use of physical coercion in any shape with a view to exploit or appropriate. It employs quite a new set of means, and while employing them it becomes itself more refined and therefore more effective.

He is a poor worshipper at the altar of Power indeed, who is denied the vision of her multiform manifestations. In this respect Nietzsche is almost an object of pity for those in India who practise the cult of *Shakti* and become great *Sháktas*, for though the frame-work of his philosophy of power is grand and full of promise,—though he starts with the noble resolve of defining every onward movement of life in the universe in the terms of power,—his execution is deplorably defective on account of his limited vision of the goddess he worships. “What is good? All that increases the feeling of power, will to power, power itself in man.”—Well, a *Sháhta* would accept this definition if only the term ‘power’ were used here in its fullest sense. He would accept likewise Nietzsche's definition of evil, if the word ‘weakness’ connoted there all kinds of defection from power. Similarly the definition of happiness would be acceptable, if in the word ‘resistance’ all sorts

of resistance to be met in human life be implied. A *Sháhta* again is ready to give up “contentedness” for the sake of “more power,” till he reaches the end of his pursuit by realising in himself the *Maháshakti* of the universe. In a word, Nietzsche would have been accepted by *Sháktas* in India as having propounded in a new style their own creed, if his system had not been vitiated by his restricted view of power, for the essence of the cult of *Shakti* in India is self-realisation through power.

Nietzsche made his mistake therefore in accepting biology instead of psychology as the foundation of his system. What distinguishes a man from a beast is his conscious effort for self-realisation, and the more he succeeds in this effort the more he finds that his self is not an isolated, individual unity set completely apart from other selves to be coerced into submission for the sake of its realisation through increasing power. On the contrary, he discovers in the course of his self-realisation that the power to *coerce* submission has to be transfigured into the power to *inspire* willing submission and that there is a gradual coalescence of his own pursuit of self-realisation with that of others, suggesting more and more clearly the ultimate truth that the self is in reality one, though appearing refracted as many with the evolution of organisms and that the totality of power to be acquired through self-realisation belongs to this highest phase of unity. Therefore appropriation and exploitation of others in their highest sense does not involve the power of successful self-opposition but rather the power of successful self-identification, or in one word, Love.

As a philosophy of self-realisation through power, Nietzsche's system is therefore a failure. But as a protest and schooling against liability to all sorts of weakness in the name of piety or saintliness, it has undoubtedly a relative value of its own. Victims of a morbid sentimentalism in religion may be counted

all over the world by hundreds and thousands. They make themselves a prey to all sorts of oddity and mystification and cover much of their worthlessness with pretensions of meanness and humility. They forget that every step in the progress of self-realisation is necessarily attended with an increased feeling of strength, of self-possession, of mastery over nature, internal and external. The Vedantic cult of *Shakti* is a great corrective for them no doubt, and the philosophy of Nietzsche is calculated to remind such people that there is a standpoint from which the process of self-realisation and of the attainment of a higher type of manhood may be viewed and described in the terms of power and of its greater and greater accession.

EPISTLES OF
SWAMI VIVEKANANDA.

XLIII.

Luzern, Switzerland,
23rd Aug. 1896.

Dear—

* * I am very glad to hear that Saradananda and Goodwin are doing good work in the U. S..... I have sent for another man from India who will join me next month. I have begun the work, let others work it out. So you see, to set the work going I had to touch money and property, for a time. Now I am sure my part of the work is done and I have no more interest in Vedanta or any philosophy in the world or the work itself. I am getting ready to depart to return no more to this hell, this world.

Even its religious utility is beginning to pall me. May Mother gather me soon to herself never to come back any more.

P. S. It was an awful mistake in the Greenacre programme that it was printed that

Saradananda was there by the kind permission (leave of absence from England) of S—. Who is S— or anybody else to *permit* a Sannyasin?..... I am no master to any Sannyasin in this world. They do whatever it suits them and if I can help them—that is all my connection with them. I have given up the bondage of iron, the family tie—I am not to take up the golden chain of religious brotherhood. I am free, must always be free. And I wish everyone to be free,—free as the air. If New York or Boston or any other place in the U. S. needs Vedanta teachers they must receive them and keep them and provide for them. As for me I am as good as retired. I have played my part in the world.

I do not want to have anything to do with money matters from this time—spend what comes to you just as you like and all blessings follow you.

Yours in the Lord,

Vivekananda.

XLIV.

Airlie Lodge, Ridgeway Gardens,
Wimbledon, England,
17th Sept., 1896.

Dear Sister,

Your very welcome news reached me just now, on my return here from Switzerland. I am very, very happy to learn that at last you have thought it better to change your mind about the felicity of "Old Maids Home." You are perfectly right now—marriage is the truest goal for 99 per cent of the human race, and they will live the happiest life as soon as they have learned and are ready to abide by the eternal lesson—that we are bound to bear and forbear and that life to every one must be a compromise.

Believe me, dear H— perfect life is a contradiction in terms. Therefore we must always expect to find things not up to our highest ideal. Knowing this, we are bound to make

the best of everything. The best I can do in the circumstances is to quote from one of our books: "May you always enjoy the undivided love of your husband, helping him in attaining all that is desirable in this life, and when you have seen your children's children, and drama of life is nearing its end, may you help each other in reacting that infinite ocean of Existence, Knowledge and Bliss, at the touch of Whose waters all distinctions melt away and we are all one."*

From what I know of you, you have the calm power which bears and forbears to a great degree, and therefore I am safe to prophesy that your married life will be very happy.

All blessings attend you and your *fiancé*....

May you be like Uma, chaste and pure throughout life—may your husband be like Siva, whose life was in Uma."

Your loving brother

Vivekananda.

XLV.

8th Oct. '96, Airlie Lodge,
Ridgeway Gardens,
Wimbledon.

Dear—

* * I had a fine rest in Switzerland and made a great friend of Prof. Paul Deussen. My European work in fact is becoming more satisfactory to me than any other work and it tells immensely in India. The London classes were resumed, and today is the opening lecture. I now have a hall to myself holding 200 or more. * *

* The Swami is here quoting in part from Kalidasa's Sakuntala, where Kanva gives his benedictions to Sakuntala on the eve of her departure to her husband's place with the words:

भूत्वा चिराय चतुरन्तमहीसपत्नी

दौष्यन्तिमप्रतिरथं तनयं निवेश्य ।

भर्त्रा तदर्पितकुटुम्बभरणे साङ्गे

शान्ते करिष्यसि पदं पुनराश्रमेऽस्मिन् ॥

You know of course the steadiness of the English; they are the least jealous of each other of all nations, and that is why they dominate the world. They have solved the secret of obedience without slavish cringing—great freedom with great law abidingness.

I know very little of the young man R.you know my settled doctrine. I do not trust any one who has not conquered 'lust and gold.' You may try him in theoretical subjects, but keep him off from teaching Raja Yoga—that is a dangerous game except for the regularly trained to play at. Of S—the blessing of the greatest Yogi of modern India is on him—and there is no danger. Why do you not begin to teach?you have a thousand times more philosophy than this boy R.— Send notices to the class and hold regular talks and lectures. * *

* * Make a blaze! Make a blaze!

With all love and blessings,

Vivekananda.

XLVI.

8th Oct. 1896, Wimbledon.

Dear—

* * I met in Germany Prof. Deussen. I was his guest at Keil and we travelled together to London and had some very pleasant meetings here..... Although I am in all sympathy with the various branches of religious and social work, I find that specification of work is absolutely necessary. Our special branch is to preach *Vedanta*. Helping in other work should be subservient to that one ideal. I hope you will inculcate this in the mind of S— very strongly.

Did you read Max Muller's article on Rmkrishna?..... Things are working very favourably here in England. The work is not only popular but appreciated.

Yours affly,

Vivekananda.

THE LIFE OF SRI RAMAKRISHNA.

INTRODUCTION.

I.

Indian thought on the universal end of Religion and Philosophy.

A great impetus has come in the West on the comparative study of religion and philosophy since the last decade of the nineteenth century. The valuable researches of the oriental scholars of Europe,—the influence of societies which range themselves under the titles of Spiritualism and Theosophy, or of those, which, springing up later, claim to have found the way to rouse the dormant finer forces of the human mind and go by the names of Christian and Divine Sciences of metaphysical healing, and so forth,—the practical results, which were the natural outcome of the unique assembly of the Parliament of Religions, held at Chicago, America, in 1893—and many other things have been pointed out as reasons for the same. But whatsoever might have helped to bring it about, the watchful reader has undoubtedly noted in it the growth and gradual development of a new tendency of the Western mind to find out, if possible, the ultimate universal end towards which man is progressing through the various systems of philosophy and religion which are to be found in all the countries of the world.

A closer examination, again, of the causes which have led Western minds in the new direction, has revealed the presence of a most important factor in them all. For on going to analyse and find out what contributed most to attract and influence them, we have always been confronted with the fact that they owe the same tendency to their acceptance of some one or more ideas from the master minds to whom India gave birth of old. It can rightly be said therefore, that the present attempt in the West to search out the ultimate end of religion and philosophy, has been in a great measure due to the dominating influence of Indian thought, whether that is being always recognised or not.

Such being the case, it behoves us to inquire

what India has said on the subject, in the past, and still more to enquire what she has contributed in that line during the present age. For, that great, indeed, had been her contribution to the world in past, along this line of thought, there are ample facts to prove, and for that reason, justly has the consensus of the modern learned opinions of the world, allotted to her the exalted position as the store-house of philosophy and the motherland of religions. For is it not true, that she gave birth to a religion in the past, which still helps to illumine the lives of the majority of the human races that inhabit the globe? Is it not true, that she through her dynamic activities in the field of religion, sent even in that dark age her missionaries to all over the then known world—to Thibet, China and Japan on the one side, and to Egypt, Asiaminor, Greece and the far Caucasus and Siberia on the other? And above all, is it not true, that she formulated such a perfect system of philosophy in that dark period of history as still holds spell-bound the master minds of the present age,—a philosophy, which helped man not only to scale the dizzy heights of reason, but which making itself accepted as the highest form of religion empowered and emboldened him to jump across the chasm that yawns for ever between the religions of the knowable and the unknowable finding the solution of the mystery of his life and existence in this world?

The great mass of India's religious literature after the Vedas and the Upanishads, have a most significant trait common to them all, in the marked line of distinction that they have always drawn between the *Sanatan* and *Yuga Dharma*—between the eternal, universal religion that ever remains the same without being affected by the conditions of time, place and environment and the religion that is suited to particular periods of time, to especial social condition and to the limited capacities of those who are to carry the same out in their lives. That, indeed, points to the fact that, time there was when India as well, had to ponder and come to her own conclusions regarding the subject of the various systems of philosophy and religion, which came into existence within her own boundary. And in spite of such singular instances of experience in the lives of a few Vedic Seers as are found to be contained in the words of the Rig-Veda—'Existence is one although sages have called it

variously*—we find the seers of the Upanishads holding views on the subject different from one another and zealously promulgating the dualistic, the qualified monistic or the monistic solution of the problem. The first serious attempt therefore, to grapple with the question, is not to be found until we come down to the age of the Uttara-mimansa and the Bhagavad Gita. The sage Vyasa classified the super-conscious experiences of the Vedic sages and drew his famous aphorisms of the Vedanta philosophy at the time, to show that those are driving at a purely monistic end; and the great author of the Bhagavad-Gita appearing a generation after put fresh life into the classic teachings of Vyasa by his own brilliant life and example, and proved for the first time before the world that work in the daily routine of human life and the highest end of philosophy and religion need not be at variance; that both lead to the same goal which is purely monistic in end, and that the schools of philosophy and religion which advocated dualism and qualified monism though they might have led some to the realisation of the absolute truth, are to be regarded generally, as hindrance in the path of the perception of that truth, and are to be followed by their votaries with a certain amount of reserve and caution, remembering always that the goal in every case is pure and simple monism.

But now came a period of free-thinking in philosophy and the harmonising conclusions of Vyasa and the author of Bhagavad Gita, based as they were on Vedic revelations, were not only being questioned, but the super-conscious experience of the Vedic sages also were set at nought by the Buddhistic and some other schools of philosophy that sprang up at the time. Of these the Buddhistic schools alone had considerable influence in the country, for a long time, founded as they were on the splendid life of renunciation and super-conscious realisation of Bhagavan Buddha. But with the waning influence of that life on them in time, they became stranded in the shoals of scholasticism, as will be readily seen from the doctrines preached by them as regards the constant intermittency of self-consciousness in man and the highest end of life to consist in reducing the same to utter nothingness.

The great genius of Bhagavan Sankara was needed at the time to drag India out of the dangers of such scholasticism. And he did the same by bringing her back to the revelations of the Vedas and the Upanishads and showing her clearly that the variance in the super-conscious experience of the Vedic sages is but superficial and that in spite of the same there is to be found in those scriptures a successive growth of thought culminating in pure monism. As an evidence of the same he pointed to the fact, that the sages who attained the highest plane of super-consciousness, had invariably the same kind of experiences and expressed them always in almost identical terms of language, and that therefore the attainment of that plane must be the end of every system of religion and philosophy. It is clear, therefore, that Sankara brought the solution of the problem that we have been discussing nearer to its final conclusion than what was done before his time and according to him the essence of the *Sanatana* or eternal religion is to be defined as the attainment of that stage of super-consciousness, where the vision of duality in us ceases entirely by the help of the *Nirvikalpa-Samadhi* or perfect concentration.

The old masters in India have always recognised various stages or planes of super-consciousness attainable by the devotee through different degrees of intensity in the concentration of his mind as will be readily seen by going through the aphorisms of the Sage Patanjali, the great authority on the subject. And the attainment of the highest of those planes through perfect or most intense concentration consists in gaining within one's own self the glorious vision of unity or Advaita that ultimately comes through the eternal and universal religion.

But the question arises, why should the attainment of that stage of super-consciousness be regarded as the ultimate end of all religions? And the answer which India readily offers is: because the devotees of even the most dualistic religions have been seen to come in time to the attainment of that stage of super-consciousness by proceeding along their own path of devotion and worship. The Buddhist, the Christian, the Mohammedan and the votaries of every other religion on earth have come to that. Else how do we account for Buddha's experience of his individual self getting

* "एकं सन् विद्मः बहुधा वदन्ति।"

merged in the Prajna-Paramita of the infinite intelligence—or that of Christ, expressed as ‘I and my father are one’ or that of some of the Moham-medan sages, expressed as ‘anal-hak’ or that the Deity is my own Self? Religion has ever been regarded by the Indian masters as intensely practical and a sincere practice of it, has always led men ultimately to this self-same experience. India, of all countries on earth, has recognised this truth from very old times, and as an evidence of this we find the Vedic commentator Taska noticing and laying it down that the attainment of the highest plane of super-consciousness was not always confined to the votaries of the Aryan religions alone, but instances of the same were to be found sometimes among those professing even the non-aryan religions.

The attainment of the highest stage of super-consciousness has been held in India to be not only the end of religion but in it has also been found the goal to which philosophy is driving man through all her various systems. Philosophy according to the old masters in India, can never be considered as separate from religion, and the attempt to do so would, in their opinion, end in leading the human mind to no definite conclusion whatever, as regards the mystery of his own existence or that of the universe and the cause, which gave birth to it.

Such in short, is the solution of the problem which India advanced down to the time of Sankara. But it had to meet no small amount of contradiction, especially from the qualified monistic school of Ramanuja and other teachers, who flourished later, and who based their philosophy on different interpretations of the self-same revelations of the Vedic sages on which Sankara had founded his own monistic school. And in time, the practice of offering different interpretations to the super-conscious experiences of the Vedic sages, to support one’s own school of philosophy became the fashion of the day; and the dualistic schools of thought also, produced their own like the rest, in support of themselves. It must be told, however, to the credit of the teachers of the qualified monistic school, especially Ramanuja, that they advanced the highest possible solution of the relation of Brahman with the human soul and the universe,

that can be given by human reason without its attaining the highest stage of super-consciousness, viewing the two latter as forming parts inseparable of the universal, the Brahman. It must be said nevertheless, that the history of philosophy in India from the age of Sankara down to the end of the eighteenth century is full of minute records of, not un-often, far-fetched interpretations of the experiences of the Vedic seers of thought which rendered the task of finding the end of religion and philosophy more than ever hopeless during the time.

The advent of the nineteenth century brought in its wake quite a new state of things, in the realms of religion and philosophy in India. With the birth of a Seer of spiritual truth of the highest order, the inter-penetrating power and magnitude of whose living realisations are, as it were, the culmination of the chain of super-conscious experiences beginning from the Vedic age down to our own times of all the sages and the masters that were born in the century—she has become able not only to hold her own against the rapid encroachments of the tidal wave of materialism that visited her shores from the far west, but to send all over the world the mighty proclamation that her vigils of the past in searching after the universal end of religion and philosophy have at last been crowned with success—that dualism, qualified monism and monism are each in itself true as successive stages on the way to the realisation of that Great Goal,—that philosophy and religion lead men always from truth to truth, from lower to higher and the highest truth—and that all the different forms of religion that exist on earth, are and will be, every one of them, true, in the sense that each one of them does and will present a path leading to that ultimate goal. Reader! we shall make bold to relate to you, as best as we can, the account of his wonderful life of super-conscious realisations in spite of the trepidations that we feel in our heart, considering the stupendous task before us and our own short-comings. For such indeed are the lives of the great masters that they have always drawn the worshipful reverence of the people of all the ages and climes—and of such has it been told in the Bhagavad-Gita, that they come to fulfil the universal necessity of the age in which they are born. And

have not the demands of the present age of unbounded scepticism and materialism in the field of religion all over the world, pointed clearly to the necessity of the incoming of such a master?

Swami Saradananda.

LESSONS ON RAJA-YOGA.

[*Unpublished Class-notes given by the Swami Vivekananda.*]

II.

Pranayama.

The practice of Pranayama is the training of the super-conscious mind. The physical practice is divided into three parts and deals entirely with the breath. It consists of drawing in, holding, and throwing out the breath. The breath must be drawn in by *one* nostril whilst you count four; then held whilst you count eight; and throw away with the other nostril whilst you count six, then reverse the process closing the other nostril while you breathe in. You will have to begin by holding one nostril with your thumb; but in time your breathing will obey your mind. Make four of these Pranayamas morning and evening.

Meta-gnostics.

“Repent, for the kingdom of Heaven is at hand.” The word “repent” is in Greek “metanoete” (“meta” means behind, after, beyond) and means literally “go beyond knowledge”—the knowledge of the (five) senses—“and look within where you will find the kingdom of heaven.”

Sir William Hamilton says at the end of a philosophical work, “Here philosophy ends, here religion begins.” Religion is not, and never can be, in the field of intellect. Intellectual reasoning is based on facts evident to the *senses*. Now religion has nothing to do with the senses. The agnostics say they cannot know God, and rightly, for they have exhausted the limits of their senses and yet

get no further in knowledge of God. Therefore in order to prove Religion, that is the existence of God, immortality etc., we *have* to go beyond the knowledge of the senses. All great Prophets and Seers claim to have “seen God.” That is to say, they have had direct experience. There is no knowledge without experience, and man has to see God in his own soul. When man has come face to face with the one great fact in the universe, then alone will doubts vanish and crooked things become straight. This is “seeing God.” Our business is to verify, not to swallow. Religion, like other sciences, requires you to gather facts, to see for yourself, and this is possible when you go beyond the knowledge which lies in the region of the five senses. Religious truths need verification by everyone. To see God is the one goal. Power is not the goal. Pure Existence-Knowledge and Love is the goal, and Love is God.

The same faculty that we employ in dreams and thoughts,—namely, imagination, will also be the means by which we arrive at Truth. When the imagination is very powerful the object becomes visualised. Therefore by it we can bring our bodies to any state of health or disease. When we see a thing, the particles of the brain fall into a certain position like the mosaics of kaleidoscope. Memory consists in getting back this combination and the same setting of the particles of the brain. The stronger the will, the greater will be the success in re-setting these particles of the brain. There is only power to cure body, and that is in every man. Medicine only rouses this power. Disease is only the manifest struggle of that power to throw off the poison which has entered the body. Although the power to overthrow poison may be roused by medicine, it may be more permanently roused by the force of thought. Imagination must hold to the thought of health and strength, in order that in case of illness, the memory of the ideal of health may be roused and the particles rearranged in the position into which they fell when healthy. The tendency of the body is then to follow the brain.

The next step is when this process can be arrived at by another’s mind working on us. Instances of this may be seen every day. Words are only a mode of mind acting on mind. Good and

evil thoughts are each a potent power and they fill the universe. As all vibration continues, so thought remains in the form of thought until translated into action. For example, force is latent in the man's arm until he strikes a blow, when he translates it into activity. We are the heirs of good and evil thought. If we make ourselves pure and the instruments of good thoughts, these will enter us. The good soul will not be receptive to evil thoughts. Evil thoughts find the best field in evil people; they are like microbes which germinate and increase only when they find a suitable soil. Mere thoughts are like little wavelets; fresh impulses to vibration come to them simultaneously, until at last one great wave seems to stand up and swallow up the rest. These universal thought-waves seem to recur every 500 years, when invariably the great wave typifies and swallows up the others. It is this which constitutes a prophet. He focusses in his own mind the thought of the age in which he is living and gives it back to mankind in concrete form. Krishna, Buddha, Christ, Mahommed and Luther may be instanced as the great waves that stood up above their fellows, (with a probable lapse of 500 years between them). Always the wave that is backed by the greatest purity and the noblest character is what breaks upon the world as a social movement of reform. Once again in our day there is a vibration of the waves of thought and the central idea is that of the Immanent God, and this is everywhere cropping up in every form and every sect. In these waves, construction alternates with destruction; yet the construction always makes an end of the work of destruction. Now as a man dives deeper to reach his spiritual nature, he feels no longer bound by superstition. The majority of sects will be transient, and last only as bubbles because the leaders are not usually men of character. Perfect Love, the heart never re-acting, this is what builds character. There is no allegiance possible where there is no character in the leader, and perfect purity ensures the most lasting allegiance and confidence.

Take up an idea, devote yourself to it, struggle on in patience and the sun will rise for you.



THE VAIRAGYA-SATAKAM

OR THE HUNDRED VERSES ON RENUNCIATION BY BHARTRIHARI.

(Continued from page 234).

वैराग्यशतकम् ।

भोगास्तुङ्गतरङ्गभङ्गतरलाः प्राणाः क्षणध्वंसिनः
स्तोकान्येव दिनानि यौवनसुखस्फूर्तिः प्रियासु
स्थिता ।

तत्संसारमसारमेव निखिलं बुद्धा बुधा बोधका
लोकानुग्रहपेशलेन मनसा यत्नः समाधीयताम् ३४

34. Enjoyments are unstable like the breaking of high billows, life is liable to speedy dissolution; the buoyancy of youthful happiness centred in our objects of love lasts for few days. Understanding that the whole world is unsubstantial, ye wise teachers of men with minds intent on benefitting mankind (by living exemplary lives) put forth your energies for attaining the (highest beatitude).

लोकानुग्रहपेशलेन मनसा—लोकानां of men अनुग्रहे for the benefitting (out of kindness) पेशले attached. The sense is that out of sympathy for suffering mankind, you shall by your exemplary lives and your counsels show men the way to cross the ocean of Samsara (world).

भोगा मेघवितानमध्यविलसत्सौदामिनीचञ्चला
आयुर्वायुविघट्टिताब्जपटलीलीनाम्बुवद्भ्रुरम् ।
लोला यौवनलालसास्तनुभृतामित्याकलय्य द्रुतं
योगे धैर्यसमाधिसिद्धसुलभे बुद्धि विधत्तुं

बुधाः ॥३५॥

35. Enjoyments of embodied beings are fleeting like the quick play of lightning within a mass of clouds; life is as insecure as a drop of water attached to the edge of a lotus-leaf and dispersed by the wind; the desires of youth are unsteady; realising these quickly, let the wise firmly fix their minds in Yoga,

easily attainable by patience and equanimity.

आयुः कल्लोललोलं कतिपयदिवस्थायिनी यौवनश्री-
रर्थाः संकल्पकल्पा घनसमयतडिद्विभ्रमा
भोगपूगाः ।

कण्ठाश्लेषोपगूढं तदपि च न चिरं यत्प्रियाभिः
प्रणीतं
ब्रह्मण्यासक्तचित्ता भवत भयभयाम्भोधिपारं
तरीतुम् ॥३६॥

36. Life is changing like a huge wave, beauty of youth abides for a few days. Earthly possessions are as transient as thought; the whole series of our enjoyments are like (occasional) flashes of autumnal lightning. The embrace round the neck given by our beloveds lingers only for a while. To cross the ocean (of the fear) of the world, attach your mind to Brahman.

भवभय—the great fear of finding yourself bound by the world attended with so much affliction and yet finding no way out of it.

कृच्छ्रेणामेध्यमध्ये नियमिततनुभिः स्तीयते
गर्भवासे
कान्ता विश्लेषदुःखव्यतिकरविषमो योवने
चोपभोगः ।
घामाक्षीणामवज्ञाविहसितवसतिवृद्धभावोऽ-
प्यसाधुः
संसारे रे मनुष्या वदत यदि सुखं खल्पमप्यस्ति
किञ्चित् ॥३७॥

37. In the womb man lies within impure matter in discomfort with limbs cramped; in early life, enjoyment is beset with the intense suffering of mental distraction arising from separation from our beloved; even old age (is undesirable), being the object of contemptible laughter from women. (Then) oh! men, say if there is a particle of happiness in the world.

[The idea is that all the stages of life, beginning from the embryo, are not worth living, attended as they are with serious drawbacks.]

व्याघ्रीव तिष्ठति जरा परितर्जयन्ती

रोगाश्च शत्रव इव प्रहरन्ति देहम् ।

आयुः परिस्रवति भिन्नघटादिबाम्भो

लोकस्तथाप्यहितमाचरतीति चित्रम् ॥३८॥

38. Old age looms (ahead) frightening men like a tigress; (different) diseases afflict the (human) body like enemies; life is flowing away like water running out of a leaky vessel; still, how wonderful, that man goes on doing wicked deeds.

(To be continued).

ON THE CONNING TOWER.

IT is often argued, we find, that people in India have had too much of religion and their mind has begun to feel sick of it; so some sort of salutary escape from its monotony is necessary to bring them back to freshness of life and energy. As if to give full effect to this belief among educated men, the modern age is catering for their intellectual life an unending round of novelties. Novelties are popping up every moment from every direction, so there is hardly any time to take interest in that old, old concern of human life, religion. Religion is being talked of ever since the creation of man, and can there possibly be anything new about it to merit the serious attention of a modern man? Far better it is to set free our intellect to roam over fields and pastures new, where grows all that intellectual food which has imparted wonderful strength and beauty to Western life.

The result of this way of thinking has been an epoch of lamentable confusion in the thought-life of modern India. All the ancient moorings of this thought-life are going to be snapped one by one, and the minds of men are floating on a sea of ideas, each mind having a different drift from the other. In this pell-mell steering of educated minds all over the country, only one point of rally is steadily coming to view, and that is the idea of political nationalism. But this rallying point is

also like a flotsam; it is a driftwood from the stormy waters of Western civilisation. It is a borrowed idea that is not deeply or immovably rooted into the soil of Indian life and thought and can therefore never serve as the rallying point for the scattered minds of our people. But still the majority of educated men run after this idea, tacitly arguing perhaps that it is at least a salutary innovation in Indian life and thought, calculated to bring us into line with all the modern countries of the world. The religious ideal of collective life is a superannuated thing, with hardly any energy left to cope with the new conditions of life and thought that prevail in India today, and to fondly expect that religion placed in supreme authority over life has the potency to modernise India,—to strengthen her to live and hold her place in the comity of nations,—is to drift into sheer insanity.

This neglect of religion as a thing too old to count in the making of a modern India is the most grievous mistake which we are committing from day to day. Everything that claims our attention or interest in the name of religion is summarily branded as stale, and even religion has to seek favour at our hands as a handmaid of political patriotism! The most fundamental problem for religion in India therefore is to formulate for itself a *new* claim on our collective thought and activity. A *new* necessity must arise before the Indian people to compel them to return to religion, and it is a sociological truth that such a necessity is bound to appear again and again in Indian history, if really it is religion that created that history, and ever underlies its process as the redeeming and guiding principle. And has not this new necessity of a return to religion arisen in India today? Let every well-wisher of this country ask this question to himself. Religion may really be a very old, old concern of man in India; but has it not in every age under new circumstances provided us with new problems to solve, new tasks to perform? Has it not proved in Indian history a perennial source of new energies, opening up before our collective life new avenues of collective activity? Have we studied and understood from Indian history these wonderful capabilities and potentialities of our religion? To speak the truth,

we have not; and that is why we are running after cheap novelties which the West is catering for our collective life and thought, while quite a new world of inspiration and activity to which religion invites us for the solution of all our problems and for the trust modernisation of our life and culture, lies unpossessed and neglected because of our blindness and shallowness. We are in this way selling our birthright for a mess of pottage.

Religion never becomes played out in Indian history. It does not age, for its name is the Eternal. In every crisis of our history, new glories and powers scintillate from it and we are enabled through its ministrations to triumph over new conditions of life and thought. The most valuable asset that we inherited from the past was a firm faith in these redeeming powers of religion, and woe to India, if we afford to lose this faith today and give religion a tacit go-by in the belief that it is too old to count in the making of a modern India. If this faith in religion is already shaken, let us try first to re-establish it. Let us first analyse for a moment what it is that we, the educated Indians of the present age, want. If this self-searching shows that our hopes and aspirations do not run counter to the life-mission of India, but are worthy of our past history, well, the next step for us is to enquire whether the religion that we have inherited does or does not promise to fulfil those hopes and aspirations. If as a result of this earnest enquiry we find religion to be impotent to give us what we want in this world, we are justified in neglecting it as of little value in our work of evolving the future India. We may then say that religion is the concern of Yogis and Sadhus only, and modern India intent upon building up a collective life should follow the example of the West in taking account of religion only in a secondary and subordinate way.

But educated people in India have jumped to this very conclusion without any forethought of any kind. Once captured by the glories of Western nationalism, they did not pause to enquire whether or not this nationalism would lend itself, like other commodities, to import and export business. They found no reason to suspect that there may be dif-

ferent types of nationalism according as the motive in historical evolution differs in different countries. They committed themselves and the whole country to the pursuit of nationalism through politics, before they paused to enquire whether there might exist such a thing in this world as nationalism through religion. Nationalism is the *sine qua non* of progress in the modern world, and it is no doubt justifiable and commendable for every people on earth to aspire collectively after nationalism, but is it not the most lamentable folly on the part of educated people in India to plunge the whole country into a general bid for nationalism through politics, before they carefully study India, her history and life-mission, with a view to find out that type of nationalism towards which Indian life and history must have been gravitating through untold centuries as towards the fulfilment of the supreme condition for realising her mission in this world? India has been living a life that is pledged to nationalism through religion and it is worse than madness to try to foist on her a borrowed nationalism through politics.

So religion is not wholly an old, old concern for us Indians. Religion seeks our recognition today as the Nation-builder in India. It promises to rally us today round the centre of one national mission and thus to weld us into a nation. It promises to organise our thoughts and activities on the basis of our common spiritual mission in this world, and then bring the forces of this organised life to bear on all those problems of poverty, insanitation, education and so on, that no merely political government can properly solve unless there stands behind it a self-conscious, self-organised and intelligent people to stimulate and impart a *peculiar sense of reality* to all its good intentions and efforts.* No intellectual, social or commercial novelty imported from Europe today can be more valuable or beneficial to our country-

* Human relations are not possible between one having self-consciousness and another having none. The Indian people would bear true political relations towards their king and his representatives only when they have developed their real self-consciousness. Till then, their political rulers cannot do them any permanent good in the true sense.

men today than this new aspect of religion as the nation-builder. It is a new manifestation, a new development of religion calculated, more than any other possible innovation, not only to bring freshness to life in India, but to save that life from imminent death and to revitalise, re-adorn and re-equip it in view of the noble mission, it has to fulfil in the modern age. Religion is not only the great redeemer of all mankind from *avidya* and its endless miseries, but specially in India it is also the great nation-builder, and *the awakened India* seeks to present before our countrymen both these aspects of religion.

REVIEW

India's Message to Herself, a discourse on certain Ancient Ideals of India by Prabhu Lall of His Highness the Nizam's Service, Hyderabad, Deccan. Pp. 166. To be had of the Author or G. A. Natesan & Co., Madras.

This is a pamphlet containing eight dissertations on different subjects connected with the ideals of Hindu society and religion. The general tone of the book is a hark back to the ancient ideals of India in different spheres of life. In the present state of Indian society, when there is so much unsettling of our ideas due to the clash of opposing ideas and ideals, an emphatic restatement of our own position, will serve a very useful purpose, as it forms the only sure ground to work upon. But it has to be remembered that no wholesale falling back on the Ancient will save us at this crisis, but a true adjustment of the old with the new, taking from both to build a newer and brighter organic unity outshining all that was in the past. And the capacity to do that will be test of our racial genius and the pledge of our salvation. Therefore it is not all plain sailing that lies before us, by simply resuscitating the old, but the deepest thought has to be brought to bear on our problems and there is need for great thinkers. And thinkers and writers bringing out our own ideals in its proper light, are serving a useful part, and it is a pleasure to see that Mr. Prabhu Lall, though perhaps trained in the school of the Western world of ideas and thoughts still finds so much in Hindu ideals appealing to him.

As regards his expositions we did not find any sentiment to which we could take exception and his statement of some of the abstruse and seemingly paradoxical positions of Indian philosophy and religion is very luminous. We wish many of our countrymen will have their ideas about Hindu religion and society set right by a study of the book.

FOR PROTECTION OF COWS.

Swami Paramananda of the Ramkrishna Mission (India) sends us the following short statement of the work he is carrying on at Tanakpur:—

It is both by permission and request of the Editor of the Prabuddha Bharata that I submit before the reading public a short account of an enterprise which is old enough in the history of public activity in our country, but new in so far as a member of the Ramkrishna Mission is concerned in launching upon it as his special line of activity.

In February, 1912, when I was stopping at Tanakpur at the foot of the Himalayas, a refugee there from the Himalayan winter, the sight of skinning a dead cow by the side of the public thoroughfare moved my heart one day to its very depths. How great is the significance that the cow possessed in the religious history of India! If to India religion is all in all and if the evolution of religion provides the very keynote of Indian history, why, it seems to be our clear duty today to see that those who look upon the Vedas as the highest authority and source of their religious life and culture do not fall off from the noble idea that the cow is a sacrosanct for ever. Yes, the sacredness of the cow was brought home to my mind from that day in such a way that I found peace impossible for me unless I set about doing something to preserve this idea of sacredness in a cow.

The result was my self-consecration to the noble cause of cow-protection, and I think it is time for me to set forth before the public what little I have as yet been able to do for this cause, inasmuch as it is their co-operation that forms an indispensable factor in the progress already made.

Within a month of the experience which I have described above and which with Divine blessings is to prove so fruitful, I applied to the Deputy Commissioner, Nainital, for a plot of land for the construction of a Goshala in Tanakpur, and the application being granted and land acquired on a nominal rent, I started raising subscriptions from local sympathisers from my patrons in the Mayavati Advaita Ashrama to which I had been lately attached as a worker. Along with the collection of subscriptions, a committee of local gentlemen was formed in Tanakpur to be at the helm of all affairs in connection with the Goshala. The amount of subscriptions thus collected during the year 1913 was Rs. 727 and the expenses incurred during the year for planting a plinth for the wall to surround the five acres of land acquired, including minor expenses for erecting a temporary shed and clearing up the area of jungles, amounted to Rs. 600.

From April, 1914, the work of collecting subscriptions was recommenced. The Mayavati Math was chosen as the centre and from there I made a few tours through outlying villages to Pithoragarh on one side and Almora on another. In this way, the collections made amounted roughly to Rs. 800. Working single-handed in this way, the strain on my health was too much for me and I felt seriously ill. On the 18th of October I was obliged to leave the hills and go down to Benares for medical treatment. It took more than a month to recoup my health, so that by the first week of December I felt strong enough to come to Tanakpur and resume my work there.

Close by the plot of land acquired a small hut made of grass was raised last year for my own occupation and some modest accommodation of my small office. On reaching Tanakpur I raised a similar hut on the acquired land just to house one or two cows which chance may bring under my protection. The construction of the *pucca* Goshala will be taken up when the local committee will have decided about its necessary details.

On the 16th December last, it happened that an auction was being held at the local pound for the sale of three cows which had strayed away from their owners, all hill people. Being informed that a butcher is going to make a bid for these cows,

I sent my man to the auction and had them purchased. So on the 16th of December, 1914, the Goshala at Tanakpur was practically opened and the first batch of cows came under my protection.

I have not as yet had my begging-bowl brought out before the public through an appeal in the papers. I have remained satisfied with begging from door to door. The Ramkrishna Mission has not yet authorised me to raise subscriptions for the Goshala in my capacity as its member, neither has it recognised my activities in the cause of cow-protection as a part of its own programme. But still I have met nothing but encouragement from the authorities of the Mission who would be glad to see my efforts crowned with success. And since I am enabled through their help to place my scheme and ideas before a wide reading public which the Prabuddha Bharata reaches, I take this opportunity to appeal to all who may chance to peruse these lines to send me to the address of the Goshala, Tanakpur any contribution they may be prompted to make to promote this noble cause of protecting and serving cows in India.

(Sd.) Swami Paramananda.

NEWS AND MISCELLANIES.

As usual, there will be no issue of our magazine for February, but the issues of February and March will appear combined as the Swami Vivekananda number in March. All Vedanta Ashramas and Vivekananda Societies celebrating the anniversary of Swami Vivekananda are requested to send in their reports for insertion in the Prabuddha Bharata within an early date.

THE Kumbha fair—that great congregation of Sadhus from all parts of India—will take place this year in the month of February 1915 at Hardwar. The fair will last for about two months beginning from a few days previous to the Sivaratri festival (the 12th Feb.) and running on into some days of the month of Baisack. There will be three *Snanas* (sacred baths) with intervals between; the first on the day of Sivaratri festival, the second on the Somabati Amabasya and the third on the 1st Baisack (14th April).

WE have to record the passing away of one of our Brahmacharins which event took place on the 31st Oct. 1914. Amritananda was a Swede-American and had come out to India some time ago and lived in the Advaita Ashrama, Mayavati, as a Brahmacharin. He had roughed life a good deal in his youth and served in the American army from which he retired with a pension. After retirement he got interested in the Vedanta and came out to India to practise meditation and Yoga. He was of the quiet contemplative type and spent most of his time here in meditation and study. He felt interested in the Sanskrit language and with great assiduity set himself to learn it and mastered it so far as to be able to read the Vedanta Sutras with the commentaries of Sankara before he passed away. He was very serious-minded and earnest in his search after truth, and had twice undergone fasts for 32 and 34 days. The way in which he passed away, the calmness, fortitude, and cheerfulness with which he met his last illness and death, was a fitting termination to his life of Sadhana. We quote the following about him from a friend who writes to us from California:

He had undergone an operation for obstruction of intestines. The operation revealed some complication which made the case bad. He suffered a good deal but with the greatest fortitude of mind. I saw him last on Oct. 29th. His mind was perfectly clear. He said, "the end is near" and was quite prepared to go. He said he was making his illness his Sadhana. Karma was concentrating and he was getting rid of it. He was silently repeating his Mantram and had no fear of death. He said: it will be such a release. His special wish was that nobody should know of his illness, as he did not want to be of any trouble or expense to any of his friends. The last day he spoke in the highest terms of Swami Swarupananda: "He was always the same under all conditions, calm and peaceful. He was a wonderful man." He said that his illness would help him to break all attachment for the body. When I left him that afternoon he took my hand and shook it warmly, chanting "Shantih, Shantih, Shantih." These were the last words I heard from him.
