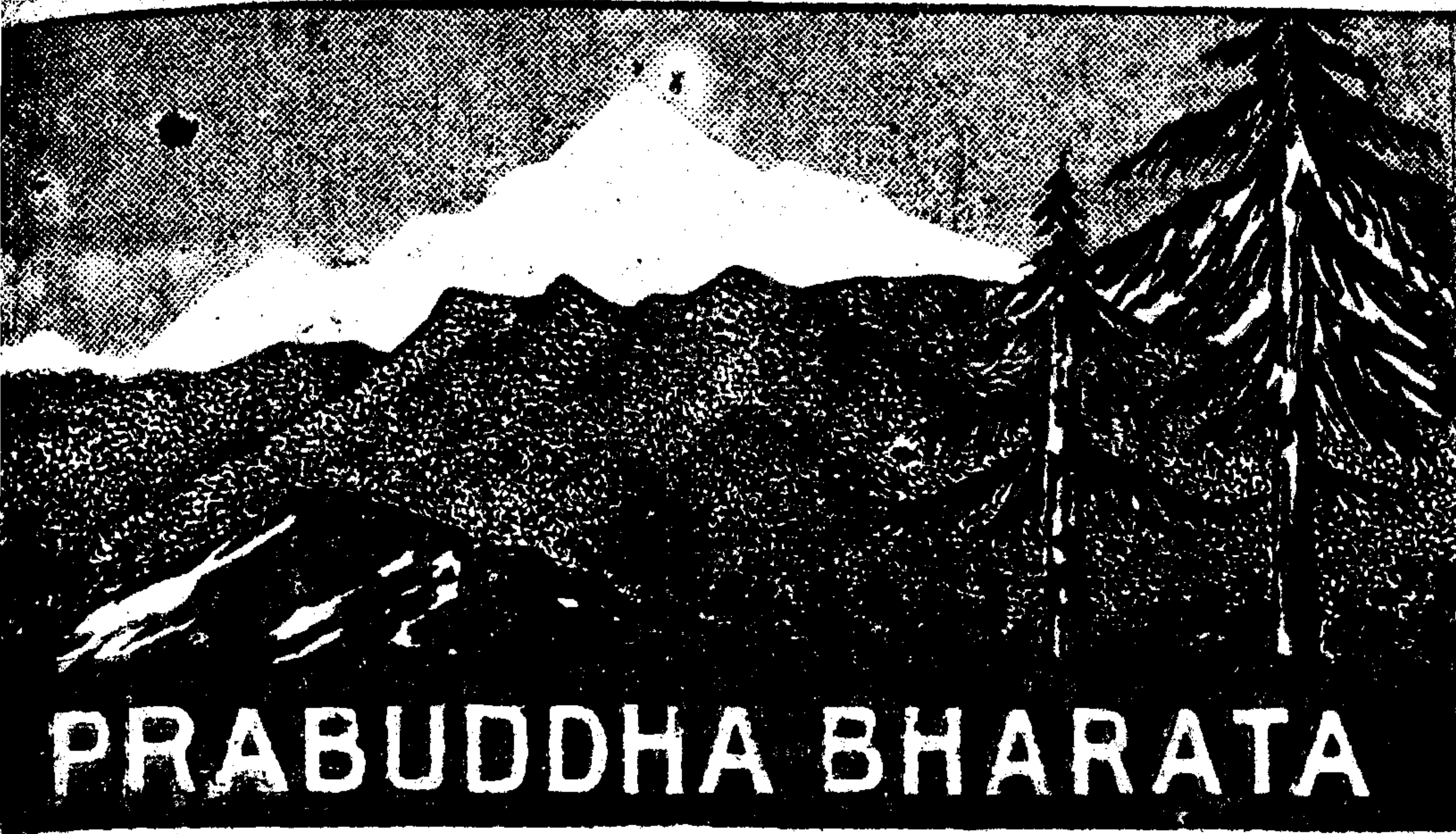


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PRABUDDHA BHARATA

OR

Awakened India

Vol. XXVII, No. 327, FEBRUARY, 1922.



उत्तिष्ठत जाग्रत प्राण्य वसुधैव कुटुम्बकम् ॥

Katha Upan. I. iii. 4.

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हिन्दी संसार में अनूठी चीज।

समन्वय

वार्षिक मासिकपत्र ।

अंग्रेजी बंगला से अनभिज्ञ हिन्दीभाषी जनता को अपूर्व लाभ । श्रीरामकृष्ण परमहंसदेव और उनके जगत विख्यात शिष्य श्रीस्वामी विवेकानन्दजी के सद्गुण उपदेशों और व्याख्यानो का रसास्वादन कीजिये । दर्शन, समाज, शिक्षा और शिल्प-कला सम्बन्धी उत्तमोत्तम लेखों से भी विभूषित ।

माघ मास से प्रकाशित ।

वार्षिक मूल्य डाकव्यय सहित ३) मात्र ।

अग्रिम रुपया भेजकर ग्राहक बनिये या वी. पी. भेजने की आज्ञा आज ही लिख भेजिये ।

मिलने का पता—व्यवस्थापक, "समन्वय" ।

नं० २८ कालेज स्ट्रीट मार्केट, कलकत्ता ।

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत

Katha Upan. I. iii. 4

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

—SWAMI VIVEKANANDA.

VOL. XXVII]

FEBRUARY 1922

[No. 307

THE COMMERCE OF INDIA.*

BY SWAMI VIVEKANANDA.

(*Translated from Bengali.*)

OF all the causes which have worked for the present state of human civilisation from the ancient times, the commerce of India is perhaps the most important. From time immemorial India has beaten all other countries in point of fertility, and commercial industries. Up till a century ago, the whole of the world's demand for cotton cloth, cotton, jute, indigo, lac, rice, diamond and pearls used to be supplied from India. Moreover, no other country could produce such excellent silk and woollen fabrics like the kincoob etc., as

*Written *en route* to the West to a brother-disciple.

India. Again, India has been the land of various spices, such as cloves, cardamom, pepper, nutmeg, mace etc. Naturally, therefore, from the very ancient times, whatever country became civilised at any particular epoch, depended upon India for those commodities. This trade used to follow two main routes,—one was through land, *via* Afghanistan and Persia, and the other was by sea,—through the Red Sea.

Most people are ignorant of the extent to which the opulence of ancient countries like Babylon, Persia, Greece and Rome owed to Indian commerce. After the downfall of Rome, Baghdad in the Mahomedan territory, and Venice and Genoa in Italy, became the chief Western marts of Indian commerce. And when the Turks made themselves masters of the Roman empire and closed the trade-route to India for the Italians, then Columbus (Christophoro Colombo), a Genoese, tried to explore a new route to India across the Atlantic, which resulted in the discovery of the American continent. Even after reaching America, Columbus could not get rid of the delusion that it was India. It is therefore that the aborigines of America are to this day designated as Indians.

The Portuguese, in the meantime, discovered a new route to India, doubling Africa. The Fortune of India smiled on Portugal;—then came the turn of the French, the Dutch, the Danes, and the English. Indian commerce, Indian revenue and all are now in the possession of the English; it is therefore that they are now the foremost of all nations. But now, Indian products are being grown

in countries like America and elsewhere, even better than in India, and she has therefore lost something of her prestige. That India, the India of "natives," is the chief means and resource of their wealth and civilisation, is a fact which the Europeans do not want to admit, or even understand. We too, on our part, must not cease to bring it home to them.

OCCASIONAL NOTES.

THE realisation of the Universal in the individual is the true foundation of morality and the real spring of all unselfish activities taken up for the service of humanity. The cause of the want of integrity which we are pained to find in those who engage themselves in works of an altruistic nature, in persons of even great attainments and promise, and the reason for a sudden change of creed for the sake of lucre, fame or other enticements that flesh is heir to, is the lack of this indispensable spiritual setting.

*
* * *

The guidance by mere sentiments which are liable to vary with the change of aspirations and ideals, is fraught with considerable danger, as innumerable are the allurements and obstacles that confront the life of one who wants to work for the public cause. We see in public life, more or less all the world over, how jealousy and hatred mar the useful career of many a self-sacrificing leader, how petty quarrels and misunderstandings cut away the very roots of love and friendship, and

the desire to dominate that rules supreme in many good but ambitious souls who change sides from time to time as convenience would suit them, makes their lives masses of stupendous contradictions. When we observe all these, the truth is brought home to us in all its intensity that without the proper spiritual discipline and education no work for the public cause can ever be accomplished in the true Karma-yoga spirit, that would not only forge no fresh fetters but would besides prove to be the means of self-purification which is the first condition of self-realisation and spiritual freedom, the summum bonum of man's existence on earth.

*
* *

It is no doubt quite true that the perfect and free alone can perform really selfless work ; but Karma, on the other hand, if properly practised, also ultimately brings about perfection and freedom that is attained through the purity of purpose and the effacement of the ego, the root-cause of all the fetters that bind the human soul to this world of Maya. This is the common goal of all the Yogas.

*
* *

A person without having even any belief in the soul or God may follow the path of Karma-yoga and try to perform work without any motive or sense of personal benefit. It is true that in the beginning he may find it difficult to eliminate selfishness and personal considerations, but he is sure to be able, by his sincerity of conviction, purity of purpose and sustained struggle, to merge his little ego in the Universal and then work for work's sake. But the task of him who has a belief in God—that He

dwells everywhere and everything exists in Him— is comparatively easy, because he may offer the fruits of his work to God, think himself to be an instrument in His hands and look upon every action that he does, whether undertaken for the political, social or spiritual well-being of his fellow-men, as performed under the impulse of the Divine. As he advances in his practice he comes to realise that working for others is not an act of pity or compassion, but that of humble service unto the Lord, for it is He who has assumed all the various forms and dwells equally in all beings as the Sruti declares:

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।

त्वं जीर्णो दण्डेन वंचसि त्वं जातो भवसि विश्वतोमुखः ॥

“Thou art woman, Thou art man, Thou art boy, Thou art girl, Thou art the old man walking with a support; Thou art born everywhere.”

* * *

When such a vision dawns upon the Yogin he transcends all the limitations of the body and the mind and attains to the goal of human existence—the realisation of the oneness of the individual soul with the Soul of the Universe. And if the Divine Will so pleases he may again descend to the plane of the mind and matter to engage himself for the benefit of mankind, for the service of humanity, but work can taint him no longer as before. Having forsaken the clinging to the fruits of his actions, being always established in the glory of his own Self and therefore ever blissful, he does not lose the balance of his mind even in the midst of the intensest of activities, but maintains an equanimity that

nothing in the world can disturb. He really enjoys the great fun—that it is God Himself who does the service and it is He again who receives it—that this is verily an inexplicable Divine Play, and whether people call it *leela* or *maya*, it is a statement of fact. This is the noble spirit of work that all individuals and nations stand sorely in need of at this momentous period of transition through which the world is passing



BUDDHIST VIEW OF THE ORIGIN OF SOCIETY.

THE origin of Society and its gradual evolution has always formed an interesting problem to mankind and each nation or tribe, from the most primitive to the highly civilised, has tried to solve it in its own way. The ancient Indians were equally attracted by this fascinating problem and any one versed with Indian literature is familiar with their speculations on this subject. I propose to deal with one aspect only of this question in the following pages and give a short account of the theories held by the Buddhists on this subject.

These theories are brought to a focus in the little known 'Agganna-Suttanta' of the Digha Nikaya.* According to the convention followed

* No. 27, Vol. III, pp. 80 ff.

This Suttanta does not seem to have received the attention it deserves. So far as I know it has not yet been translated into English and the only reference to it that I have come across is a very brief allusion in the Carmichael Lecture, Vol. I, p. 121.

throughout this Nikaya, the question is discussed in the form of a dialogue between the Buddha and his disciples. The Buddha once asked his two Brahmana disciples, Vasishtha and Bharadvaja by name, whether they were not reviled and censured by other Brahmanas for having entered the Buddhist Order. They having replied in the affirmative, Buddha asked for particulars and was told as follows by the two Brahmanas :—

“The Brahmanas say this—‘The Brahmanas are the best caste: every other caste is inferior. The Brahmanas are the white caste: every other caste is black. The Brahmanas alone are pure; those who are not Brahmana are not pure. The Brahmanas are the (only) real sons of Brahma, born from his mouth, sprung from Brahma, created by Brahma, heirs of Brahma.’* ‘Thou hast forsaken this superior Brahmana caste and made friends with those shaven-headed Samanas who are rich and black. This is not good, this is not proper.’—Thus do the Brahmanas revile and censure us.”

The Buddha said in reply: “The birth of a Brahmana is attended with all the ills and disabilities on the part of Brahmana females and yet† they give these superior airs! (viz. that they are best caste &c.). They not only tell lies but falsely accuse Brahma and great demerit accrues to them therefrom.”

* This passage describing the superior pretensions of the Brahmanas is also met with in Assalayana Sutta and Madhura Sutta. The English rendering is that of Rhys Davids (Hibbert Lectures on “Indian Buddhism,” p. 51 ff.)

† This argument is further followed up in Madhura Sutta where the Buddha establishes, in right Socratic method, the equality of Brahmanas with other castes in every respect.

“There are four castes in this world, Kshatriya,* Brahmana, Vaisya and Sudra. There are men in each of these castes who follow vicious courses and there are men who follow righteous ways of life. It is absurd to say therefore that any class as such is superior to another. For it is the character and conduct that determine superiority both in this world as well as in the next.”

“Here is, Vasishtha, a case to the point. I belong to the Sakya clan who are devoted to king Pasenadi (of Kosala) and pay him homage and respect, yet, the king himself pays homage and respect to me.”

“You, people, assembled here, having different castes, different names, different *gotras*, and different *kulas*, have left the world and adopted the life of an ascetic. You might well say, ‘I am the real son of God, born from His mouth, sprung from Dharma, created by Dharma, heir of Dharma.’ And I say unto thee—Dharma is the essence of Brahma, to be sprung from Dharma is to be sprung from Brahma.” †

Having thus replied to the Brahmanical pretensions the Buddha proceeded to support his position by referring to the evolution of the World and Society.

“There are times, O Vasishtha, at long intervals, when this world is destroyed. Then the beings are generally of a radiant colour. They

* In mentioning the four castes the Buddhists and Jainas always put the Kshatriyas in the first place, apparently as a challenge to the Brahmanic pretensions to superiority.

† धम्मकायो इति पि ब्रह्मकायो इति पि, धम्मभूतो इति पि ब्रह्मभूतो इति पि इति ।

spring from the mind; love is their only food; self-radiant, they walk in the air; and thus they live on happily for a long time.

“After the period of destruction follows that of renovation. Then the beings give up their radiant body and assume the present shape. But they too spring from the mind, love is their only food, self-radiant, they walk in the air, and thus they live on happily for a long time.

“Then the whole world was a vast sheet of water and darkness hovered all around. There were neither sun nor moon, nor stars, day and night, fortnight and month, seasons and years, male and female were yet unknown.

“Then after the lapse of a long time was evolved the liquid earth. It had taste, colour and smell. Its colour was like that of fresh or clarified butter, and taste like that of honey.

“Then a certain being tasted the liquid by his finger just to ascertain what it was. Immediately *thirst* or desire arose in him. Others followed him with the same result. Then these beings began to drink the liquid by means of the hollow of their hands and the radiant lustre of their body vanished. Then arose sun, moon, and stars, day and night, fortnight and month, and seasons and years. Thus was the world renovated.

“Then these beings passed a long time. The liquid served as their food and drink, but as a result their bodies became rough and there arose distinction of colour. The bright coloured ones looked down upon the less fortunate ones. Thus there arose dissension among them and the liquid earth

vanished much to the grief of the erring beings.

“On the disappearance of the liquid earth there came out the solid earth of plains and hills. It possessed similar colour, taste, and smell, and the beings enjoyed it for a long time. The result too was the same. Their bodies became rougher still, distinction of colour was more emphasised, bringing dissension in its train and in consequence the solid earth disappeared.

“Then arose vegetation and passed away in a similar manner.

“Then arose paddy without husk or red powder (between husk and grain) from which pure and fragrant rice could be procured without difficulty in no time. The beings lived on it for a long time with the result that in addition to the roughness of their body and distinction of colour, they were divided into male and female. Then arose passion.....Then people began to build houses..... Some idler among them thought, ‘Why should we take the trouble of gleaning rice separately for evening meals and morning meals? We can get them once for both the meals.’ And so he did. Others walked in his footsteps and gleaned rice once in two days, four days, eight days &c. But when the grains were thus stored up, the rice became coarse and there grew up husk and a sort of red powder round the grain.

“The people then divided the grain fields and set up boundaries around them. But a greedy fellow among them took possession of others’ shares. The people caught hold of him and warned him but he did the same a second and even a third

time. Then he was again caught hold of; some scolded him, some dealt him blows, some threw stones at him, while others struck him with sticks. From that time arose 'taking away things belonging to others,' 'scolding,' 'falsehood' and 'chastisement.'

"Then the people thought, 'We shall select a person who would rebuke, censure, and expel those who really deserve these punishments, and we shall give him a share of our grains.' And so they selected one amongst them who was the strongest and most beautiful, charming and graceful in appearance. As he was selected by the people at large (*Mahajana-sammata*) he was called *Maha-sammata*, as he was the master of fields (*Khettanam pati*) he was called Kshatriya and as he satisfied (*ranjati*) others by his righteous deeds he was called *Râjâ*. Thus arose, O Vasishtha, the entire Kshatriya clan—by the righteous deeds of people like these. So righteousness alone is the best both in this world as well as in the next.

"But some among the people thought, 'Un-righteousness is rife to wit, theft, censure, lying, chastisement and exile. We must get rid of it.' They did get rid of it (*bahesum*) and were thus called Brahmana. They built huts of leaves in the forest and there spent their days in meditation free from dust and smoke. In the morning and evening, with only a leaf in their hand they went out to villages, towns and capital cities for the sake of their food and as soon as they got it, returned to their huts in the forest. As they meditated (*Jhayanti*) in the forest they were also called *Jhâyaka* (S. *Dhyâyaka*)

“ Some of these men, unable to continue a life of meditation in the forest took to composing books and settled in the neighbourhood of towns and villages. As they did not meditate they were called *Ajjhayaaka*. They were not much esteemed then, but very highly esteemed now-a-days. Thus arose the Brahmanas by righteousness which is the best among men both in this world as well as in the next.

“ Some of the people lived a family life and took to business and agriculture (*vissuta kammante*)—hence they were called Vessa (Vaisya).

“ Those that remained took to hunting. Hunting is a mean profession *luddacara khuddacarati* and hence they were called Sudras.

“ Thus arose Vaisyas and Sudras by following the righteousness of these people and people like them, for the righteous is the best among men both in this world as well as in the next.

“ There was a time, Vasishtha, when Kshatriyas Brahmanas, Vaisyas and—Sudras all forsook their proper duties and left the world with a view to become Buddhist Bhikkhus. Thus arose the Bhikkhus.

There are Kshatriyas, O Vasishtha, who are impure, in thought, words or deeds and suffer the torments of hell after death. And so there are Brahmanas, Vaisyas and Sudras.

“ There are again Kshatriyas, O Vasishtha, who are pure in thought, words and deeds, and enjoy the blessings of heaven after death—and so there are Brahmanas, Vaisyas and Sudras.

“ And thus good or bad deeds equally affect all the castes. But the best among them is he who

has adopted the ascetic life, given up desires, done his duties and has thus been freed from chains of rebirth. He is the foremost—by righteousness which is the best among men both in this world as well as in the next.

“Brahmana Sanat Kumara uttered this verse.

Kshatriya is the best in the estimation of the people who attach importance to lineage. But one possessed of knowledge and good conduct is best according to men and gods.’

“And this verse, I think, was well said. I too repeat the same, ‘Kshatriya is the best in the estimation of the people who attach importance to lineage. But one possessed of knowledge and good conduct is the best according to men and gods.’”

Thus the great Buddha finished his discourse on the creation of the World and Society. There are several points in it which deserve careful consideration.

In the first place there is the belief common to all primitive mankind that man has degenerated from the position which he once occupied owing to his sins. Here too we find, in a nutshell, the story of man’s “first disobedience and the fruit of that forbidden tree whose mortal taste brought death into the world and all our woes.” Only there is a clever reference to the origin of *trishná*, i.e., thirst, desire, which is the root-cause of human sufferings according to Buddhist philosophers.*

* तृणाच्छया उपादानं, उपादानपच्छया भवो, भवपच्छया जाति, जातिपच्छया जरामरणं, शोक परिदेव दुःख दोमनस्तु पायासा सम्भवन्ति ।

“From thirst springs attachment, from attachment springs existence, from existence springs birth, from birth springs old age, death, grief, lamentation, suffering, dejection and despair.

Secondly the Buddha gives a more rational explanation of the origin of the Caste System than is ordinarily met with in ancient Indian literature. His theory is akin to the one propounded in the Bhagavad-Gita where the Lord says: "चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः"—"The fourfold caste was created by me, by the differentiation of tendencies and occupations." But the Buddhist theory is the more rational of the two in as much as it upholds a natural and gradual evolution from within, rather than a deliberate artificial classification by the mere fiat of an outside authority.

In the third place the emphasis laid throughout the story upon the moral character rather than the accident of birth in determining the station of a man in society is one of the valued contributions of Buddhism to the progress of the Indian Society. Throughout the long ages in which Buddhism has ceased to be a living factor in this country the idea has never been absent from the higher minds of India and has appeared at different times in different shapes under preachers like Chaitanya, Kabir and others. Signs are not wanting that time has come for a full realisation of the idea and the Indian Society is marching slowly but steadily towards that end.

Last, but not of the least importance, is the theory of the origin of kingship, based upon popular selection, which we meet with in a fuller form in the Mahabharata, Shantiparva (Chapter 67).

RAMESH CHANDRA MAZUMDAR

DEVI-SUKTA.

TRANSLATED BY ARTHUR AVALON.

ONE of the many aspects under which the Infinite Grand Self is worshipped in India is its general active aspect as Mother of the Universe (Jagadambá). For in the Womb of the Infinite Self are produced all the finite little selves which in their collectivity make Its Body of Mind and Matter. There are some, however, who believe that this feminine aspect of the Immense (Brahman) is unknown to Veda. This is an error. The cult of the Mother is very very old everywhere and is found in Veda. Thus in the Chhándogya Upanishad we come across the Texts—"Tadaikshata" "Seyam Devataikshata" that is, "That saw" "She saw" or creatively imagined the Universe. The first text by the word Tat (That) speaks of Brahman as neuter; the second of Brahman as feminine (Sá iyam).

Other texts may be cited but I give here a translation with some portions of the Commentary of Sayana of the celebrated Hymn in the Rig-veda (VIII-7-11) known as the Devi-sukta.

HYMN TO THE DEVI.

(*Devi-sukta in Rig-veda VIII-7-11.*)

ॐ अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।

अहं मित्रावरुणोभा विभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥१॥

1. Om. It is I¹ who move about in the form of the Rudras, Vasus, Adityas and Vishvadevas.² It is

I who uphold Mitra, Varuna,³ Indra⁴ and Agni⁵ and the two Ashvins.⁶

¹ The Seer of the Hymn, the daughter of the Great Rishi Ambhrina whose name is Vák (speech). She is described as Brahman-knower (Brahma-vidushi) and as such identifies herself with the Supreme Mother.

² Various groups of divinities (Ganadevatá) who are limited aspects of Shakti, the Supreme Divine Power.

³ Here divinities (Devatás) of the Sun and Ocean.

⁴ The Vedic Indra—the Supreme Lord, but She is the upholder even of Him.

⁵ The Fire Devatá—Into fire offerings to Indra are made.

⁶ The Divine Healers, sons of the Sun, born of Ashvini, the first constellation.

**अहं सोममाहनसं विभर्ष्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणं हविष्मते सुप्राव्ये यजमानाय सुन्वते ॥२॥**

2. It is I who uphold the Soma-sacrifice,¹ Tvashta,² Pushana,³ and Bhaga.⁴ It is I who give the wealth (which is the fruit of sacrificial offerings) to the sacrificer making oblations of clarified butter⁵ and libations of Soma acceptable to Devas.

¹ Soma is the plant of which the exhilarating drink was made.

² The Divine Architect of the Universe.

³ The Deva nourishing creation for he is one of the Ganadevatás of the Sun (Aditya) who is the Nourisher.

⁴ Or Bharga which is the Divine light (Aisha-tejah).

⁵ Commonly called ghee.

**अहं राष्ट्री संगमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तीम् ॥३॥**

3. It is I who am the Ruler¹ of the Universe and Grantor of the Wealth (of Worship²) To Me Brahman is known as my Self.³ I am the foremost amongst those to whom offerings should be made.

The offerers of sacrifice place Me in many places. I assume many forms and make all creatures re-enter the Self.⁴

1 Ráshtri : Jagatah Ishvari.

2 Sádhana or all cultural effort.

3 She is Brahman, for the Knower of Brahman is Brahman.

4 Atmá; from which they originate and into which they return.

मया सोऽन्नमसि यो विपश्यति यः प्राणितियः ई शृणोत्युक्तम्
अमन्तवो मां त उपक्षियन्ति श्रुधि श्रुत श्रद्धिवं ते वदामि ॥४॥

4. He who eats food does so by Me.¹ He who breathes, sees, and hears does so by Me. Such men as know not Me thus² go the downward way. Oh learned one, listen to what I say. Of That³ which can be learned only through great faith and devotion I speak to thee.

1 Mayá, that is by me as Bhoktri-shakti or Power of Enjoyment (Bhoktri-shakti-rupayá).

In eating, drinking and all other physical functions it is the Mother who enjoys in the form of Man. The Vira or heroic man unites himself with Her in all his enjoyment.

2 That is, as the innermost essential Being and Controller.

3 That is, the Brahmátmakam vastu or Essential Substance.

अहमेव स्वयमिदं वदामि जुष्टं देवेभिरुत मानुषेभिः ।
यं कामये तं तनुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ॥५॥

5. I is I Myself who instruct in that which is adored by Devas and Man.¹ Whomsoever I desire to protect, him do I exalt above all. I make him wise, I make him a Seer,² I make him Brahma.

1 See last note.

2 Rishi : Atindriyadarshi : he who sees the super-sensual.

3 She endows him with creative power.

अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।

अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आविवेश ॥६॥

6. It is I who fix the string to Rudras bow.¹ It is I who challenge to battle the wicked enemy of Brahman² that I may destroy him. It is I who do battle for My people.³ Into Heaven and Earth I have entered.⁴

1 When the bow is not in use the string is kept loose.

2 Some read this as meaning Bráhmanas.

3 Her devotees.

4 As the Innermost Consciousness (Chit) and Controller (Antaryámin). And so it is said in Veda, "He created and then entered therein."

अहं सुवे पितरमस्य मूर्धनू मम योनिरप्स्वन्तः समुद्रे ।

ततो वितिष्ठे भुवनानु विश्वोतामून्द्यां वर्ष्मणोपस्पृशामि ॥७॥

7. It is I who create the Heaven. Above it and within the waters¹ in the Ocean is my Womb.² Therefore it is that I am spread throughout all the worlds. Nay with (my causal) Body³ (of Maya) I touch yonder high Heaven.⁴

1 Meaning the ever expanding function of the mind (Dhi) "in the Ocean," that is, the Supreme Self or Paramatma. In Consciousness (Chit) mind works. By "within" the Brahma-chaitanya is implied.

2 Káranam : Yoni.

3 Varshmaná : Káranabhutena máyátmakena madiyena dehena.

4 What is meant is that all the different forms of creation are the Devi or Mother's Body.

अहमेव वात इव प्रवाभ्यारभमाणा भुवनानि विश्वा ।

परो दिवा पर एना पृथिव्यैतावती महिना सम्बभूव ॥८॥

8. It is I alone¹ who (when) creating all creatures² move freely³ about like unto the air. It is I who

(being Myself)⁴ above the Heaven and Earth became by (My) greatness like this (the Soul of all worlds).⁵

¹ Unassisted,

² As Mind and Matter,

³ As it lists. Her will is supreme.

⁴ That is in Her own true nature (Svarupa) as Kutastha-Brahma-chaitanya, or Her unchanging infinite divine Consciousness which is beyond all limited worlds.

⁵ The Atma or Great Self of all (Sarvajagadátmaná sambhutasmi). She in Her changeless nature as Essential Being, always *is*, but as Creatrix She is the principle of *Becoming* and *exists* as all changing worldly forms.

PROGRESSIVE HINDUISM.

BY SWAMI ABHEDANANDA.

(Continued from page 28.)

RELIGION does not mean doctrines or dogmas or a set of theories. It means practical life. Religion begins where philosophy ends, because philosophy is the theoretical side of religion and religion is practical philosophy. We must live out and manifest in our daily life the ideals which we have grasped through the study of books and from our parents and masters. We should recognise that God is all-pervading and dwells in the smallest of the small and the largest of the large.

Unity in variety is the plan of creation and each religion should recognise this eternal law. Any religion which does not recognise it gives a narrow and limited conception of the Infinite Being and of the eternal laws which govern the phenomenal universe. The Sanatana Dharma embraces all the religions of the world. It has no particular name. It is not built around the personality of any man. Hinduism is

not its name, but it does not make any material difference even if it is called by that name. The Muhammedans find described in their scriptures and practised by their own people the same principles as are described in the Vedas. The Christians also find the same. Thus there is a harmony underlying the variety of doctrines and dogmas of all religions. Unless we can recognise this unity we cannot live in harmony. We must remember that those ideals were given out at a time when there was no Christianity, Muhammedanism, Buddhism or Zoroastrianism in the world; and yet these principles can be applied even to-day, and we find the same spiritual laws described by the founders of the great religions that have come into existence since the Vedic age. Now it is our duty to recognise the same Truths in Christianity, Muhammedanism, Zoroastrianism, Buddhism and all other religions of the world.

The first ethical principle is love which we must practise in our daily life. We must love our neighbours and regard them as one humanity dwelling in the Virat Purusha or the the Infinite Being. If we cannot realise this how can we love all people? So with this realisation in our hearts we must mix with all people, extending a helping hand to those who are poor and needy, be charitable to them and sympathise with them. Charity has been emphasised by all religions. We must, therefore, give freely to the poor without expecting any return and without letting the left hand know what the right hand gives. If we do this secretly the Lord God who dwells in us would reward us a thousandfold. And this is the ethical teaching of all religions.

It is a mistake to enforce theological ideals against the willingness of a person whom we try to convert. We have no right to do it, because everyone is under the guidance of the Supreme Spirit and is going to attain perfection sooner or later. There would be no soul that would be lost in the end, and there would be no eternal perdition for anybody. Every individual soul, however sinful, will in course of time, if need be after many incarnations, become as perfect as the

the Father in Heaven Himself, because he is a part of the Infinite One. This is the ideal and goal of the Sanatana Dharma.

We have no right to condemn people and call them sinners. All sins are but mistakes, and men can learn only through mistakes. The Infinite Being loves the saints and sinners alike. He neither punishes the wicked nor rewards the virtuous. It is the eternal law of nature that punishes the wicked and rewards the virtuous. God should not be blamed for the sins of the people or praised for their virtues. We are all progressing towards the one goal by learning inch by inch through mistakes. In the end we would find that there is no pleasure at all in this world, that we are all befooled and deluded, for what we consider to be the highest pleasure turns out to be the greatest misery. There is no other way of making progress. In the process of advancement we gain experience but if we stay away in one ideal we would become stagnant and stagnation means death. Progress is the only way by which we can live, and progress means growth and expansion. We have to expand and embrace the whole world as our brothers and sisters, realising that we are all parts of the Divine, and this is the religion which the world needs to-day.

Whether Hindus or Muhammedans, Parsis or Christians we are all in reality parts of one indivisible humanity which, in its true nature, is Divinity Itself. It is neither Christian, nor Muhammedan, nor Hindu but is the One Nameless Ideal. We must not separate Divinity from humanity. When we worship God we can worship Him only through humanity. If we ill-treat our brothers we ill-treat and hate God, and no amount of prayer or penance can save us. We must, therefore, wake up and learn to worship God, be kind to all and love all human beings. Thus God would be pleased and the path of salvation would be opened to us. Otherwise we are doomed, we are sure to go to perdition which we create through our own ignorance.

We must educate the poor, because they are the backbone

of our country and if we neglect them we would be neglecting the whole fabric of our nation. There is no hope for us unless we wake up, become unselfish and consider that the poor are as much parts of Divinity as ourselves. We need this progressive Hinduism to-day which would establish this Truth not merely in words but in action as well. It is only this which would bring unity, the foundation of our nationality. Otherwise we would be disintegrated. Selfishness would never bring us happiness. By unselfishness alone we must achieve the greatest ideal of happiness. Advaita is the highest religion which declares that God is one and the individual is merged in Him. Christ too expressed the same idea when he said,—“I and my Father are one.” He did not mean it for himself only, he meant it for all humanity. A real Vedantin would also say, “अहम् ब्रह्मास्मि”—“I am Brahman.” Thus our ideal is to realise the Divine in all.

(Concluded).

STORIES OF SAINTS.

(Retold by G.)

IX.

BROTHER WOLF.

DURING his travels in Italy, Saint Francis, the servant of God and lover of Jesus Christ, one day towards evening, after a long and tiring march, came to the city of Agobio. The townsfolk having heard of the sanctity of the holy monk, when they saw him approach, ran out to meet him and implored him to stay with them for the night.

Saint Francis pleased to find the people hospitable and sincere in their desire to entertain him, gladly consented to be their guest. They brought him water to wash, and prepared food and lodging for him.

When the saint had rested and taken his evening meal he enquired after the well-being of the citizens. They told him that the people of Agobio were living in peace, the crops had been plentiful, and there was but little illness among them. But a great anxiety had taken possession of their minds on account of a ferocious wolf that lived in the adjoining forest and night after night came to the town and snatched away their dogs and sheep. Worse still, one night he had taken a sleeping baby, and another night had attacked a wayfarer, grabbed him by the throat, and torn him to pieces. The brute was so wily that with all their efforts they had not been able to catch or kill him.

Saint Francis hearing this sad news wept out of compassion for the poor people. And he lifted his soul to God that he might know the Divine Will in this sad matter. Then the voice of God spoke unto him: "Francis, go forth and tame the wolf."

Forthwith Saint Francis rose to search for the wolf in the forest. The people tried to dissuade him knowing quite well the danger to which he would expose himself. But he told them to follow him from a distance, and to place their trust in God. And making the sign of the holy cross he went on his way.

When he came near the forest the wolf suddenly sprang from behind a bush, and with his mouth wide open made for him. Saint Francis halted, and making the sign of the holy cross called in a loud voice: "Brother Wolf, come here! In the name of Jesus Christ I command you not to do me any harm!"

And, O wonder! the wolf closed his jaws, and meekly as a lamb approached Saint Francis, and laid him down at his feet. Then the saint placing his hand on the wolf's head spoke to him in a gentle voice: "Brother wolf, much harm you have done to these innocent people. Not only have you taken their dogs and sheep, but you have also killed creatures made in the image of God. All the people are filled with wrath against you, and fain they would kill you. But I

desire to make peace between you and your enemies whom you have so greatly wronged, so that you may no longer harrass them, and they may forgive you your past deeds."

Patiently the wolf listened. Then he lifted his head and closed his eyes. Again he placed his head humbly at the saint's feet, and with many signs, moving his body and wagging his tail, he gave consent to the proposal.

"Well then," said Saint Francis, "since you so clearly show your willingness to make peace, I promise that the people of this place will feed you every day; and you will have no more excuse for giving further offence, for I know quite well that through hunger you have behaved so cruelly. But you must promise me not to do any more harm to man or beast."

Then the wolf bent his head low to the ground as a sign that he promised. But Saint Francis holding out his hand, said: "Give me another sign that I may not be mistaken in your intentions, and that I may fully trust you."

The wolf thereupon lifted his right paw and placed it gently in the saint's hand.

"Come then, brother wolf," said Saint Francis, "and in the name of Jesus Christ follow me, and let us establish peace in God's name."

The wolf humbly followed the holy monk, and the people marvelled and fearlessly drew near to see what miracle had come to pass. And when they had all gathered together, Saint Francis spoke to them: "Listen brothers! Brother wolf has promised to make peace with you, and not to offend you any more. Now promise that you will give him every day as much food as he requires; and I will stand surety that he will keep his promise." The people hearing this rejoiced and gladly consented to feed the wolf.

"And you, brother wolf," said the saint, "do you promise to keep peace, and not to do any more harm to these people, nor to any creatures?" The wolf knelt down, bowed his head, and again placed his right foot in Saint Francis' hand.

The people seeing these wondrous signs praised God for having sent Saint Francis to them who by his merits had tamed the wild beast. Like a gentle creature the wolf went among the people. The children and the dogs played with him, and never again did he do them any harm.

Thus, brother wolf lived in Agobio for over two years, and the people fed him according to their promise. Then he died of old age. The townsfolk grieved for by seeing the wolf they had been constantly reminded of the sanctity of Saint Francis.

REPORTS AND APPEALS.

*The Twentieth Annual Report of the Ramakrishna Mission
Home of Service, Benares City.*

We are glad to receive a copy of the annual report of the Home for the year 1920, which clearly shows how the Home is carrying on its noble works of alleviating the distress of the suffering Narayanas in a systematic and well-organised manner for the last twenty years. The touching history of a few typical cases of persons relieved and the select opinions from the visitors' book which have been embodied in the report testify, in unmistakable terms, to the great usefulness of this philanthropic institution.

The total number of persons relieved during the year under review were 18,961, of which 1,274 were indoor and 17,687 outdoor patients

The total receipts, including the previous year's balance of Rs. 11,956-12-9, amounted to Rs. 51,328-14-6, and the total expenditure to Rs. 31,668-13-0, leaving a balance of Rs. 19,660-1-0.

The Home's appeal for funds to carry on its noble works will, we are sure, find response in every sympathetic heart. All remittances are to be sent to the Assistant Secretary.

*The Twentieth Annual Report of the Ramakrishna Mission
Sevashrama, Kankhal, Hardwar, Dt. Saharanpur, U. P.*

The report of the Sevashrama for the year 1920 is an eloquent testimony of the noble and useful work that is being conducted in the heart of an ancient and holy place of pilgrimage like Hardwar—a place to which thousands of pilgrims resort every year and where a very large number of Sadhus and Vidyarthi live permanently passing their days in study and spiritual culture.

Altogether 20,360 persons were relieved during the year under review, of whom 315 were indoor and 20,045 outdoor patients. It is indeed very pleasing to note that people from every part of British India and the Native states found an asylum in the Sevashrama irrespective of caste, creed or religion, and the workers tried their utmost to serve them in the spirit of worship which has always been their ideal of service.

The total receipts of the Sevashrama including the previous year's balance were Rs. 27,503-2-6 and the total expenditure amounted to Rs. 18,009-6-6, leaving a balance of Rs. 9,493-12-0.

The immediate wants of this Charitable Institution are :

1. An outdoor dispensary.
2. A Building for the night school attached to the Sevashrama.
3. A rest-house for friends of indoor patients who come from afar.
4. A permanent endowment fund.
5. A standing fund for the maintenance of the Sevashrama.

Persons, desirous to perpetuate the memory of their dear ones, may contribute Rs. 1500 for the construction of each room that will bear a memorial tablet.

In these hard days when the price of foodstuffs, medicines etc. have reached an abnormal height, the Sevashrama naturally finds it difficult to meet the ever-increasing demand on its resources. We earnestly hope that no generous people will fail to come forward with their mite to help this noble institution to carry on its labour of love.

All contributions will be thankfully received and acknowledged by Swami Kalyanananda, Hony. Secretary.

REVIEWS AND NOTICES.

Hindi.

Life and Teachings of Sri Sri Ramakrishna Paramahansa Deva. Published by the Brahmavadin Club, 90 Johnston ganj, Allahabad. Crown size. Pp. xi + 235. Price Re. 1-6.

This is the second edition of the book which was published for the first time seventeen years ago. The subject-matter of the treatise is clear from its title. The biographical sketch covers 80 pages of the book and the remaining pages are devoted to a classified collection of 590 sayings of the great Master. In Sri Ramakrishna was personified that synthesis of all creeds which was first voiced forth in the Vedas and subsequently re-iterated in the Gita and other authoritative texts. His unique life was the object-lesson of the wonderful teachings he gave out to the world, and any one who is sincere in his longing for Truth cannot but find illumination and solace in the brief survey here presented. The language of the book is simple, and it has a delightful introduction from the pen of Swami Vijnanananda. We heartily wish it an extensive circulation among the Hindi-knowing public.

In the next edition we would like to see the book enlarged and the birth-date corrected in the light of the recent investigations of Swami Saradanandaji in his *Lila-prasanga*. The date given there is 6th Phalgun, 1757 Saka era, (1242 Bengali era), 17th February, 1836 A. D.

English.

Kedar Nath and Badri Narayan.—By Sister Nivedita. Published by the Udbodhan Office, 1 Mukherjee Lane, Baghbazar, Calcutta. Pp. 86. Full cloth. Price Re. 1.

This is an enlarged edition of Sister Nivedita's "The Northern Tirtha: A Pilgrim's Diary." It is written in her fascinating and inimitable style and depicts in glowing terms how the Tirthas deepen the sense of Indian Unity, for, it

is a conspicuous fact "that the Motherland is indeed one, that north and south are inextricably knit together, and that no story of its analysed fragments, racial, lingual, or political, could ever be the story of India." The booklet is not only an excellent guide but is, besides, an invaluable historical survey of the evolution and progress of Hinduism which the Sister found recorded in the architecture etc. of the numerous temples, dedicated to the various Gods of the Hindu Pantheon, that lie scattered all over the Himalayan regions.

A map of the pilgrim route and two pictures of the famous shrines have been incorporated in the present reprint which we are sure, will be highly appreciated.

The printing paper and get-up are very attractive and we heartily recommend the book to our readers.

1. *Sri Krishna.* 2. *The Secret of Asia.* By Prof T. L. Vaswani. Published by Messrs. Ganesh & Co. Madras. Pp. 84 and 91 respectively. Price Re. 1 each Nice get-up.

It is with much pleasure that we review these two books, the outcome of Prof. Vaswani's spiritual idealism. Written in a characteristic beautiful style, at once simple and forcible, they inspire the reader with genuine patriotism that stands on the bed-rock of religion. We welcome such publications and recommend them to every patriotic son of the country.

The first book—Sri Krishna—delineates with a marvellous pathos the wonderful personality of that master-man who combines in a perfect synthesis, universal love, self-abnegating activity and supreme knowledge. As a lover we see Sri Krishna winning away from worldly bondage those who are pure and simple in heart by the ravishing strain of his *murali*; as a king of kings he establishes order and harmony amongst the chaotic, warring races of the time; as a world-teacher he delivers his unique catholic message embodied in the teachings of the Gita—the Song Celestial—that is a priceless treasure amongst the scriptures of the world. With his deep love and reverence for Sri Krishna the author takes pity on those who, overpowered by their missionary zeal, commit the sacrilege of painting his character in dark hues. Sri Krishna

truly ranks with the ever worshipped messengers of Truth—Buddha, Christ and Chaitanya who saved from time to time the world from helpless degeneration. Now all nations, specially the Indians, piteously need a saviour like Sri Krishna. "At this hour vice and vanity, luxury and pride have sapped the inner strength of civilisation; at this hour mechanism sits oppressively on the heart of life; at this hour humanity lies wounded in the house of her own children who have renounced the worship of the Eternal Values and built altars to the gods of 'Nationality,' 'Empire,' 'Race.' At this hour in the silent spaces of the world's confusing sounds, comes Krishna's message: 'Stand up, Parantapa, do thy duty!'" Let us all listen to this call of duty, dedicate our life to the service of humanity, specially our motherland, and rebuild the nation on the reality of the Life Spiritual,—this is the passionate appeal of the author.

The second book—The Secret of Asia—is a series of brilliant essays that bring out the inner meaning of Asia's, specially India's cultural life. Culture truly means "the life of the higher reason in man," that has its fruition and fulfilment in the vision of the Atman in all. It is beautifully shown how the Asiatic countries, above all India, have borne witness to this Spirit-consciousness from age to age in their art, literature philosophy and religion. "The vision spiritual was the secret of Asiatic greatness in the past; the vision spiritual is what a bankrupt Europe needs urgently to-day to enrich her civilisation." But as luck would have it under altered circumstances a spell has come over the land, and the children of the sages lie sunken into self-oblivion. The author therefore proposes a scheme of educational re-construction by which the people "will develop into men, not imitating others, but living their original God-given lives, not echoes but living persons, a hundred per cent alive." "Modern India," says the author, "needs schools, colleges which, equipped with modern science and culture, will yet be in tune with the spirit of the old Ashramas, the spirit of the knowledge that is sacrifice. Such institutions

will prepare India's men and women to become India's message-bearers in the coming days of world-reconciliation and re-construction."

Bharata Shakti.—By Sir John Woodroffe. Third and enlarged edition. Published by Messrs. Ganesh & Co., Madras. Pp. XLVIII+132. Price Re. 1-8.

In the present volume of the collection of addresses on Indian Culture delivered by the famous exponent of the Tantric lore have been added the letter 'Seed of Race' and a valuable postscript in which the author notes with pleasure "the increasing strength of the efforts for the preservation of the Indian type and culture. of the reaction against any such excessive Western influence as threatens to overwhelm both." The first edition of the book was reviewed in the Prabuddha Bharata and here we review only the new additions.

The preservation of the Indian type and culture does not mean any disunion with the West. Speaking on the union of the East and the West in all friendships Sir John says with his characteristic introspection—"It seems to me that a preliminary to such a union is a free and truly Indian Self on the one side, as there will certainly be a free and truly Western Self on the other.....I wish the West at its best to survive.....I believe moreover that the East and particularly India possesses that which is of the highest value. I wish to see this preserved for the mutual benefit of East and West."

It is want of faith in the children of the soil in themselves, as Sir John has very correctly detected with his true insight into the present condition of India, "which is one of the most obvious causes of the inert and dependent condition of the country." The remedy that he suggests is as true as his diagnosis—"The will of India should be strong, enduring, massive, adamant to wrongful assault, but beneficent." The people must have "faith in themselves, faith in their fellows, faith in the race of which they are a member, faith in the civilisation it has evolved."

Sir John Woodroffe has clearly understood the very soul of India and the true spirit and significance of Indian

Culture, and in this little book he pleads with great ability and success for the preservation of what is best in it. He vigorously protests at this momentous period of India's history, against the cultural conquest of the country by the civilisation of the West, for he believes in "the right of every individual and racial soul fully and freely to express itself in accordance with Svadharma."

Sri Narada Pancharatnam.—Translated by Swami Vijnanananda. Published by Sudhindra Nath Vasu, at the Panini Office, Bahadurganj, Allahabad. Pp. 256 + 24. Price Rs. 6.

We congratulate the Panini Office for bringing out the translation of this important work, which is undoubtedly one of the oldest specimens of Vaishnava Literature, on devotion and love towards Sri Krishna who is regarded by the devotees as the greatest Incarnation of God. Of the various aspects of devotion it is the Santa and Dasya that are treated of in detail in this work. The remarkable feature of this great book is that the Sage Narada desiring to know the glory of Sri Krishna and the method of his worship is recommended to seek instructions from Siva who inculcates the supremacy of Vishnu. Unlike the Bhagavata Purana, Narada Pancharatra mentions the name of Radha, speaks of her as the eternal consort of Sri Krishna and deals with the Radha-cult also.

The translation is lucid and keeps up the spirit of the original.

The World as Power Reality.—By Sir John Woodroffe. Published by Messrs. Ganesh & Co., Madras. Pp. 118. Cloth-bound. Price Rs. 2.

In every book that Sir John Woodroffe has written is seen the stamp of an assiduous scholar, a deep thinker and a just critic. The book under review reveals the man with his deep insight into Hindu culture and civilisation as well as his great originality in treating of the various systems of Hindu Philosophy, the underlying spirit of which he has succeeded to represent so faithfully. It is the first of a series which explains

succinctly some general philosophical principles of the Doctrine of Shakti from the Shakta Vedanta standpoint. In this book, short but replete with much condensed substance, the author explains various truths of Hindu Philosophy with reference to modern thought, science and philosophy. "My own conviction is," he writes, "that an examination of Indian Vedantic doctrine shows that it is in important respects; in conformity with the most advanced scientific and philosophical thought of the West and that where this is not so it is science which will go to Vedanta and not the reverse." In the present book the author states that the Six Systems of Hindu Philosophy are really One System containing three chief presentations or standards of Indian Thought suitable to various types and grades of mind. They are the six ways by which intellectual approach is made to the Full or Whole Experience, a state which transcends mind and its operations. The book thus gives a short but admirable survey of the essential teachings of the Six Systems of Hindu Philosophy all of which teach the empirical reality of the external world and admit the existence of the One Power that is the background of the manifested universe.

While reading the book we felt the want of headings for the Chapters. The addition of an index will, we are sure, increase its usefulness as a reference book.

ACKNOWLEDGMENTS.

*The Ideal of Swaraj.**—By Nripendra Chandra Banerjee.
Pp. xvi + 69. Price Re. 1.

*The Song of Charkhā.**—By Saraladevi. Pp. 32.

*Indians in South Africa.**—By C. F. Andrews. Pp. 48.
Price As. 8,

*"Pussyfoot" Johnson.**—By C. V. Krishna Rao. Pp. 83.
Price 8 as.

Isha Upanishad.—By Sri Aurobindo Ghose. Published by
Arya Publishing House, Calcutta. Pp. 65. Price Re. 1.

*India in Chains.**—By Prof. T. L. Vaswani. Pp. 143. Re. 1-8

* Published by Ganesh & Co., Madras.

SRI KRISHNA AND UDDHAVA

(Continued from page 35.)

अहो मे पश्यतापायमल्पपुण्यस्य दुर्मतेः ।
अनुभस्याकृतार्थस्य गृहेर्लैवर्गिको हतः ॥६८॥

68. "Alas, behold my calamity—unlucky and wicked that I am, before I have been satisfied, and have attained the consummation of life, my house, which conduces to the threefold end¹ of life is gone !

[*Threefold end*—Virtue wealth and the fulfilment of desires.]

अनुभुवानुभूता च यस्य मे पतिदेवता ।
शून्ये गृहे मां संत्यज्य पुत्रैः स्वर्गानि साधुभिः ॥६९॥

69. "Now that my wife who was a match for me and always agreeable, who looked upon me her husband, as God, has ascended heaven with her virtuous children, leaving me behind in this lonely house,—

सोऽहं शून्ये गृहे दीनो मृतदारो मृतप्रजः ।
जिजीविषे किमर्थं वा विधुरो दुःखजीवितः ॥७०॥

70. "For what purpose should I desire to live, in this deserted house, miserable and afflicted, a widower with all my children gone,—to whom life would mean nothing but woe?"

तांस्तथैवावृत्तान् शिग्भिर्मृत्युप्रस्तान्विचेष्टतः ।
स्वयं च कृपणः शिषु पश्यन्नज्यबुधोऽपतत् ॥७१॥

71. Even though seeing them caught in the trap, almost in the jaws of death, and struggling in that (pitiful) way, he, too, lost his senses and, woe-begone, fell into it himself.

तं लब्ध्वा लुब्धकः क्रूरः कपोतं गृहमेधिनम् ।

कपोतकान्कपोतीं च सिद्धार्थः प्रययौ गृहम् ॥७२॥

72. The cruel fowler, getting the pigeon who was intent on family life, with his partner and the young ones, was satisfied and went home.

एवं कुटुम्बशान्तात्मा द्वन्द्वारामः पतत्रिवत् ।

पुष्पान्कुटुम्बं कृपणः सानुबन्धोऽवसीदति ॥७३॥

73. Thus the miserable family man, with his senses uncontrolled, and taking delight in pairs of opposites,¹ maintains his family and comes to grief together with his belongings.²

[¹ *Opposites*—such as pleasure and pain, heat and cold, and so on.

² *Belongings*—the body, children etc.]

यः प्राप्य मानुषं लोकं मुक्तिद्वारमपावृतम् ।

गृहेषु खगवत्सक्तस्तमारूढच्युतं विदुः ॥७४॥

74. He who attaining a human birth, which is like an open gateway to liberation, is attached, like the bird, to the family concerns merely, is considered as one who has fallen from his status.¹

[¹ *Status*—the high state which he already occupied.]

CHAPTER III.

ब्राह्मण उवाच ।

सुखमैन्द्रियकं राजन्स्वर्गे नरक एव च ।

देहिनां यद्यथा दुःखं तस्मान्नेच्छेत तद्बुधः ॥१॥

1- The Brahmana said :

O King, the enjoyment¹ that comes to beings through the senses is met with in heaven as well as in hell, just as misery is ; hence the wise man should not hanker after it

[Slokas 1-4 set forth the lesson derived from the python which never moves in search of food but takes just what comes. This peculiarity has given the name to the mode of life of a class of Sadhus who never leave their seats in quest of food. See next Sloka.

¹ *Enjoyment etc.*—Enjoyment like misery is inevitable in any sphere of life, being due to one's *Prārabdha* work. Hence one should not waste energy over its acquisition, but should strive after Self-realisation.]

ग्रासं सुमृष्टं विरसं महान्तं स्तोकमेव वा ।
यदृच्छयैवापतितं ग्रसेदाजगरोऽक्रियः ॥२॥

2. Whether food be delicious or insipid, sumptuous or scanty, the sage who lives a python's life should take just what comes of itself, without rushing for it.

शयाताहानि भूरीणि निराहारोऽनुपक्रमः ।
यदि नोपनमेद्ग्रासो महाहिरिव दिष्टभुक् ॥३॥

3. He should lie many days without food and without exertion; and if no food presents itself, then like the great python, he should abide by what destiny¹ decrees.

[¹ *Destiny etc.*—i. e. he must bear it calmly.]

ओजःसहोबलयुतं बिभ्रद्देहमकर्मकम् ।
शयानो वीतनिद्रश्च नेहेतेन्द्रियवानपि ॥४॥

4. Holding still the body endowed with energy,¹ fortitude and strength, he should lie wide awake,² and not exert, even though having the organs intact.

[¹ *Energy etc.*—These three refer respectively to the efficiency of the organs, the mind and the physical body,—says Sridhara. Even possessed of full vigour the sage should not exert for food.

² *Wide awake*—with his mind intent upon God-realisation, the supreme goal of life.]

मुनिः प्रसन्नगम्भीरो दुर्बिगाहो दुरत्ययः ।

अनन्तपारो ह्यक्षांशयः स्तिमितोद इवार्णवः ॥५॥

5. The sage should be placid and profound difficult to fathom and to cross over,¹ illimitable and immovable.²—like the ocean with its mass of waters at rest.

[Slokas 5-6 bring out the parallel between the ocean and the saint.

¹ *To cross over*—i. e. to slight.

² *Illimitable*—as the sage has realised his identity with the Atman.

³ *Immovable*—because he has no attachment or aversion.

The application of the epithets to the ocean is plain enough.

समृद्धकामो हीनो वा नारायणपरो मुनिः ।

नोत्सर्पेत न शुष्येत सरिद्भ्रिव सागरः ॥६॥

6. Whether he has an abundance of enjoyable things or he has none, the sage, who has set his heart upon the Lord, neither overflows¹ nor shrinks, like the ocean on account of the waters² of the rivers

[¹ *Neither overflows etc*—suffers no change. See notes 2 and 3 under Sloka 5.

² *Waters etc.*—which vary in volume according to the monsoon.]

दृष्ट्वा स्त्रियं देवमायां तद्भावेनरजितेन्द्रियः ।

प्रलोभित पतत्यन्धे तमस्यग्नौ पतद्भवत् ॥७॥

The man of uncontrolled senses, seeing women—the enchantment created by the Lord—and being tempted by their blandishments, falls¹ into abysmal darkness, like the moth into the fire.

[Verses 7 and 8 utter a note of warning against sex-attraction and sense-gratification in general, by the illustration of the fate of the moth which is attracted by the beauty of fire.

¹ *Falls etc.*—suffers transmigration.]

(To be continued)

NEWS AND NOTES

The Curse of Untouchability

Where does our religion lie now? In 'Don't-touchism' and nowhere else." It is with a very sorrowful heart that Swami Vivekananda wrote these words about the deplorable condition of the Hindu Society. When we study the religion of the Hindus, as manifest in their lives and social institutions, we find that with the majority religion consists in following certain rules as regards eating, drinking and marriage, which vary widely in different parts of the country, though no doubt the spirit of religion finds an admirable expression in the lives of a considerable number of persons who sincerely try to carry out the grand principles of the Religion Eternal in their everyday practice.

Blind allegiance to forms has led to the cleavage of society and its division into 'touchables' and 'untouchables.' This alone is responsible for the great differences in privileges and its consequent untold social oppression that has practically crushed humanity out of both the oppressor and the oppressed and the result has been degeneration in all spheres of life religious, social, economic and political.

Deplorable is the condition of the so-called Panchama or the 'outcaste' in the Hindu Society. But even in the most caste-ridden province in India, when the same person gets "a cupful of water poured upon his head with some mutterings of prayers by a Padri," untouchability automatically loses its hold to a considerable extent, if not completely, and he receives a better treatment from even those who profess to be orthodox Hindus. This fact shows that untouchability is not inherent in the man. If untouchability is due mainly to unclean habits and evil practices, as is often the explanation that is given by the so-called higher castes, the purification of the outcaste communities through their giving up objectionable practices and customs, when these really exist, should certainly remove the fear of pollution, and lead to better social treatment.

It is a significant fact that the leaders of modern political thought in India have taken up the elevation of the depressed classes as an essential part of their programme and are working for their economic and social betterment with admirable success. Very rightly have they understood that unless equality be established among themselves, it is impossible to try to establish relations of equality with other nations. This equality at home can be brought about by

imparting true national education and culture to all irrespective of caste or creed. The moment the yawning gulf that separates the classes and the masses is bridged over, equality would be established in society. This is absolutely essential for India's salvation.

Hinduism proclaims more forcibly than any other religion the glory of the Atman and the potential divinity of man, high or low; while unfortunately it is especially the Hindu Society that surpasses all others in social oppression and tyranny. "The Lord has shown me that religion is not at fault, but it is the Pharisees and Sadducees in Hinduism, hypocrites, who invent all sorts of engines of tyranny in the shape of doctrines of Paramarthika and Vyavaharika—the ideal and the practical." These memorable words of Swami Vivekananda we earnestly request all reformers to bear in mind.

The Conflict of Colour

Untouchability is due to caste-consciousness, and fortunately the sense of caste-superiority and the invidious distinctions of privileges associated with the present day caste-system in India are gradually losing their hold, thus cementing the solidarity of the Indian people. But far more momentous than the iniquities of the Hindu social system are those of the "colour bar," and it is a matter of no small regret that most of the leaders of the various nations of the world do not see the danger ahead that the conflict of colour is likely to lead to, and attach to this grave problem the necessary importance which it undoubtedly demands.

Ours is an age of hypocrisy. We hear much from public platforms about international justice, about respecting the integrity of small nations and protecting them against the aggression of the strong, and about the establishment of permanent peace. But few, alas, are willing to undergo the change of heart and to practise the control of the insatiable thirst for aggrandisement and exploitation, although these are the conditions indispensable for the establishment of a better order in this world. In reality "each nation desires the end of wars through its own triumph" and wants to exploit one another and especially the coloured nations of the earth under the cloak of noble sentiments and high ideals.

Major B. D. Basu, I. M. S. (Retired), M. D., in a learned article, "The Colour Bar," published in the Modern Review for January, says very truly—"The colour of the skin has caused a great impediment to the uplift of humanity. Coloured peoples are looked down upon as inferior races whom it is considered a good thing to exploit, enslave and exterminate." The cruel and not unoften most inhuman treatment which the aborigines received and still generally receive in the very

land of their forefathers at the hands of white Christian Colonists in different parts of the globe, only point to what a white man shamefully but frankly declared—"Our watchword is—Sweep these creatures away and let white man occupy the soil."

The conflict of colour has not yet reached its climax. The present age sees but its beginning and it is becoming keener and keener as the coloured races are awakening to their real strength and possibilities. Already some of the eminent among the Western thinkers have commenced to devote their best thought to the problem, and the conclusion which some of them have arrived at is by no means favourable to the white race. Says Dean Inge,—“Under a regime of peace, free trade and unrestricted emigration the coloured races would outwork, underlive, and eventually exterminate the Whites.” Will such a state of affairs be desirable from the standpoint of humanity? And cannot the danger be averted? Certainly it can be done, if the white man so desires. For to quote again the words of Dean Inge—“The chief danger to the white man arises from his arrogant contempt for other races; Europeans have recently enjoyed an unfair advantage over their rivals, which they have abused without the slightest regard for justice and fair play. This advantage will not be theirs in the future; they will have to compete on equal terms with nations schooled by adversity and winnowed by the hard struggle for existence. Victory will go to the races which are best equipped for that kind of competition.”

Christmas Services at the Hindu Temple, San Francisco, California

On Sunday, December 25th, 1921, Swami Prakashananda held special Christmas services at the Hindu Temple.

The Swami chose for the topic of the morning lecture, “The Birth of Christ-spirit,” while the subject of the evening lecture was “The True Message of Christ’s Life.” Both the lectures were very impressive—full of life-giving, practical and inspiring Truths as represented in the life of this great Messenger of Light. Beautiful and appropriate music was rendered both at the morning and evening services.

Notwithstanding the inclement weather, the auditorium was well filled at both the lectures with a highly appreciative audience.

Swami Abhedananda at Jamshedpur

Jamshedpur had the honour of receiving His Holiness Srimat Swami Abhedananda of the Ramakrishna Mission on the 10th of January last. His Holiness arrived from Calcutta by the Mail at about 3 p m. and was received at the ‘Milanee’

Pandal in the evening where an address of welcome was presented to him. The Swamiji spoke for an hour in reply and explained the tenets of the 'Sanātana Dharma.'

His next address on "Universal Religion" was delivered on the 12th in the Tata Institute Hall in the evening. On the 14th evening His Holiness delivered his message on "Progressive Hinduism" at the "Jainshedpur Association Pandal." A Hindi lecture was delivered to explain Swamiji's message. The Swamiji delivered his fourth lecture on the "Message of Vedānta," on the 15th afternoon. He also addressed the ladies at 'G Town' the same evening. In the afternoon of the 17th he visited the Perin Memorial School and addressed the students for a few minutes, and in the evening he with party left for Calcutta. Some prominent members of the Vivekananda Society worked very hard in connection with his visit and stay at Jainshedpur.

The Ramakrishna Mission Relief Work, Khulna

The Mission has informed the public previously about the closing of the relief work at Khulna. It now presents before the public a short report of the receipts and the expenses in the different items below: It thankfully acknowledges the services of three volunteers, Muhammed Elahi Bakish Gazi, Upendra Nath Paul and Alope Nath Mukerji at Nakipur. The Editors of the several newspapers, viz. "The Amrita Bazar Patrika," "The Bengalee," "The Servant," "The Nayak," "The Bangali," "The Basumati," "The Hindu" and "The Independent" have rendered a hearty co-operation to our work by publishing our appeals in their respective newspapers. The Mission is highly thankful to Messrs. Butto Kristo Paul & Co., Calcutta, for their kind contributions of medicines, and to all who have helped either in money or in kind. The receipts of the Mission at the head centre were Rs. 8,144-12-4½ and the expenses were Rs. 15,233-2-0. The difference between the two was met from the Provident Fund. From June to December 1921, the Mission distributed 2198 mds. and 8 srs. of rice, 3343 pieces of cloths and shirts, both old and new, and 40 blankets, rendered pecuniary help in building 125 huts and gave either medicine or diet to 1236 patients.

Sd. Saradananda,

Secretary, R. K. Mission.

Notice

We beg to announce that from 31st March, 1922, there will be slight changes in the prices of some of our publications, specially the Complete Works of Swami Vivekananda. Orders received up to the 30th March will be charged at the old prices.

Manager, Advaita Ashrama Publication Dept.

28 College Street Market, Calcutta.