

Prabuddha Bharata

OR

Awakened India



दृष्टिद्युत जाग्रत प्राप्य वराणिबोधत ।

Katha Upa. I. iii. 4.

Vol. XXVI, No. 302, SEPTEMBER 1921.

CONTENTS:

The Greatness of South India., by Swami Vivekananda ...	...	193
Occasional Notes ...	...	194
Sri Ramakrishna's Universality of Religious Ideals., by Swami Prakashananda	...	197
Kedar Nath and Badri Narayan., by Sister Nivedita ...	...	199
Epistles of Swami Vivekananda.—CLXXXVI to CLXXXVIII ...	...	202
The Gita and Non-Resistance., by Swami Jnaneswarananda ...	...	203
Stories of Saints—VIII.—St. Rose of Mary. (Retold by G.) ...	...	205
Reviews and Notices ...	...	207
Sri Krishna and Uddhava ...	...	209
News and Notes ...	...	212

P. O. Mayavati: Almora Dist. (Himalayas).

London: E. HAMMOND, 30 PARK ROAD, WIMBLEDON, S. W.

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

Indian annually :

Rs. 2-0-0

Single copy As. 4.

1921

Foreign annually :

Rs. 4.

Single copy 6 as.

Entered at the Office at Brooklyn, N. Y., as second class matter.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upan. I, vi. 4

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

—Swami Vivekananda.

VOL. XXVI]

SEPTEMBER 1921

[No. 302

THE GREATNESS OF SOUTH INDIA

BY SWAMI VIVEKANANDA.

(*Translated from Bengali.*)

THE South has kept Hinduism alive during the Mahomedan rule and even for some time previous to it. It was in the South that Sankaracharya was born, among that caste who wear a tuft on the front-head and eat food prepared with cocconut oil; this was the country that produced Ramanuja; it was also the birth-place of Madhva Muni. Modern Hinduism owes its allegiance to these alone. The Vaishnavas of the Chaitanya sect form merely a recension of the Madhva sect; the religious reformers of the North such as Kabir, Dadu, Nanak, and Ramsanehi are all an echo of Sankaracharya; there you find the disciples of Ramanuja occupying Ayodhya and other places. These Brahmanas of the South do not recognise those of the North as

true Brahmanas, nor accept them as disciples, and even to the other day would not admit them to Saunyasas. These Madrasias even now occupy the principal seats of religion. It was in the South that—when people of Northern India were hiding themselves in woods and forests, giving up their treasures, their household deities, and wives and children, before the triumphant war-cry of Mahomedan invaders,—the suzerainty of the king of Vidyanagar was established firm as ever. In the South, again, was born the wonderful Sayanacharya—the strength of whose arms, vanquishing the Mahomedans, kept king Bukka on his throne, whose wise counsels gave stability to the Vidyanagar kingdom, whose state-policy established lasting peace and prosperity in the Deccan, whose superhuman genius and extra-ordinary industry produced the commentaries

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

on the whole Vedas, and the product of whose wonderful sacrifice, renunciation, and researches was the Vedanta treatise named Panchadasi—that Sannyasin Vidyaranya Muni or Sayana† was born in this land. The Madras Presidency is the habitat of that Tamil race, whose civilisation was the most ancient, and a branch of whom called the Sumerians, spread a vast civilisation on the banks of the Euphrates in very ancient times; whose astrology, religious lore, morals and rites etc. furnished the foundation for the Assyrian and Babylonian civilisations; and whose mythology was the source of the Christian Bible. Another branch of these Tamilians spread from the Malabar coast and gave rise to the

wonderful Egyptian civilisation, and the Aryans also are indebted to this race in many respects. Their colossal temples in the South proclaim the triumph of the Saiva and Vaishnava sects. The great Vaishnava religion of India has also sprung from a Tamil Pariah—Satkope—“who was a dealer in winnowing-fans but was a Yogin all the while.” And the Tamil Alwars or devotees still command the respect of the whole Vaishnava sect. Even now the study of the Dvaita, Visishtadvaita and Advaita systems of Vedanta is cultivated more in Southern India than anywhere else. Even now the thirst for religion is stronger here than in any other place.

OCCASIONAL NOTES.

AN era of synthesis, an age of harmony and reconciliation has dawned upon the world and mankind is being prepared for a common ideal—the ideal of a universal religion that will ultimately lead to the union of all nations on a spiritual basis. The charm of the sectarian or political unity that so long promised to serve as the cementing principle of life is doubtless losing its hold on the minds of nations. The mortal struggles and devastating wars for the satisfaction of the lust of material wealth and power seemed to be the eye-opener of the nations of the world but the lesson has been practically lost on them and the day of the realisation of the universal bond is being pushed further and further. Greater calamities are

probably in store in the womb of futurity, for, in spite of the bitterest experiences of the past, none of the powerful nations seem to be sincerely willing to bring about a thorough change in their ruinous national policy and make the necessary sacrifice for the sake of the principle which they profess to follow. And the very thought of the heavy price that they may have yet to pay for still pursuing the old suicidal policy is sure to send a thrill through the heart of all thoughtful persons who cherish the real well-being of the world in the inmost core of their being. But however retarded may be the day of peace and harmony it cannot fail to come sooner or later, for the signs of the times are propitious.

† According to some, Sayana, the commentator of the Vedas, was a brother of Vidyaranya Muni.

Community of interest is the bond that unites individuals and nations together.

Common love for one's own people and country on the positive side and hatred against the common enemy on the negative side have been the greatest factors for the unification of diverse peoples of the West into nations and in this way did the political nationalism of the West come into existence. The life-history of the great Occidental nations—the ancient Greeks and Romans and the modern French and English, for example, prove the biological law that self-love, be it egoistic or communalistic, is the guiding principle of individuals as well as communities. But this selfish motive, however beneficial at the outset, in uniting a people in hostilities against the common enemy, contains also the germ of disunion and disruption of the various members when the external unifying factor ceases to exist and purely personal considerations come into play. This is, therefore, the cause that foments internal unrest and disaffection and leads to severe struggles between the privileged and the non-privileged, the capitalist and the labourer, and the ruler and the ruled. Unless this self-love is replaced by the spirit of universal love which alone may check the insatiable desire for exploitation and greed for domination, no permanent peace can ever possibly be brought into being.

The dangerous political basis on which the whole structure of the Western society has been constructed, though it is undoubtedly helpful at one time, can never ensure the stability of the society that is indispensable for the growth of the higher sentiments of humanity and for the transformation of the animal-man into a really human being. Thus the maintenance of political power and economic supremacy, or the preservation of national efficiency and

social prosperity for their own sake, cannot be regarded as the *summum bonum* as these cannot satisfy the legitimate and noble aspirations of the human mind; but these gain their true meaning and purpose when they are made to subserve a higher ideal of life.

All the nations of the earth have to pass, more or less, through a number of stages of progress but none is, on that account, exactly like another. Each possesses an ideal of its national life that realises itself through all the changes of fortune and social as well as economic evolutions and revolutions. Social perfection may be the goal of some, others may live for gaining political imperialism, while there may be some others who aim at the attainment of economic supremacy, but to religion India has ever pledged herself to be faithful unto death. It is her unique tenacity to preserve her spiritual ideal that has saved her life in the midst of all foreign conquests and social and economical cataclysms. Sceptres and crowns that rose and fell, and political power that passed from hand to hand, could never touch the real soul of India; and the greatest trials and national disasters could but strengthen her love for the one mission of her life—the conservation and dissemination of spirituality, that never failed to influence and culturally conquer even her conquerors. It is because of this speciality of the holy soil of India that her children, whichever religion they may belong to, are as a rule generally actuated by spiritual ideals that serve as the regulative factors and controlling agencies of the activities of their life, both individual and collective. Religion has thus been the life of the Indian people and this is the reason why the Hindu

colonising enterprises and the Buddhist religious missions were never followed by the political or economic conquest of the peoples that accepted India's religion and civilisation, for India always rested satisfied with the cultural conquest only.

Community of material ideals may help to weld the followers of the various religions in India and abroad, but such a union can never be expected to be lasting as the inspiration is doomed to die out after a time. It is religion alone that may serve as the permanent basis of national and international unity. From a superficial outlook the ideal may no doubt appear to be Utopian. But the great lesson of the utter failure of the Occidental civilisation, founded as it is on the political basis, to secure peace and harmony should no longer fail to disillusionise those who still dream of uniting the various peoples of the world by means of a political bond. The pious wish of any particular sect or religion to dominate the world by the relentless enforcement of its doctrines on others, if need be even by the power of the sword, has no longer any chance of realisation, and political nationality which is helping greatly to break down the barriers of caste, creed and religion, though essential, is a passing phase that is preparing all nations for a purer form of nationalism based on a spiritual basis. And therefore, as sectarian bigotry and religious fanaticism are fast disappearing and men have commenced to hold no longer the non-essentials of their religions as of primary importance and are being more and more alive to their cardinal doctrines and underlying principles which differ but little, no age seems to be more favourable for the acceptance of a universal religious ideal that would be the rationale

and common spiritual substratum of all religions that are professed in different parts of the world.

In ancient India the Hindu socio-religious structure attained a marvellous success in carrying out the greatest experiment in human organisation that was ever attempted by man, in which religion became the binding principle of peoples differing widely in race, tradition and culture; and it was neither brute force nor political diplomacy but the power of the spirit and the force of all-embracing love that emanated from the realisation of the Unity residing in diversity, that accomplished this apparently impossible task. By a divine dispensation India again has been the meeting place of all the religions of the earth and the problem that first presented itself at the dawn of the Indo-Aryan civilisation and was solved so successfully, has again made its appearance, though on a grander scale, at the beginning of a renaissance that is destined to elevate India to a position which she could never attain in the past and which the ancients were never able even to dream of. India is to realise the synthetic harmony of all religions herself and preach to the whole world the message of universal love and reconciliation based on the highest spiritual culture that is destined to bring the spirit of peace and good-will among the nations engaged in debasing and mortal struggles, economic as well as political.

Let each man be a Christian in the matter of mercy, a Moslem in the matter of strict observance of external forms, and a Hindu in the matter of universal charity towards all living creatures.

—Sri Ramakrishna.

SRI RAMAKRISHNA'S UNIVERSALITY OF RELIGIOUS IDEALS.*

IT is our privilege to-night to offer our heart's adoration to this greatest divine manifestation of the age. Sri Ramakrishna was the fulfilment or consummation of all the greatest messengers of light who came in the past. In order to establish harmony amongst all the great faiths and religions of the world, in order to bring that one common truth, he had to represent in his life the essential and fundamental truths of life and creation, and he stood as the synthesis of all the greatest representatives of all the great religions. And no wonder that in him the Christians, Mohammedans, and different denominations of Hindu religion found and saw their respective ideals.

Many may think, 'Why should we worship him?' 'Why should we worship at all?'—many ask. Two classes or types of beings do not worship. There is the savage, the primitive man, the idiot, who does not worship, because in him the spirit of worship has not yet been developed—it is yet latent, dormant; and there is the God-man, the perfect soul, who does not worship because he has risen above the necessity of worship. Yet the God-men, the messengers of light, like the great ones of all ages and all countries, showed the spirit of worship and meditation that others should follow in their footsteps. But all the persons placed in the intermediate stages of evolution must worship, cannot help worshipping. Because the word "worship" is derived from the word "worth," meaning value, hence

it means making oneself worthy of the highest ideal. And what is the highest ideal in life? To realise the Divine in us, to attain to God-consciousness, to feel the close relationship to the Divine, to become free, perfect. You try to express it any way you like, but there is the common point that you have to be worthy of the ideal. You have to raise yourself to the ideal. And as long as we are not perfect, as long as we are not great, as long as we are not what we should be, we have to place before our mind's eye the great ideals.

You may say, 'Why should we worship an Incarnation or a perfected soul? Why should we not worship the divine, the infinite, all-pervading Spirit?' It is so easy to say. But what is worship? The towers and altars, the temples and fruits, are material offerings. They have their value only to help us to bring out that right spirit of worship and adoration, constant remembrance of the ideal. And by such constant remembrance of the ideal, we become one with the ideal. But what is meant by remembrance? Remembering means bringing within the range of our mental vision, within the range of our heart and soul. But the Infinite cannot be worshipped in a real sense. In trying to worship the Infinite we have to transcend the limitations of the senses, mind and intellect, and we have to become one with the Infinite. Freed and emancipated from all the limitations, we become one with the Infinite. But in order to reach that state, we have to go through lower steps. As when we want to reach the roof, we have to go through so many staircases. That is why the

* A lecture delivered on the 86th Birthday Anniversary of Sri Ramakrishna in Native Sons' Hall, San Francisco, California.

personal ideal is a necessity at a certain stage of evolution, and instead of making any imaginary form, when we accept the greatest personality which manifested and revealed itself to us, through such acceptance as a chosen ideal, cherishing such a divine personality, we are constantly reminded of the ideal. That is why we cannot but accept one of these great personal ideals.

But, as I said, Sri Ramakrishna, being the consummation of all, being the fulfilment of all, is suited to the modern age, because he lived and thought according to the necessities of the age. Though Vedanta does not restrict anyone, does not force anyone to follow one kind of faith, or take up one ideal or to recognise one personal ideal as the only truth, yet on this most holy occasion, we are filled with the blessed memory of this noble ideal. It is not a man-worship, as many think; it is to recognise or see God in man that we worship Sri Ramakrishna. It is a fact that God exists in and through all; yet in some it is manifested more, in others less. But in such God-men, in such incarnations, in such great messengers of light, God manifests fully. In Sri Ramakrishna all human personality, all human limitations were gone. Only the Divine remained.

And what is the meaning, the divine meaning of the advent of such a life? What is the purpose of such a life? As the Gita says—"When religion disappears and irreligion prevails"—the pure spirit of religious life is forgotten—when such calamity comes in human life that we forget the divine nature of our soul, we begin to think that God is a myth and superstition—a few leaders of certain institutions lay their heads together and want to hoodwink the public, to keep them

under subjugation, and give them something like God—when we begin to think that God and spiritual life have no basis at all,—in order to show by their life and by their teachings that God is the only reality in the midst of the fleeting and vanishing shadows of life, the Divine Spirit incarnates in the form of these Messengers of light; to show that the Divine Spirit exists in you, in me, in all and that spiritual life is not a mere matter of words, is not mere intellectual gymnastics, is not a matter of mere reasoning and argument, but is a matter of realisation and a most practical thing, a most natural and vital thing—because that is our very life. The life we are living now is an artificial life, life on the surface, life in the senses, life in the body, or life in thoughts and desires. But life in the Spirit is our true nature. We are the Spirit. We are children of God. We are part and parcel of the Divine Spirit. We are one with the Divine, and in order to show that, the ideal life, the practical life, they come. And thus Sri Ramakrishna came. He used to say: "I am a mould." We have to cast our life into this mould. He does not want our worship, or expect anything. One who could not even use the words "me" and "mine" but would say, "come to this place;" who could not even repeat words like "master" or "teacher"; one whom others could not salute beforehand; one from whom all selfishness had gone, all the human limitations had gone; one who lived as the Divine Spirit, Divine Mother;—he does not want our worship. It is for our good, for our benefit. It is in order to raise ourselves to that divine plane by remembrance of the ideal, that we worship him. We place an altar, or we offer things here. Why? In order to discover

that innermost sanctuary, our heart and soul, where there is true worship. We are reminded by the altar, of that innermost sanctuary where we can place the divine ideal, so that, with the devotee, we may sing, "Come, oh Mother, make our heart and soul Thy permanent sanctuary." Offerings remind us of the offering of our heart and soul, the sacrifice of our life, dedication, consecration of our life on the altar of the Master who came for this age, to spread the most life-giving and inspiring and harmonising, the broadest and most universal teachings to the world, so that by our actions, by our thoughts, we shall glorify the Divine, our object of wor-

ship. And not one life—sacrifice of one life, dedication of one life, is enough. Life after life should be dedicated. As the great prophet of Nadia sang: "I do not seek material possessions; I do not seek any sense-enjoyments, neither name nor fame; may I have that unsullied devotion from life to life!" May our prayer be that we shall be sincere and earnest in our adoration to the Lord, and may we try our best to fulfil the greatest message in our life which Sri Ramakrishna came to teach—to become Divine, and pray that the light which came to the world would illumine the heart and soul of all of us!

SWAMI PRAKASHANANDA.



KEDAR NATH AND BADRI NARAYAN.

(*An Unpublished Writing by the Sister Nivedita.*)

IF any man doubts that Hinduism is the romance of India let him make pilgrimage to the Himalayas and judge for himself. The famous shrines of Kedar Nath and Badri Narayan are like the cathedral-cities of two remote northern dioceses upon which has broken for the last two thousand years the tidal wave of every great spiritual movement in Indian history, usually a little late, for the Himalayas have not been central. They have been receptive, not creative. The forces that have overswept them have all originated elsewhere. But sooner or later they have arrived. Sooner or later they have made their impress. Till to-day, anyone who has thoroughly studied the country between Hardwar, Kedar Nath, Badri Narayan and Kathgodam cannot fail to know the story of his nation's past, at least in so far as that of her thought can make it clear.

For while religion and philosophy are not

the whole of the national life of India they are undoubtedly the key to that life. Hinduism gives a continuous precipitate, as it were, from Indian history. It is a stratified deposit, and each period of advancing thought has made its own contribution to the series. The two last and most important are represented by the Saivism of Kedar Nath and the Vaishnavism of Badri Narayan. But these are not the most ancient forms of those ideas. The Saivism of Kedar Nath quite rightly describes itself as Sankaracharyan and the Vaishnavism of Badri claims with perfect truth the name of Ramauja. Neither is primitive. Neither has been accidental. Each in its turn has been a great emotional revival, calling men to return to the memory of an older and purer faith than they saw about them. Sankaracharya, or his movement, took the Himalayas by storm. Traces of the older systems that had preceded him, remain, it is true, to this day, but we cannot doubt that

at a given period the whole region was dominated by his influence, and by the school that he founded. Badri itself was Saivite then. Even now there remain within the circle of its authority many relics and traces of the age when Mahadev was as much the centre of worship here as in the sister-diocese.

Each of the two great shrines is built in a glacial valley, and smaller preparatory sanctuaries occur along the roads that lead up to them. A line of Sivas, a line of Narayans, leads to Kedar and to Badri. Again, each can only be served by monks in residence for six months in every year. Hence there is in each case a winter-monastery at a distance of some score of miles or so, which acts as a sort of abbey guest-house to the chief shrine. In the case of Kedar Nath this is Akhi Math and in that of Badri Narayan it is Joshi Math. In the last named there is abundance of evidence that it was originally Saivite and that the tides of Vaishnavism flowed over this pre-existing condition. Some think that the very name is a corruption of Joytir Math, the probable older form.

The temple of Badri itself is exceedingly modern. That will be a glad day in India when a developed respect for history shall guide the councils of all who have to do with the building and repair of temples! At present they see no reason why the mortar of the master-builder should not be smeared all over the beautiful weathered surfaces of the grey stones of the temples. They call it necessary repairs. As if a skin that was renewed every few years could ever look beautiful to those who loved us! I know nothing that so puts one out of time for worship as a look of aggressive newness on the face of a church or temple that one knows to be old and fraught with many memories! Even at Joshi Math, the main sanctuary has successfully rid itself of most of the traces of its past. In this case, however, there is a *mala* of smaller shrines built in the edge of the magnificent plinth-like terrace which have never

been interfered with, though some of them have fallen into decay, and these witness to the history of the spot in unmistakable terms. At Badri Narayan itself, the gateway and ramparts of the temple are not so modern. They are built in a Mogul style of somewhat late type. Within, the only minor shrine is that of Ghanta-karna, the Bell-eared, who acts as Kotwal of the sanctuary. In temples of the older Vaishnavism, this place would have been held by Garuda, as we see throughout the whole Himalayan region.

Badri Narayan then stands before us as the evident crowning example of that mediæval uprising of Vaishnavism which began with Ramanuja, and found one of its greatest voices in Tulsidas's Ramayana. This Vaishnavism was all-powerful apparently in the Deccan, and in the South. But in Bengal the wonderful personality of Chaitanya gave it a turn of expression which was peculiar to that province and thus prevented the Vaishnavism of his countrymen from taking the more theological, less mythological, form of Lakshmi-Narayan. Hari-Hara, moreover, is obviously the creation of the same age. How unthinkable to us now that there was a time when pious and devout men would not consent even to hear the name of Vishnu! Yet such was undoubtedly the case, and more by token, here is the very head and front of such offending kept up to stand outside His shrine, and in an excess of passionate chivalry to guard it from all harm!

An interesting question is whether Narayan was always coupled with Lakshmi. The little shrine of Vishnu Prayag at the junction of the Dhaulti and Vishnu Ganga, just below Joshi Math, inclines me to think not. Here we have an altar of Narayan alone and on the opposite side of the narrow pathway, obviously a later addition, a tiny chamber of Lakshmi. This looks as if the pairing of the two had been a subsequent concession to popular ideas, which must have been long

tinged with the tendency to assume such a duality in the Divine Nature.

The Vaishnava conquest is represented, even at Kedar Nath itself by the neighbouring shrine of Triyugi Narayan—the Narayan of three æons—on a companion mountain. The fire which burns there is said to have been lighted long ago in Satya-yuga—a claim which may possibly be an indication of veritable antiquity.

This is not impossible, because there really was an older Vaishnavism, and we do here and there come upon the attempts of the mediæval revival to identify itself with it. The Siva of Sankaracharya even at Kedar Nath supersedes a worship of Satya Narayan. The same has also happened at the almost deserted temples, of Bhetha Chatty, near Gupta Kashi. Now, whoever Satya Narayan really was, he is claimed by the Vaishnavas as one of the forms of Narayan, and it is clear that he would be equally so held in the early Ramanuja period. From the time that Hinduism begins to emerge into definition and distinctness, against the contrasting background of Buddhism, the whole history of Indian thought becomes a sort of plaiting together of these two threads, in which first one and then the other may be expected to reappear continually. At Kedar Nath there is indeed the question whether the worship of Devi did not intervene as the officially recognised form between Satya Narayan and the Sankaracharyan Siva. Certainly in the village street there, is a small chapel containing the nine forms of the Mother in sculpture. At Bhetha Chatty, however, there is no trace of Devi-worship. There Siva follows hard on Satya Narayan and there is no long distance of time even between the building of their respective temples. A certain Gandharan pattern is indeed integral to both and this, if my own theory is correct, might possibly help us to date the earlier as subsequent to 540 A. D.

The worship of Devi has a long and im-

portant history of its own, which with the help of these Himalayan regions is not difficult to make out. Did it come down upon India, already elaborated and highly formalised, from Thibet or China? There is much to favour this view. Amongst other things, the two most perfect shrines of ancient Mother-worship left in India are both on, or close to, roads between Thibet and the plains. One is Devi Dhuta, between Kathgodam and Thibet, and the other is Gopeswar near Chamoli or Lall Sangha, on the Badri Narayan route. There is no denying the immense influence that China has had, in developing some of the Indian images, but chiefly, I suspect, those of the Mother. It would also seem as if the moment of the introduction of Devi in this form had been the same time at which the worship of Siva took on a phallic complexion, for Pundits and Pujaris, though never for the people as a whole.

The highly elaborate worship of Devi was always associated with Siva, apparently, as the guardian of Her shrines. And the characteristic form of Siva at the period in question is that of Varaha-Mihira, namely, a cube surmounted by an octagon, surmounted by the rounded top of the Siva proper. These Sivas we find constantly, at all the older religious sites, throughout the mountains. And they always mark a development of the site prior to Sankaracharya. But nowhere do they occur in such abundance as at Gopeswar and Devi Dhuta. Gopeswar indeed carries proofs of having been a recognised religious establishment even before this, for I found there no less than two still surviving, of the four-headed Sivas that are commonly known as Brahmas. This is eloquent and incontestable evidence that in all probability the shrine was originally a Buddhist monastery. Further evidence in the same direction is afforded by the Chaitya-form of the little shrine of Anusuya Devi standing to the side of the main temple.

(To be concluded).

EPISTLES OF SWAMI VIVEKANANDA.

CLXXXVI.

(Translated.)

Glory to Ramakrishna !

Ghazipur.
15th March, 1890.

Revered Sir,

Received your kind note yesterday. I am very sorry to learn that Suresh Babu's illness is extremely serious. What is destined to come will transpire. It is a matter of great regret that you too have fallen ill. So long as egoism lasts, any shortcoming in adopting remedial measures is to be considered as idleness—it is a fault and a guilt. For one who has not that egoistic idea, the best course is to forbear. The dwelling-place of the Jivatman, this body, is a veritable means of work, and he who converts this into an infernal den is guilty, and he who neglects it is also to blame. Please act according to circumstances as they present themselves, without the least hesitation.

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।

कालमेव प्रतीक्षेत नियमं श्रुतको यथा ॥

—“The highest duty consists in doing the little that lies in one's power, seeking neither death nor life, and biding one's time like a servant ready to do any behest.”

There is a dreadful outbreak of influenza at Benares and P—— Babu has gone to Allahabad. B—— has suddenly come here. He has got fever; he was wrong to start under such circumstances. * * I am leaving this place to-morrow. * * My countless salutations to Mother. You all bless me that I may have sameness of vision, that avoiding the bondages which one is heir to by one's very birth, I may not again get stuck in self-imposed bondages. If there be any Doer of good and if He have the power

and the opportunity, may He vouchsafe the highest blessings unto you all—this is my constant prayer.

Yours affectionately,
Vivekananda.

CLXXXVII.

*(Translated.)*Ghazipur.
15th March, 1890.

Dear ——

I am extremely sorry to hear that you are passing through mental afflictions. Please do only what is agreeable to you.

यावज्जननं तावन्मरणा
तावज्जननीजडरे शयनम् ।
इति संसारे स्फुटतरदोषः
कथमिह मानव तव सन्तोषः ॥

—“While there is birth there is death, and again entering the mother's womb. This is the manifest evil of transmigration. How, O man, dost thou want satisfaction in such a world !”

Yours affectionately,
Vivekananda.

P. S. I am leaving this place to-morrow. Let me see which way destiny leads !

CLXXXVIII.

Extracts.

1895.

Dear A——

We have no organisation, nor want to build any. Each one is quite independent to teach, quite free to preach whatever he or she likes.

If you have the spirit within, you will never fail to attract others. The ——s' method can never be ours, for the very simple reason that they are an organised sect, we are not.

Individuality is my motto. I have no ambition beyond training individuals up. I know very little: that little I teach without reserve; where I am ignorant I confess it as such, and never am I so glad as when I find people being helped by Theosophists, Christians, Muhammedans or any body in the world. I am a Sannyasin, as such I consider myself as a servant, not as a master in the world.....If people love me they are welcome, if they hate they are also welcome.

Each one will have to save himself, each one to do his own work. I seek no help, I reject none. Nor have I any right in the world to be helped. Whosoever has helped me or will help, it will be their mercy to me, not my right, and as such I am eternally grateful.

When I became a Sannyasin I consciously took the step, knowing that this body will have to die of starvation. What of that, I am a beggar. My friends are poor. I love the poor, I welcome poverty. I am glad that I sometimes have to starve. I ask help of none. What is the use? Truth will preach itself, it will not die for the want of the helping hands of me! "Making happiness and misery the same, making success and failure the same, fight thou on" (Gita). It is that eternal love, unruffled equanimity under all circumstances, and perfect freedom from jealousy or animosity that will tell. That will tell, nothing else. * * *

Yours,

Vivekananda.

THE GITA AND NON-RESISTANCE.

THE popular idea as regards the principal features of the instructions of the Bhagavad-Gita is that Arjuna showed a strong reluctance to fight his kinsmen and friends, thinking such an act as a heinous violence that would lay bare for him the yawning gates of hell. He would indeed, if he could come out victorious, enjoy the bounties of the earth, but bounties steeped in the very blood that ran through his veins. He threw aside the mighty bow, the Gándiva, and sat mute in utter grief and bewilderment. It was at that time that Sri Krishna, his divine advisor and charioteer, incited him to take up arms, making him fully convinced that the wrong he was suspecting in fighting his own relatives was an outcome of sheer weakness which he ought to throw off at once. In fact his acts of prowess would pave for him the way to happiness both here and hereafter. In case he would fall vanquished he would be led to heaven, and if he would conquer he had the vast empire under his feet. So opportune an occasion indeed fell to the lot of the blessed among Kshatriyas.

Thus according to the popular view the entire body of instructions contained in the Bhagavad-

Gita goes to show that war, the extreme form of violence, is not an unrighteous act as Arjuna supposed it to be, but स्वर्गद्वारमपावृतम्—"an open gate to heaven"—of course if it is fought justly. Such being the case it is popularly believed that the teaching of the Bhagavad-Gita is a call to arms, justification for violence, as opposed to any instruction on non-violence or non-resistance, which is perhaps the basic principle of the Vedantic religion.

We propose to show in the course of our short discourse here that the popular view stated above misses the dominant underlying note of "the Song Celestial" and fails to discern that if it is possible to put the entire teachings of the Gita in one word, it is non-violence or non-resistance.

First of all, it is necessary to state clearly what is meant by the term 'non-resistance.' A man is said to be non-resisting when he lets things come and go as they please, maintaining however all the time the perfect serenity of the mind. In other words, one is said to have attained the state of complete non-resistance when one has gone beyond pleasure and pain, i. e., when one is able to maintain perfect equilibrium of the mind under both

pleasurable and painful circumstances. Pleasure and pain are but different reactions caused upon the mind by various external circumstances and when these reactions are stopped, it is non-resistance.

It may be objected however that inasmuch as one cannot live upon this earth without struggling with external nature, complete denial of resistance is 'prima facie' absurd. But it is interesting to note what the Vedanta says on this point—wherever there is the consciousness of two, there is struggle, or resistance, but when one learns to observe the One in the many, all struggle and resistance vanish. For whom would one resist when the knower, knowledge and object known become merged into that one eternal ocean of infinity? The Gita also has in view this state of 'Jivan-mukti' or 'Sthita-prajnâ' as the highest ideal of manhood wherein there may be intense activity but no struggle, the fiercest of fight without resistance.

The Gita opens with the scene of the deadliest battle known in the Indian history and ends, as we may understand, not with a friendly truce but with the rattling of arms. Hence an almost unsurmountable difficulty makes its stand against the understanding—as to how of all things under heaven the doctrine of non-resistance might be said to have been preached to Arjuna, no less a person than the Hero of Kurukshetra, and particularly on an occasion like that. Had the gospel been preached in the peaceful precincts of a forest hermitage there would have been no difficulty to accept it. But it is a remarkable fact which no student of the Gita ought to miss that the peculiar circumstances under which the Gita was instructed, the critical nature of the situation of the pupil with his doubts and misgivings, and his subsequent actions,—all these, instead of lessening, add to the excellence and glory of this most wonderful universal doctrine ever preached on the holy soil of India. All these go to show more emphatically that the lesson of non-resistance as expounded in the Gita is such as can be practised not only by the sages in their hermitages but by warriors also amidst the deafening din and thundering clamours of destructive battles. So long it was believed that the Vedantic principle of non-resistance could only be practised by the peaceful recluse who lived far beyond the din and bustle of the active

life of the world. But the Gita, with its most significant occasion and dreadful scene of action, for the first time in the history of mankind set forth in the most clear and unambiguous terms that perfect rest or complete non-resistance could be maintained amidst the duest of activities.

Arjuna faced the Kauravas in the open field of Kurukshetra with a view to free his father's kingdom from the usurping hands of his cousins. He knew it fully well that his cause was a just one. Neither can it be said that he did not know that he would have to fight with his friends and superiors. We meet him at Kurukshetra asking his charioteer to place the car between the fighting lines so that he might have a clear survey of the whole field and choose his own combatants. But suddenly and quite unexpectedly a sense of deep grief and strong remorse overwhelmed him and he felt that he was going to commit a great sin as he was about to kill his relations for the enjoyment of the kingdom of earth. He preferred the beggar's bowl to the sceptre which he would have to hold with a hand stained with the blood of his kith and kin. Nor can it be maintained that Arjuna was of such a quiet nature as would prefer the life of a Sannyasin to the luxuries of a royal life. In fact, he had no disliking for the life of enjoyment in the palace were it not for the fact that he felt a sense of horror to shed the blood so dear to him, to win the throne. His royal nature justly demanded the throne but his false notion of Dharma strongly resisted his just and natural cravings, and a deadly struggle, more dreadful in its nature than the outward battle of Kurukshetra, arose in his mind which quite upset his judgment and caused him no little trouble.

Then it was the omniscient charioteer's turn to show his friend and disciple the real way to blessedness. Arjuna, as we have already seen, was not unwilling to regain his father's kingdom. What made him reluctant to fight was the fear of the consequences that such an action would lead to. As a matter of course Sri Krishna made him learn that *secret of work* by which, if rightly adopted, no action, good or bad, could produce any effect upon the doer. Good and bad effects are like gold and iron chains equally strong to bind the soul. One must go beyond them both in order to attain real blessedness. But the way is not by

shirking action, which no one can possibly do if he is to live, but by learning the secret which being applied to work, Karma loses its binding character and is transformed into a real means to attain perfect happiness.

It is the instruction of this *secret of work* with which the splendid fabric of the Bhagavad-Gita is entirely woven. This Secret Sri Krishna calls by the name of Yoga—योगः कर्मसु कौशलम्—which he defines as the act of retaining समत्वं or perfect equilibrium of the mind under all circumstances. To a real Yogi there is nothing pleasurable or painful, he neither courts nor avoids anything. For him the dual throngs of love and hatred, good and bad, liking and aversion, gain and loss have ceased for ever. In other words a Yogi is he whose mind has found eternal rest in the state of perfect non-resistance.

नैव तस्य कृतेनार्थो नाऽकृतेनेह कश्चन ।

न चास्य सर्वभूतेषु कश्चिदर्थव्यपश्रयः ॥

“He has no object in this world (to gain) by doing (an action), nor (does he incur any loss) by non-performance of action,—nor has he (need of) depending on any thing for any object.” (The Gita, III. 18).

Resistance, as we have already seen, is always caused by attachment or hatred lurking behind the mind, and when these feelings are levelled down there remains nothing to be resisted. It is evident that this principle of true non-resistance is the lesson which Arjuna received from the divine lips of his friend and advisor; for what the Lord urged him to do was to conquer attachment and hatred.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो योगाय युज्यस्व नैव पापमवाप्स्यसि ॥

“Having made pain and pleasure, gain and loss, conquest and defeat, the same, engage thou then in battle. So shalt thou incur no sin.” (The Gita, II. 38).

Sri Krishna instructed Arjuna to make his mind free from these dual throngs which being given up he would be able to see things in an altogether different light. Thus it would be improper to say that Sri Krishna's object was merely to incite Arjuna to take up arms against his foes. What he meant actually to impress upon his disciple was that, war, though in itself an act sure to produce dreadful reactions, might be used as a means to Moksha if fought in the method prescribed by him. And the method he prescribed was a method of non-resistance.

The illuminating instructions of the greatest of teachers dispelled the mist of doubt off the mind of Arjuna and he expressed his readiness to act in the manner prescribed by the Lord. He rushed to battle, fought and won. Could we have had an entrance into the mind of Arjuna, we would certainly have found out that the battle he fought was in sooth a battle of non-resistance. The feeling of loss or gain, attachment or hatred could no longer raise that fierce overwhelming tempest in his mind with which he was being tossed at the beginning. A perfect calm reigned in his mind which the horrors of the war could no longer disturb. He was enjoying the most perfect rest amid the fiercest of activities.

SWAMI JNANESWARANANDA.

STORIES OF SAINTS.

(Retold by G.)

VIII.

ST. ROSE OF MARY.

TOWARDS the end of the 16th century there lived in Lima the Capital of Peru, a girl so beautiful and so pure that her friends called her Rose, though she was christened Isahel.

From her childhood Rose loved God and tried

to please Him in many ways. And when she discovered that on account of her personal beauty she was called Rose she felt much mortified; for she knew that praise of physical beauty often was a hindrance to that serene beauty of mind that springs from purity and holiness. So she thought

that people observed her external beauty became most repugnant to her and in distress she poured out her heart to the Blessed Mother of the Lord Jesus. For to Her, Rose was wont to go with all her doubts and perplexities.

In childlike simplicity Rose approached the image of our Lady and knelt down in fervent prayer to know the Divine will. And as she earnestly looked up into the beloved face of the image she saw it lit up and instinct with life, smiling down at her with loving kindness. And as she gazed with delight into the Blessed face she saw the lips move and she heard a voice: "My child, your name is very pleasing to the Son I bear in my arms; but henceforth add my name to it and be called Rose of Mary. You will be a fragrant flower, consecrated to the Lord Jesus." And so Isabel De Flores is known in the history of the saints as St. Rose of Mary.

Parents and friends loved Rose, but they did not understand her very well. So one day when the mother takes her to some friends, she places on her head a garland of flowers that men might admire the spotless beauty of her daughter. But Rose offers herself and her beauty to God and with a smile on her lips she thrusts a pin through the flowers. And when night comes and the mother tries to remove the garland, she finds it firmly pinned to the forehead. And smiling again, Rose says: "Mother, I do not wish to be admired by men, I wish to please my Lord Jesus."

Rose tried to lessen her attractiveness with ugly dressing and long fasts. But still she was sought after by several of her mother's friends as a wife for their sons. Rose however would have no bridegroom but Christ and it was useless for anyone to try to shake her resolution. And in order that her beauty might no longer be an attraction to men she disfigured her face with a burning powder. And when one still praised the beauty of her hands she immediately thrust both her hands into hot lime, saying: "Never shall my hands be to anyone an occasion of temptation."

Rose had a little hut built for herself in her parents' garden. There she lived in constant communion with God. Many hours of the day she was occupied with sewing and embroidery to help to defray her parents' expenses, for her parents were poor. She allowed herself only two hours

for sleep, ate very little and her bed was made of sharp stones and a piece of wood for a pillow. And when friends remarked on the smallness of the cell, she would say: "It is large enough for the Beloved of my soul and me."

It is said that the Mother of Jesus came and visited Rose in her little hermitage and conversed with her, instructing her in many wonderful ways. And Christ came into her garden and called her in a soft sweet voice and consoled her when once she was in great mental distress. But most often came the Infant Jesus. He came to her on all occasions. He would walk by her side hand-in-hand with her, or He would seat Himself on a cushion at her side while she was sewing. And when He told her that He loved her as much as she loved Him, her heart was so filled with heavenly joy that she became lost in contemplation.

When Rose read and kissed the Lord's Holy Name in her book, which she often did from love and reverence, the Child Jesus would sometimes appear and place His little hands on the book and then He would caress her in a loving childlike manner.

A beautiful story is told of how the Infant Christ came to her during an illness when her throat was terribly sore. Playfully He challenges her to a game of skill, seemingly unconscious of her pain. They play and laugh and Rose wins. And as a price she asks for the removal of her pain. This is granted, but in a second game on which the Child insists, Rose loses and immediately the pain returns and the Child disappears from her sight.

Rose then understood the meaning of the mystic game that it was better to suffer patiently and lovingly than to ask God to deliver her from pain. And ever after she prayed that the Lord might increase her sufferings and with them increase the love she felt for Him.

Rose looked for the Infant's visits every day at a regular hour. And if sometimes He did not appear, she felt a holy impatience to which she gave vent in pathetic, reproachful or imploring verse. Once she was heard to bid her guardian angel go and warn the Lord that the hour for His coming had passed:

'Fly, O swift messenger,

Fly to our Lord!

Oh, haste to our Master adored!

Ask why He delays, and remains
Far from our side.

'Tell Him I cannot live
Parted from Him;
My life then no happiness knows.
In Him only my heart can repose,
Or pleasure can find.

'Fly, noble messenger, fly!
Tell Him when He is not here
I languish alone.
Tell Him His Rose must her sorrow bemoan
Till the moment when He shall return.' *

Another story is told about Rose, how throughout her last Lent a little bird came every evening at sunset and perched upon a tree near her room. There it waited till Rose gave the sign for it to sing. "Begin, dear little bird," she would say, "begin thy lovely song. Let thy little throat pour

forth sweet melodies in praise of the Lord. Open thy little beaks, begin and I will follow thee, and our voices shall together sing a song of holy joy."

At once the little bird would begin to sing. Then it ceased that Rose might sing in her turn. And Rose would sing a hymn of her own composition. Then again the bird would sing. And thus together they celebrated the greatness of God, in turns, for a whole hour. When Rose sang the bird was silent listening attentively to her song and when the bird sang Rose listened. Then at last she dismissed it, saying: "Go, dear little singer, go and fly away. But blessed be my God who never flies from me."

When Rose was about to depart from this world she begged that the mattress and pillows of her bed might be removed, that like her Saviour she might die on the wood. And with the sweet words 'Jesus, Jesus be with me,' she quietly gave up her soul to God.

REVIEWS AND NOTICES.

1. *Evolution.* 2. *The Superman.* By Sri Aurobindo Ghose. Published by the Arya Publishing House, 4/1 Rajabagan Junction Road, Simla, Calcutta. Price as. 8 each. Pp 55 and 28 respectively.

These two thoughtful brochures belong to the learned series of essays—Ideal and Progress, coming from the pen of a master-mind who draws his inspiration from the wisdom of the ancient *Rishis*. We heartily welcome these valuable publications and recommend them to the intellectual circles in India and abroad.

The first book is a sympathetic criticism of the mechanical theory of evolution that resolves everything to matter inconscient. Out of dead nebula, with blind force inherent in it, evolved the physical cosmos and the different types of living beings by successive progression. Thus man, the last step of the evolutionary process, is nothing but a highly complex automaton. This is the conclusion the majority of the modern scientists arrive

at with the help of such dogmatic hypotheses as struggle for existence, natural selection, heredity and the like. The author brings out the fallacies of this suicidal theory one by one and shows, in the light of Sankhya and Vedanta, that it is not unconscious matter marching, in a straight line, to a progressive destination—no one knows where it will end—but a superconscious principle, associated with a power, inscrutable in nature, that evolves by cycles into the panorama of the world. But unlike many over-zealous Idealists who have nothing but condemnation for materialism and ascribe competition, strife, bloodshed, immortality, irreligion and such other nameless evils to its progress, the author gives it its legitimate due and is not blind to the many goods it has done to humanity.

In the second book the author, at first, criticises Nietzsche's fantastic vision of the superman, an ideal that is shocking to mankind in general. He shows beautifully, that the German 'mystic of will-worship' 'with his violent half ideas' distorts the goal of progressive humanity, for his superman,

* Taken from M. de Basville's *Life*.

the expression of man's will to power, is an *asura* who does not feel 'sure of his empire unless he can feel something writhing helpless under his heel,—if in agony, so much the better.' Such a dominion, as Nietzsche paints it, 'is hurtful to a diffused dignity and freedom in mankind.' Besides, his superman 'fiercely and arrogantly repels the burden of sorrow and service, not one who arises victorious over mortality and suffering.' In striking contrast the author presents an ideal that is 'vibrant with the triumph-song of a liberated humanity,' for his ideal man, a harmonious blending of power, love, knowledge and delight, is a joy, a blessing, a benediction to all. Next, under the heading—'All-will and Free-will' he shows, with a series of excellent similes, that the true superman is conscious that he derives his reality from All-existence, that it is the All-will and All-knowledge that, while he calculates, works in him for its own incalculable purpose. 'He is like a planet sped out from Nature's hands with its store of primal energy sufficient for its given time, its fixed service to the world-life, its settled orbit round a distant and sovereign Light.' His free-will has become God-will. He knows 'a freedom which sings on the harps of heaven, but which no human speech can utter,' although he chooses to be a mere plaything in the hand of God. But Nietzsche's superman plays at cross purposes with the Divine-will in him and in nature. He lends his 'will-power to be a servant of the nervous part' of his mind 'which, ignorant and passionate, adores itself as its own god.' Lastly in the concluding chapter the author has become classic when he speaks of 'the Delight of works.' The aspirant for true supermanhood should know that the secret of right activity and joy therein consists in defining in oneself the Master, the worker and the instrument. Here we find an echo of the निष्काम कर्मयोग—'the Gospel of Selfless work'—the Lord taught to Arjuna in the Bhagavad-Gita. To quote the author, "Let thy self drive in the breath of God and be as a leaf in the tempest; put thyself in His hand and be as the sword that strikes and the arrow that leaps to its target. Let thy mind be as the spring of the machine, let thy force be as the shooting of a piston, let thy work be as the grinding and shaping descent of the steel on its object.

Let thy speech be the clang of the hammer on the anvil and the moan of the engine in its labour and the cry of the trumpet that proclaims the voice of God to the regions."

—
The Karma-Mimamsa.—By professor A. Berriedale Keith, D. C. L., D. Litt. The Heritage of India Series. Published by the Association Press, 5, Russel Street, Calcutta. Pp. 112. Price—Cloth, Re. 1-8, Paper Re. 1.

The Karma-Mimamsa is based on the Karma-Kanda or work-portion of the Vedas and is therefore, primarily concerned with Vedic sacrifices. It accepts the doctrine of the existence of the soul, an eternal entity distinct from the body, senses and mind, and further believes that sacrifices generate, through Apurva or an unseen potency, their own results, and hence the school recognises no necessity to believe in the doctrine that rewards of sacrificial gifts are to be received from the deities to whom the offerings are made or from God, the creator or disposer of reward and punishment.

In the volume under review containing six chapters, the learned author dwells on the historical survey of the Karma-Mimamsa Philosophy and also on other topics, viz. the problem of knowledge, the world of reality, God, the soul and matter, the rules of ritual interpretation, and the Mimamsa and Hindu land. He gives the views of the different schools of Karma-Mimamsa as represented and developed by Kumarila Bhatta, Prabhakara and other commentators, comparing them with the doctrines of the Nyaya, Vaisheshika and Buddhistic Philosophies as occasions arise.

Whatever may be the differences, the liberation of the soul is the ultimate end of all the Hindu Philosophies, though all of them do not have a place for God in their systems. According to all schools the normal lot of the soul "is to continue in an unending cycle of lives, each determined from the outset by his actions in previous lives, unless he adopts the path which leads to freedom from this round of Existence." The process of liberation as sketched by Prabhakara is—"First the man becomes disgusted by the troubles which attend his mortal life; then he realises that even the pleasures of this

life are inseparable from pain, both in their attainment and in their disappearance; accordingly he devotes his mind to seeking final release from all worldly things. To this end he abstains from all prohibited acts, which lead to punishment hereafter, and also from all acts which are undertaken for the purpose of attaining some worldly or heavenly guerdon. He also exhausts the accumulated store of his merit and demerit by undergoing the experiences which result thence. Finally he destroys the receptacle of experience by the knowledge of the soul, together with such concomitants as contentment, self-restraint and so forth, all things enjoined by the scriptures to prevent the return of the soul. When all this is accomplished, then the achievement of release is brought about.....Kumarila's views are largely in harmony with those of Prabhakara. The final condition, then, of man will be the persistence of pure consciousness, but without cognition or feeling of any sort."

The book satisfies both the conditions of the series; it is scholarly as well as sympathetic. If the subject could be treated in a more popular style it would have been within the easy understanding of the general reader, though no doubt it is a very difficult task as the Purva-Mimamsa is full of technicalities. The author, we are glad to find, maintains throughout an impartial standpoint

without identifying himself with any school. We heartily recommend the book to our readers.

A Manual of Translation, from English into Hindi.

By Pandit Ramdahin Misra and Babu Sivapujan Sahay. Published by the Granthamala Karyalaya, Bankipore. Crown 8vo. Pp. 250. Price Re. 1-4.

This handy volume is intended as a help-book for students learning to translate from English into Hindi, on which subject it appears there are very few books. After giving some useful general hints the authors have tried to explain clearly and elaborately all the points the student should know on the subject in question. The different parts of speech with their subdivisions have been exhaustively treated, and half the book is devoted to verbal phrases alone. Since each English phrase and sentence find their equivalents in it, the book will also be of use to those who would learn English through the medium of Hindi. We congratulate the authors on the success they have attained in the treatment of the subject.

It is unfortunate, however, that the book was hurried through the press, with the result that a good many mistakes have crept in, some of which are serious ones and ought to be corrected by adding an errata-slip as early as possible.

SRI KRISHNA AND UDDHAVA.

(Continued from page 187.)

श्रीशुक उवाच ।

इत्यादिष्टो भगवता महाभागवतो नृप ।

उद्धवः प्रणिपत्याह तत्त्वजिज्ञासुरच्युतम् ॥१३॥

Suka said :

13. O king being thus commanded by the Lord, the great devotee Uddhava, desirous to know the truth, prostrated himself before Sri Krishna and said :

उद्धव उवाच ।

योगेश योगविन्यास योगात्मन्योगसंभव ।

निश्रेयसाय मे प्रोक्तस्त्यागः संन्यासबद्धयाः ॥१४॥

Uddhava said :

14. O Lord of Yoga, O Thou Treasure¹ of the Yogins, Thou Embodiment of Yoga, from whom Yoga emanates, for my liberation Thou hast recommended to me the path of renunciation known as San-nyâsa.

[¹Treasure etc.—A slightly different reading—योग-विन्यास—would give the meaning, “Thou on whom Yoga is concentrated.”]

त्यागोऽयं तुष्करो भूमन् कामानां विषयात्मभिः ।

सुतरां त्वयि सर्वात्मन्नभक्तैरिति मे मतिः ॥१५॥

15. O Infinite, I consider this renunciation of desires as difficult for worldly-minded people, and the more so for those who are not devoted to Thee, who art the Self of all.

सोऽहं ममाहमिति मूढमतिर्विगाढ-

स्त्वन्मायया विरचितात्मनि सानुबन्धे ।

तत्त्वञ्जसा निगदितं भवता यथाहं

संसाधयामि भगवन्ननुशाधि भृत्यम् ॥१६॥

16. I¹ am but a fool, being passionately attached to this body² and its appertences—which are the creation of Thy Mâyâ³—and considering these as ‘I and mine’; gently so, instruct Thy servant, O Lord, so that I can faithfully carry out what Thou hast taught me.

[¹I am etc.—The सः in the text means: ‘Whom Thou dost consider as fit for Sannyâsa.’

²Body etc.—The body is erroneously considered as ‘I’ and children and property etc., as ‘mine.’

³Mâyâ—The inscrutable Power of the Lord—nay, the Lord Himself in action.]

सत्यस्य ते स्वदृश आत्मन आत्मनोऽन्यं

वक्तारमीश विबुधेष्वपि नानुचक्षे ।

सर्वे विमोहितधियस्तव माययेमे

ब्रह्मादयस्तनुभृतो बहिरर्थभावाः ॥१७॥

17. O Lord, even among the gods I find no other teacher of the Self than Thee who art Self-effulgent, the Truth, the Atman; for Brahmâ¹ and all other embodied beings (whom we know of) are deluded by Thy Mâyâ, and consider the objective world a reality.

[¹Brahmâ etc.—Their illumination is no doubt very great, but still they are nothing compared with Thee.]

तस्माद्भवन्तमनवद्यमनन्तपारं

सर्वज्ञमीश्वरमक्रुण्ठविभुगडाधिपशयम् ।

निर्विण्णधीरहमु इ वृजिनाभितप्तो

नारायणं नरसखं शरणां प्रपद्ये ॥१८॥

18. Therefore, afflicted by sins and dispirited, do I take my refuge in Thee who art¹ unimpeachable, infinite and eternal, omniscient, the Lord of the universe, who dwellest in the changeless Vaikuntha, who art the Supreme Being Nâîâyana,² and the Friend of man.

[¹Who art etc.—In every respect Thou art my best Refuge.

²Nâîâyana—in whom Brahmâ and all finally merge.]

श्रीभगवानुवाच ।

प्रायेण मनुजा लोके लोकतत्त्वविचक्षणाः ।

समुद्धरन्ति ह्यात्मानमात्मनैवाशुभाशयात् ॥१६॥

The Lord said:

19. Very often in the world men who have truly discerned the truth about the universe deliver themselves from evil inclinations through their own exertions.

[In this and the following verses the Lord encourages Uddhava to exert for Self-knowledge, specially as he was fortunate enough to get such a perfect Guru.]

आत्मनो गुरुरात्मैव पुरुषस्य विशेषतः ।

यत्प्रत्यक्षानुमानाभ्यां श्रेयोऽसावनुविन्दते ॥२०॥

20. The Self alone is the teacher of all beings, and specially of men, for It conduces to well-being through direct perception and inference.

पुरुषत्वे च मां धीराः सांख्ययोगविशारदाः ।

आविस्तरां प्रपश्यन्ति सर्वशक्त्युपबृंहितम् ॥२१॥

21. Those who are of a balanced mind and are skilled in Knowledge and Yoga behold Me in the human body as ‘fully manifest’ and endowed with all powers.

[¹Fully manifest etc.—An echo of the Sruti passage: पुरुषत्वे च आविस्तरमात्मा &c.—“In the human body the Atman is most manifest. There, being most endowed with illumination, It speaks cogent words and sees approved conduct; knows present duties, and heaven and hell; wishes

immortality through this mortal frame;—thus is It pre-eminently gifted. While the inferior animals have knowledge of hunger and thirst merely.”]

एकद्वित्रिचतुष्पादो बहुपादस्तथाऽपदः ।

बह्व्य सन्ति पुरः सृष्टास्तासां मे पौरुषी प्रिया ॥

22. There are many created cities' such as those with one, two, three, four, or many legs, as well as without legs; of these the human body is My favourite city.

[¹Cities—i. e. bodies.]

अत्र मां मार्गयन्त्यद्वा युक्ता हेतुभिरीश्वरम् ।

गृह्यमाणैर्गुणैर्लिङ्गैर्ग्राह्यमनुमानतः ॥२३॥

23. In this, men who have controlled their senses directly seek me, the inscrutable Lord, through attributes¹ such as the intellect etc., that are perceived, and by means of inference² through those indications.

[¹Through attributes etc.—This method is known as *Ārthāpatti* or implication. The intellect etc. are inert, and must have some Self-effulgent Unit Principle behind them to make them active. This is the Atman.

²Inference etc.—The intellect etc. are instruments of knowledge and as such require some intelligent agent to use them.

It should be noted that these processes simply clear our notion about the Atman, of which we hear from the Sruti.]

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।

अवधूतस्य संवादं यदोरमिततेजसः ॥२४॥

24. Regarding this they also cite an old tale comprising the dialogue between Yadu,¹ of matchless valour, and an Avadhuta.

[¹Yadu—was the son of Yayāti and grandson of Nahusha, powerful Kings of the Lunar Race, and ancestors of Sri Krishna.]

अवधूतं द्विजं कंचिच्चरन्तमकुतोभयम् ।

कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मचित् ॥२५॥

25. Seeing a learned and young Brah-

min Avadhuta¹ roaming fearlessly, Yadu who was veiled in religion asked him :

[¹Avadhuta—a class of liberated saints who wear no external badge, and whose realisation of sameness in everything lifts them above the ordinary duties of life.]

यदुवाच ।

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा ।

यामासाद्य भवँल्लोकं विद्वांश्चरति बालवत् ॥२६॥

Yadu said :

26. O Brahmin, free from action as you are, whence have you got this excellent discernment, attaining which you roam over the world like a child, although you are a sage ?

प्रायो धर्मार्थकामेषु विवित्सायां च मानवाः ।

हेतुनैव समीहन्ते मायुषो यशसः श्रियः ॥२७॥

27. Most often men exert themselves for virtue, wealth, desire and enquiry about the Atman, and that too with the motive of gaining longevity, fame and prosperity.

[The king tries to show how far removed the saint was from ordinary men.]

त्वं तु कल्पः कविर्दक्षः सुभगोऽमृतभाषणः ।

न कर्ता नेहसे किंचिज्जडोन्मत्तपिशाचवत् ॥२८॥

28. But you, in spite of your being able, learned, dexterous, well-formed and possessed of mellifluous speech, neither work nor exert in the least, as if you were an idiot, or a lunatic or a ghoul.

[There is nothing to prevent you from asserting your rightful position in the world.]

जनेषु दह्यमानेषु कामलोभदवाग्निना ।

न तप्यसेऽग्निना मुक्तो गङ्गाम्भस्य इव द्विपः ॥२९॥

29. While people are being scorched by the forest-fire of lust and greed, you are not heated by the fire, being free from its influence like an elephant in the midst of Ganges water.

(To be continued).

NEWS AND NOTES.

**Sri Ramakrishna Mission Famine Relief Work,
Khulna.**

The following appeal has been sent to the Press by the Secretary of the Ramakrishna Mission:—

Previously the Ramakrishna Mission published in the newspapers appeals regarding the famine at Khulna. As both the cloth and food distress is gradually growing acute and the grim face of malaria has already appeared in the affected area, it again appeals to the generosity of the public to contribute as far as practicable for them either new or old cloths or money towards the relief of these sufferers. The Mission has not been able to do practically anything either for the cloth-distress or for the extension of the work on account of the want of funds. It has taken up 59 villages and is distributing rice among 1422 recipients at the rate of 2 seers per head per week without any distinction of age or sex. The weekly expense of the Mission's work is about Rs. 600. On the 6th July 34 villages received help and on the 10th August the sphere of the work extended to 59 villages. Contributions will be thankfully received by (1) The President, Ramakrishna Mission, Belur, Dt. Howrah, (2) The Secretary, Ramakrishna Mission, 1 Mukherjee Lane, Baghbazar, Calcutta.

(Sd.) Saradananda,
Secretary, Rk. M.

Sri Krishna as an Ideal Character

The birthday of Sri Krishna was celebrated on Friday, the 26th August, all over India, and it is a fact that no other Teacher exerts so much influence on the lives of the Hindus, and is similarly worshipped throughout the length and breadth of the country. "The other Incarnations were but parts of God. Sri Krishna was indeed the Lord Himself." The truth of this assertion of the Srimad-Bhagavatam we come to realise, when we think of the unique personality of the Master. He was the type of perfect manhood—a devoted son, a passionate lover, an affectionate friend, an ideal king, a consummate diplomat, a profound philosopher of the rarest genius, all

in one; and in the midst of all attachments perfectly non-attached! In Him was the wonderful combination of all great virtues. He was, in short, the very personification of the teachings of the Gita—the perfect synthesis of Jnana, Bhakti, Karma and Yoga. And in an age when the minds of men are being torn asunder by the conflict of ideals, may this aspect of Sri Krishna's all-round personality inspire us in the performance of our duty, individual and national, and lead us all by diverse paths to attain the perfection of which He was Himself the embodiment and preacher!

Alcohol and Crime

Sir Evelyn Ruggles, Chairman of the Prison Commission for England and Wales and President of the International Prison Commission, has recently published a notable book on the working of the English prison system. The author declares that drunkenness is the cause of one third of all the admissions into prison and estimates that alcohol enters as a contributing factor into about 50 per cent. of offences committed in any given year. 'To legislate, therefore, against drink,' he writes, 'is indirectly to legislate against crime.'

Legislation will no doubt produce some effect but it is beyond its capacity to cure the evil of drink and other moral diseases. To achieve any permanent results it is necessary to go to the very root of the matter and create a revolutionary change in the minds of men. Persuasion or even intimidation cannot check any social evil for a considerable time. Evil tendencies are to be eradicated first, by creating a highly moral atmosphere and secondly, by imparting an ethical training that will strengthen the moral fibre of men. This applies especially to comparatively well-to-do people.

It is a deplorable fact that many among the masses take to alcoholic liquors and intoxicating drugs often to forget at least temporarily their miserable existence. A large number take toddy and other cheap intoxicants, as an excise officer once said, to appease their hunger. Thus in many

cases drinking has unfortunately become an associate of poverty, and therefore the moral tone in most of these cases cannot be improved without bettering the economic condition.

Poverty and Disease

Though fortunately in India poverty is not a crime, it is inseparably connected with disease. Sir Surendra Nath Banerjee in his speech at the conference with Newspaper Editors on the problem of health in Bengal is reported to have spoken: "I have heard it said that the poverty of the people is largely responsible for the prevalence of malaria in Bengal. Remove their poverty and malaria will disappear. This view is not to be dismissed as unworthy of consideration or as having no element of truth in it. Obviously poverty by enfeebling the physical system reduces its power of resistance against the encroachments of disease. It is well-known that plague is the poor man's disease and that the rich are more or less immune against its attacks. The connection between poverty and malarial fever is however closer and more intimate than what appears from this general interdependence between poverty and disease. The truth is that the conditions which produce malarial fever are the self-same conditions which produce poverty by causing agricultural deterioration. That is the outstanding lesson which the history of malarial fever, wherever it has prevailed, teaches with convincing force."

In times of acute distress temporary relief measures are no doubt very helpful. But even permanent relief measures, if it is possible to conduct them, will not be able to solve the problem of poverty and disease. "All the wealth of the world," as Swami Vivekananda says, "cannot help one little Indian village if the people are not taught to help themselves." Permanent results can be achieved only when the government and the rich would devote a substantial portion of the money they receive from the people to save the poor from scarcity and disease by improving their economic and sanitary conditions. And side by side with these measures steps should be taken "to start societies to educate the people, so that they may learn to be self-reliant, frugal and not given to marrying, and thus save themselves from future famine." Proper education will enable the

people not only to cope with poverty but also to improve sanitation and check the havoc of disease as much as in them lies.

The Awakening of the Poor

Mr. C. F. Andrews in an article to the Modern Review for August entitled "The Oppression of the Poor" writes:—

When I was asked the question a short time ago,—“What is the central problem of India today?” the answer that came to my lips, without a moment's hesitation was this,—“The Oppression of the Poor.”

He further speaks of the awakening of the masses from his personal experience in the following words—“They are becoming more and more certain, that the hour of their freedom is at hand. During the past few months, it has been my lot in life to travel over almost every part of North India, from East to West and from West to East,—to places as far distant from one another as Sindh and East Bengal. On these journeys, I have seen strange happenings and witnessed a new spirit. This new spirit, I am convinced, goes far deeper than the political movement of our times. It has its own initial impulse from the poor. Again and again it has appeared to me to bear striking analogy to what we read in history concerning the fateful days before the French Revolution, when the oppressed peasantry of France awoke to the new idea of equality and brotherhood of Man.....The countless millions of the poor in India are all astir. They are coming forth out of their long dark night of ignorance and oppression.”

Mr. Andrews again says with a very full heart—“How wonderful is this spring of freshness that ever wells up from the hearts of the poor! And withal, how tragic is their suffering! People have often spoken slightingly of the poor, and called them the ‘lower classes,’ as though the illiterate were also the unlearned. But it is not so in truth. There is a wisdom and a refinement, which come from the very suffering itself which the poor have constantly to bear. Who are we to despise them?”

Truly speaking the masses have preserved, in spite of their illiteracy, the national culture and tradition unlike the so-called educated man who is the product of a hybrid culture. And it is the

bounden duty of all thoughtful Indians to take up without any more loss of time the cause of the poor and help them to fight poverty and ignorance; and it is certain that for any further neglect they would have to repent in the future.

Karma and Re-birth in Christianity

The following passages occur in a letter, published sometime back in the Times of Ceylon, written by Dr. W. Y. Evans Wentz, an American Oxford Scholar—"The essential teachings of Jesus, parallel to the teachings of Buddha, were Karma and Re-birth, expurgated from dogmatic Christianity by the Council of Constantinople, at the time of the condemnation of Origen, who held them and whose right for holding them has now been established by recent results of scholarship.....The West, especially America, is rapidly discarding Church doctrines. The wonderful reception accorded to such Hindu missionaries as Swami Vivekananda and Swami Ram Tirth, is a clear indication of this revolutionary movement in Western thought. To-day the two great doctrines, Karma and Re-birth, supported, as I personally know, by many of the first men of science, have already changed the whole tone of Western speculation and even of Western literature."

In another letter to the same paper Dr. Evans Wentz says:—"The doctrine of the Divine Incarnation is not, nor ever has been, the sole property of Christianity as.....orthodox Christians commonly seem to assume. Hinduism, for example, teaches that Divinity has manifested Itself in bodily form already eight times in our world rather than once, the Buddha being the eighth *avatara*. The ninth *avatara*, yet to come, will be the future saviour of the whole human race, eagerly awaited by Hindus, Buddhists and Christians.

"Many learned Brahmins as well as many learned Buddhists are openly prepared to accept the Doctrine of the Divine Incarnation of Jesus, but not that He is the sole manifestation among mankind of the Supreme or that His teachings are the only Path, although one of the Paths, leading to spiritual emancipation."

The doctrine of Re-incarnation is based on the

law of Karma and if rightly understood, it would make man responsible for his actions whether good or bad and furnish him with a strength that would make it unnecessary for him to depend on chance, or to take shelter under a doctrine of parasitic salvation or vicarious atonement.

The doctrine of Re-incarnation had a prominent place in the systems of many of the ancient Greek philosophers. Besides, Origen, one of the most learned of Church Fathers, maintained:—"Divine Providence disposes each according to his tendency, mind and disposition.....I think this is a question how it happens that the human mind is influenced now by the good, now by the evil. The cause of this I suspect to be more ancient than this corporeal birth." This idea was also an article of faith of the Gnostics and Manichæans. It spread widely among the ancient Christians until Justinian suppressed it by passing in the Council of Constantinople in 538 A. D., a law that anathematised those who believed in the doctrine of the Pre-existence and Re-incarnation of the soul. This doctrine has re-asserted itself, and students of modern literature and philosophy in the West very often come across this idea. The great English philosopher Hume, though nihilistic, went so far as to conclude—"The metempsychosis is therefore the only system of this kind that philosophy can listen to." And not rarely one learns about similar ideas being expressed from even the pulpits of some of the Christian churches in the West especially in America.

It is a fact that there are many Hindus who sincerely regard Jesus Christ as one of the Incarnations of God. But they are at a loss to understand why the Incarnation of Nazareth should be regarded as the only Incarnation of God. To them the words of Sri Krishna, "Whenever virtue subsides and immorality prevails, then I body Myself forth" appeals to be more reasonable than the claim of a particular religion that believes in the existence of only one Incarnation of God.

The doctrine of Karma and Re-birth is more widely accepted than that of God's Incarnation. In India the Buddhists and Jains do not believe in God but the laws of Karma and Re-incarnation

form the corner-stone of their philosophies. Again it is equally accepted by certain sects in India, some of which are already formed while others are in the process of formation, which though believing in God, profess to have discarded the doctrine of Divine Incarnation along with the use of images and symbols in worship; but not unoften there are at least some among their followers who show an idolatrous veneration towards their own great men and even feel the necessity to have their own saints and martyrs, for there are certain types of human natures that cannot but feel such a necessity for their spiritual culture.

In the Christian Gospel there are passages which unmistakably speak of the soul's Pre-existence and Re-incarnation, although they are generally interpreted in a different light. But whatever it may be, we fail to understand why those who accept Christ as their Ishtam or Ideal have also to put their implicit faith in the Semitic traditions that have been traced by modern researches to even various non-Semitic sources. We should now learn to sift the essentials from the non-essentials of a religion and therefore, loyalty to a certain religion need no longer be followed by the disloyalty to the race of one's own forefathers and the acceptance of even the traditions and prejudices, manners and customs, and food and dress connected with the particular faith. It is but quite rational that faith in Christ can in no way be affected by the belief in the soul's Pre-existence and Re-birth. We hope our Indian Christian brethren will devote their serious thoughts to this momentous question.

Education in British India

The August number of the *Saraswati* publishes an interesting article from the pen of Pandit M. P. Dwivedi, based on the Government of India's educational report for the year ending in March, 1920, published recently by the Bureau of Education. We glean the following statistics from it:—

At the end of the year under review a little over 82 lacs of students were receiving education in British India, showing an increase of over 2½ lacs over the number of the preceding year. The number of colleges and schools during the year were as follows—216 Colleges, 2,113 High Schools,

3,295 Middle English Schools, 3,300 Middle Vernacular Schools, 155,344 Primary Schools, and 4,090 Schools of other denominations. In each of these there has been a more or less increase, especially of over 5000 in the Primary Schools which of course include a good many that teach only infants. The ratio of students to population in each province is as follows: Burma 4.75, Bombay 4.48, Bengal 4.28, Madras 4.18, C. P. and Berar 2.57, Behar and Orissa 2.45, Assam 3.47, Punjab and U. P. 2.15 each. So the Punjab and United Provinces fare worst in the list. The total expenses for education have been about 15 crores of Rupees, of which about 6⅓ crores only have been spent by the Government, the remainder being received from Municipalities and District Boards, from fees, and from other sources, such as donations etc. It is interesting to note that Primary Education has been made compulsory in certain provinces, where, however, with the partial exception of Bengal, it is restricted to municipal areas only. In some places it has been made free. The number of girls' schools during the year was 22,862, teaching about 13 lacs of girls. This number, though in excess of that of the previous year, is hardly satisfactory, as it comes to almost 1 per cent. of the female population in British India.

Education is the best known solvent of all the ills that India is heir to at the present day. The fearful recrudescence of famines and virulent pestilential diseases, the deplorable economic condition of the masses and middle classes, the appalling degree of child mortality and other calamities of like nature which Indians with the characteristic equanimity of a degenerated people ascribe to the blessed deity, Destiny, could be well remedied by a fairer adjustment of means to ends. It is high time that the Indians should concentrate their attention on this all-important but sadly neglected blessing of life. What a vast progress the West has made simply through the spread of education! Look upon this picture, and upon this!

Swami Sharvananda's Lectures in Ceylon

Under the auspices of the Vivekananda Library Association, Jaffna, a very interesting and instructive lecture on "True Swaraj" was delivered by Swami Sharvananda, President of the Ramakrishna

Mission Branch at Madras, on Thursday, the 9th August, in the Hindu College Hall at 6-30 p. m. to a crowded audience. The Y. M. H. A., Petta, arranged for a lecture on "Swami Vivekananda and his Message" on 11th Aug. at 6-30 p. m. in the Ridgeway Memorial Hall. The Swamiji delivered another lecture on "The Spirit of Hinduism" at the Reading Hall in the Y. M. H. A., Karaitivu, on Saturday, the 13th Aug. at 5 p. m.

Swami Abhedananda's Closing Lecture in San Francisco, America

Swami Abhedananda, the leader of the Vedanta Ashrama of San Francisco, closed his Sunday morning services on June 26th at Los Angeles Hall, in Native Sons' Building, by giving a comprehensive discourse on the Spiritual Evolution of the Soul. The hall was crowded to its utmost capacity by an appreciative audience.

The Swami dwelt at first on the evolution of the conception of God, beginning with ancestor worship, passing through Polytheism, Monotheism, Dualism, Qualified non-Dualism and ending in Advaita Vedanta (Monism). In conclusion the Swami showed in a masterly manner how the soul rising from the animal plane evolves into human and develops mentally, morally and spiritually until it reaches perfection and becomes divine. The large audience was held spell-bound by the eloquence and inspiring words of the Swami.

When Swami Abhedananda announced that at the call of his beloved Motherland, which has been with him for some time, he was returning to India during his vacation, every person in the audience felt deeply that the absence of the Swami would be a great loss to all who have been studying with him and attending his lectures and instructions.

On Monday evening, June 27th, the Swami gave his closing lecture on the Bhagavad-Gita before a large audience and showed that the teachings of Krishna (the Hindu Christ) contained the fundamental principles underlying the teachings of Jesus the Christ.

At the close of the lecture the members of the Vedanta Ashrama presented him with a farewell address. Miss A. M. Witman, the Secretary of the Vedanta Society of Los Angeles founded by Swami Abhedananda, spoke as a representative of

the students from that Centre and expressed how deeply all the students in Los Angeles would miss the Swami and his teachings during his absence.

Mr. E. C. Brown, President of the Hindu Temple of San Francisco, gave an impressive address describing the good pioneering work that had been done so splendidly by Swami Abhedananda during his stay in America for the past twenty-five years. He also emphasised the value of the prolific published works of the Swami which contain lucid and masterly interpretation of abstruse philosophical subjects in the light of the truths taught in Vedanta.

In response the Swami spoke about the difficulties he had to overcome in his pioneering work of spreading the truth of Vedanta as a successor to the world renowned Swami Vivekananda and emphasised the ideals of the East and the West which when united would bring harmony, peace and spiritual uplift to the people of the whole world.

Swami Abhedananda's work in this city for a year and a half has interested many new seekers of Truth who for the first time have heard the message of Vedanta. It has also furthered the growth of the influence of the Vedanta movement which is now ably carried on by Swami Prakashananda at the Hindu Temple in San Francisco.

The Report of the Ramakrishna Mission Sevashrama, Kankhal, Dt. Shaharanpur, U. P.

For July, 1921.

Indoor patients:—There were 5 old and 15 new cases, of whom 16 were discharged cured, 2 died and 2 were still under treatment.

Outdoor patients:—Out of the total number of 2698 there were 1143 new and 1555 repeated cases.

Balance of the last month ...	Rs.	5794	12	0
Receipts	"	508	7	3
		<hr/>		
	Total	6303	3	3
	Total disbursements	829	13	0
		<hr/>		
	* Balance	5473	6	3

*Includes Rs. 1423-12-6 only belonging to the Building Fund.

