

Prabuddha Bharata

OR

Awakened India



वसिष्ठ उवाच ज्ञानं प्राप्य वरान्निबोधत ॥

Katha Upa. I. iii. 4.

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इसिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. vi. 1

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

—Swami Vivekananda.

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THE GREATNESS OF THE INDIAN MASSES.*

BY SWAMI VIVEKANANDA.

(Translated from Bengali.)

LET New India arise—out of the peasant's cottage holding the plough, out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fritter-seller. Let her emanate from the factory, from marts and from markets. Let her emerge from groves and forests, from hills and mountains. The common people have suffered oppressions for thousands of years—suffered them without a murmur, and as a result have got wonderful fortitude. They have suffered eternal misery, which has given them unflinching vitality. Living on a handful of oatmeal they can convulse the world; give them only half a piece of bread, and the whole world will not be big enough to contain their energy;

they are endowed with the inexhaustible vitality of a Rakta-bija.† And besides, they have got the wonderful strength that comes of a pure and moral life, which is not to be found anywhere else in the world. Such peacefulness, such contentment, such love, such power of silent and incessant work and such manifestation of lion's strength in times of action—where else will you find these?

† * * * *

Those uncared-for lower classes of India—the peasants, the weavers and the rest, who are slighted by foreign nations and looked down upon by their own people—it is they who from time immemorial have been working silently, without even getting the remuneration of

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

† A powerful demon mentioned in the Durga-Saptasati, every drop of whose blood produced another demon like him

their labours! But how great changes are taking place slowly, all over the world in pursuance of Nature's laws! Countries, civilisations and supremacy are undergoing revolutions. Ye labouring classes of India, as a result of your silent, constant labours Babylon, Persia, Alexandria, Greece, Rome, Venice, Genoa, Baghdad, Samarkand, Spain, Portugal, France, Denmark, Holland and England have successively attained supremacy and eminence! And you?—well, who cares to think of you!

My dear Swami, your ancestors wrote a few philosophical works, penned a dozen or so of Epics or built a number of temples—that is all, and you rend the skies with triumphal shouts; while those whose heart's blood has contributed to all the progress that has been made in the world—well, who cares to praise them? The world-conquering heroes of

spirituality, war and poetry are under the eyes of all and they receive the homage of mankind; but where nobody looks, no one gives a word of encouragement, where everybody hates—that amid such circumstances, displaying boundless patience, infinite love, and dauntless practicality, our proletariat are doing their duty in their homes day and night, without the slightest murmur—well, is there no heroism in this?

Many turn out to be heroes when they have got some great task to perform. Even a coward easily gives up his life, and the most selfish man behaves disinterestedly, when there is a multitude to cheer them on; but blessed indeed is he who manifests the same unselfishness and devotion to duty in the smallest of acts, unnoticed by any—and it is you who are actually doing this, ye ever-tampled labouring classes of India! I bow to you.

OCCASIONAL NOTES.

WHATEVER may be the origin of the caste system it exists all over the world in some form or other, whether the main divisions of human society into the priest, the military, the merchant and the labourer are based on occupation or heredity or both. The evidence of history proves beyond the shade of a doubt that however crystallised a form the Indo-Aryan society might have assumed even at a very distant age, fresh ethnic groups were from time to time admitted and fused into the body of each of the different castes. Even the Brahmins in spite of their high pretensions to the purity of blood were not immune from such a fusion, as innumerable are the

instances of the importation of new blood into even those who occupy the highest rung of the great institution of caste. However great might have been the precautions taken to preserve the blood-purity by the enforcement of the rules of eating, drinking and marriage, the men who gaining ingress into the fold of Hinduism settled down at first as sub-castes, were and still are gradually mixing up with the main body of the several castes. A critical examination into the root-cause of the pride of birth will bring about a disillusionment which may go a long way to lead to a better understanding and unity of the various divisions and sub-divisions of the Hindu society. That

the glorious social institution of the *Varnâshrama-dharma* based as it was meant to be on culture, has been the source of manifold good and prosperity of the Hindus, is an undeniable fact. But its present fossilised state with its encrustations of ignorance and superstition, with its inequitable doctrines of don't-touchism and differences of privileges, has been the veritable source of discontent and disunion among the members. And unless thoroughly reformed it may in the end bring about the downfall of the entire society, thus jeopardising the very object for which the system was brought into existence.

The intercaste quarrels so rampant in Southern India or the feeling of resentment and even hatred which now and then finds expression among the depressed or rather the suppressed classes in different parts of the country, may, if the cause of friction be not eradicated at the initial stage, assume huge proportions and bring about an undesirable revolution from which it would be difficult for the society to recover. The awakening of the masses, the oppressed and the down-trodden in India and their gradual realisation of their real position and power in the society, that they are the most indispensable factor that contributes to the prosperity of those who enrich themselves by their labour, are facts which the higher and privileged classes should no longer neglect without very serious risk to their own interest and safety.

Grave is the danger that confronts the whole human society. The spirit of democracy and freedom, often taking the extreme forms of communism, socialism, anarchism etc., is permeating even the

very lowest strata of all societies. The formation of labour and other unions, the organisation of widespread strikes that have become quite common even among the mild Indians at home and abroad, the gigantic struggles and fights unto death of the proletariat of all countries are quite significant of the fact that the sleeping Leviathan when awakened can never be kept under check by any power on earth, however strong it may be. Everywhere the non-privileged classes are demanding back their forfeited rights. Even the Negroes who are equipping themselves with education, general and scientific and are developing their lost communal consciousness, have already commenced to demand freedom of the sort the white races enjoy and are contemplating to establish a United States of Africa which they claim as their native land just as the English claim England or the Americans the United States as their native habitat. This and similar instances go to show unmistakably the tendency of the age, and the rich and the powerful of our land should take advantage of and profit by the events that are taking place in other parts of the world.

Everything in this world is subject to change. In the domain of religion even Gods and Goddesses rise and fall in succession. The Vedic Gods Mitra, Varuna, Agni etc. once universally worshipped by the Aryans no longer receive the same respect and oblations as of old and have been practically dethroned by the Puranic Deities, although no doubt the spirit of worship remains practically unchanged. Similarly in the political and economic world, in the struggle for supremacy among the upper classes, one after another gained ascendancy but it fell to the

lot of the lowest strata of the society, the labouring classes and the poor agriculturists, who form the real source of the power of the priest, the ruler and the capitalist, to serve and suffer uniformly all the time.

But the masses are awakening and have already given clear indications of the tremendous energy that is locked up within them, which if not controlled and properly directed may sweep away everything before it. However, in India there is one advantage. The common people have not yet been fully conscious of the wrongs and injury done to them by social and other forms of tyranny. And in case the highest classes, at least to safeguard their own interests, even if no higher motive can move them, now try to devise means for the solution of the most serious problem of food and save them from the throes of chronic scarcity and disease, attempt to elevate them by enlightening their mind by the light of knowledge, and help them to realise their divine nature by imparting to them the great spiritual truths discovered by the Rishis, which have become practically the monopoly of the minority—thus nourishing their body, mind and soul—their sense of gratitude for the sympathy and help received in hours of great need will remove altogether the chance of future friction and conflict. Thus alone can the upper classes save themselves and the country from the terrible revolutions that are threatening the peace and prosperity of the land. And this is the only way following which the rich and the bourgeois who have brought about their own degeneration in their thoughtless attempt to suppress the lower classes, may hope to avoid the dictatorship of the proletariat and its accompanying evils.

The main cause of the misery in India is the utter neglect of the education of the masses. So great has been their struggle for existence and so keen the competition which modern civilisation has brought into existence that it has been practically impossible for the poor to turn their attention to the problem of education. But it is the duty of those who profit by their labour, who educate themselves with the money that the people earn by the sweat of their brow and who are really responsible for the ignorance and degradation of the masses, to come forward now to help them, if not from any sense of gratitude or desire to expiate for the wrongs done to them, at least for the sake of their own interest, for without elevating those who form the very backbone of the society, they themselves cannot rise and neither can the nation move along the path of peace and prosperity.

The yawning gulf that separates the upper and the lower classes and the unjust treatment that has been and still is being meted out to the poor and the down-trodden, stand in the way of the nation's union and progress. So long as the great differences in privileges do not cease to exist and equality is not established within her own bounds, to quote the words of the patriot-saint, Swami Vivekananda, "it is a far cry for India to establish relations of equality with foreign nations." And to accomplish this object it is absolutely necessary to get rid of the caste-pride and class-snobbery as also the distinction of privileges and other iniquities, thus helping everyone to obtain the same right to virtue, wealth, enjoyment and liberation. Differences as regards wealth and intellect there are and

will always remain, but the recognition of the underlying solidarity of mankind should so inspire men with the spirit of love and service that clash of interest or struggle for supremacy may altogether be eliminated.

Attempts are made now and then to bring about a breach among the different sections of the Indian people by pressing into service the so-called Aryan-non-Aryan theory and others manufactured from time to time by not quite uninterested persons, and also by utilising the doctrines of the supererogated claims of certain communities as regards their divine hereditary rights and pre-eminent position in the Hindu society. But all these are matters which will not be able to foment disunion and caste-hatred if we can ourselves realise and also make the people comprehend the underlying unity of all the classes from the Brahmin down to the Pariah—that we are all inseparably connected with one another like the different members of the same body, and each class, nay each individual, has got to perform functions that are not less indispensable and important than those of others to contribute to the well-being of the whole system. And we are all spiritual descendants of the same Rishis and inheritors of the same Aryan culture and civilisation, and though we may be at different stages of evolution and at various degrees of progress, we are all advancing towards the same goal. And above all, whatever may be the apparent distinctions, great or small, we have the same Infinity at our back, nay more, we are all one as Atman where all distinctions cease to exist. It is this glory of the Atman, this doctrine of spiritual equality which is the real basis of true

liberty and fraternity, that will help the people to regain their faith in themselves and develop their lost individuality, thus enabling them to work out their own salvation and along with it that of others as well.

This noble and inspiring message should no longer be shut out from anybody but ought to be carried to the door of all, irrespective of caste, creed, sex and colour, as the Vedas themselves declare:—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ब्रह्मराजन्याभ्यश्च
शूद्राय चार्याय च स्वाय चारणाय च, प्रियो देवानां दक्षिण
थै दातुरिह भूयासमयं मे कामः समृध्यतामुपमादो नमतु ।

“I have revealed the ways leading to the welfare of all people: Brahmins, Kshatriyas, Vaishyas, Sudras and even *ati-Sudras*. Therefore regard no one as unequal among yourselves, but try to be loved by all wise people, distribute gifts among all and always desire the well-being of all.”—Yajurveda.

HINDI AS THE LINGUA FRANCA FOR INDIA.

NOW-A-DAYS there is a great talk about popularising the Hindi language, and trying to make it the *lingua franca* for India, in which people of the different provinces may interchange their thoughts. The need of such a medium of inter-provincial expression has long been felt, and various Indian vernaculars have been put forward as being the fittest to serve this purpose. A common script also is being thought upon. In these days of all-India activities, the necessity of such a common medium of expression is all the more poignant, and the sooner some language is mutually accepted as such and

widely propagated, the better it is for Indian aspirations to be fulfilled.

In our opinion, a consideration of the pros and cons of the subject will enable us to give a verdict in favour of Hindi. Mahatma Gandhi also has lent the weight of his authority on the side of Hindi, and under his inspiration already an effort is being made to teach and popularise the language in the different provinces of India, even in the Madras Presidency, where such instruction is the greatest desideratum. Let us briefly discuss the points.

In any language sought to be used as a medium of communication among people whose vernaculars are different, we should first consider which language will entail the least trouble on those taking it up as a second language. An examination of the statistics will suffice to show that if there be in India any language which can claim to be more or less known in almost every province, it is certainly Hindi. From Behar to the Punjab it is well known; in the Bombay Presidency, Mysore, Central India, Hyderabad, Orissa and Bengal Hindi is cursorily understood; and even in the remote parts of the Madras Presidency there will be found a fair sprinkling of Hindi-knowing people. The reason of this is twofold, commercial and religious. In the first place, merchants who have to travel all over the country generally use Hindi as the *lingua franca*, and in the second place, the places of pilgrimage being scattered all over India, pilgrims and Sadhus of the North and the South come in contact with one another, and instinctively they also try to express themselves in broken Hindi. This latter phenomenon is probably due to a tacit recognition of the two essential points in favour of this language, viz., the preponderance of Sans-

kritic words in it and its occupying a middle place, so to speak, between Bengali in the far east and Marathi on the far west. Whatever may be the cause, there is no denying the fact that in talking of a common medium of expression, Hindi to-day holds the palm in point of currency—it is the *lingua franca de facto*.

It goes without saying that for any one language to be the common medium, some sacrifice must be undergone by people speaking other languages. Such being the case, the best course is to put the trouble on those who form a minority. The four Southern languages, Telugu, Tamil, Canarese and Malayalam, have the least similarity to Hindi, but of these even, Telugu and Canarese have a fair percentage of Sanskritic words and as such will entail so much the less trouble to pick up Hindi.

Hindi is written in Devanagari characters, in which Sanskrit also is written. And Sanskrit is well cultivated in the South, so the alphabet of Hindi at any rate will be familiar to a large number of the people in the South. Not so Bengali, or Gujarati even, though each of these may boast of a richer literature than Hindi. Another great point in favour of Hindi is that it is wonderfully phonetic—its words and sentences are written exactly as they are pronounced—a decided advantage over Bengali. In the latter there is a fight going on at present between the spoken and written dictions, mostly denoted by verbal forms, leaving out of consideration the confusion of *s* and *sh* sounds, the *b* and *v* sounds, different sounds of the vowel *e* (pronounced as in 'bed' and 'bad'), etc. It may be contended that Marathi also has many advantages. But other considerations such as currency and comparative facility of learning, should prevail

against its being taken up as an all-India language. With its *three* genders determined arbitrarily, without almost any regard to the sex of the things denoted, Marathi grammar presents a formidable barrier to those whose mother-tongue is different. Experts will be able to adduce other points of difficulty.

Though the study and culture of Sanskrit is of the utmost importance to the regeneration of India as a whole, yet it would be far from prudent to try to introduce it as the compulsory second language for all Indian students, so as to make it the medium of daily communication throughout India. For we cannot conceive that the masses, for example the labourers, of one province going to another in search of employment or any other object, would find it easiest to express themselves through Sanskrit, though Sanskrit will be less troublesome than any foreign language. The study of Sanskrit should be confined to a select class, who should translate into the vernaculars and Hindi the treasures of Sanskrit literature in the widest sense. This will help the propagation of Sanskrit culture among the masses and women, and save them the enormous trouble that the acquisition of an inflected ancient language like Sanskrit is bound to cause.

The poverty of literature and the inadequacy of vocabulary from which the Hindi language suffers, are urged as reasons against its adoption as a common language. But we are apt to lose sight of the fact that we are here discussing the utility of Hindi only as a means of inter-provincial communication, and for this, *initial* richness of literature and vocabulary is not so essential. The amount of care and attention that will be bestowed on Hindi, should it be seriously taken up

as a common language, is sure to infuse new currents of life into it and by the time the different non-Hindi provinces would acquire a rough sort of command over it, it will, we may hold to say, develop into a rich and powerful language, as efficient as the sister languages like Bengali or Marathi. As already hinted, the comparative simplicity of grammar, and the fullness of its alphabet place Hindi on a far more advantageous position than languages like Tamil, for instance,—the difficulties of mastering which are only known to those who have tried the experiment.

The reader should remember that the vernaculars of the different provinces should continue to be cultivated as heretofore, and Hindi is to be only a second language in communicating with our brothers and sisters of the other provinces. Everyone knows how much youthful energy is wasted in trying to express oneself in schools through the medium of English. In Bengal they have introduced to a certain extent the use of the vernacular for this purpose, and this custom should be made general throughout India, at least in the lower classes of secondary schools. The only difficulty in this is that scientific and technical books, which are now written in English, will have to be translated, or original works on those branches produced, in the vernaculars. This is no easy task, and considering the practical difficulty of getting publishers for such books—for they would seldom care to publish books on highly specialised branches of learning that will have sale over very restricted areas—very few good books would be translated or produced, owing to sheer financial difficulties. There is no doubt that an influx of vernacular scientific text-books, if

somehow introduced, would highly enrich those languages, but there is the above difficulty, and that is no mean one. To obviate this, if the promoters of education in our country arrange to teach the scientific subjects in the vernacular in the *lower* classes and substitute Hindi for it in the *upper* classes, we think a solution will be found for good scientific text-books. These will be written in *Hindi*, and being used all over India, will have a wide enough circulation, and neither the authors nor the publishers should in that case be under any misgiving as to whether their productions would find a ready market or not. In short, Hindi should replace English in these cases. This is no little saving of labour and money, and we commend this to all national educationists. Carefully prepared terminologies should be compiled in Hindi, and these, when widely approved, can be taken up or adapted into the other vernaculars also. Thus boys will be accustomed to learn them from an early age, and when in the higher classes they will commence to learn the sciences through the medium of Hindi, they will tread a familiar ground. The compilers of these terminologies should consult the existing terminologies of the other vernaculars of India, as well as draw upon Sanskrit, when suitable, and failing this, coin them. Standard religious works also should be translated into Hindi or the vernaculars as the case may be.

In the scheme above proposed we have, then, the vernacular as the main language, and Hindi as the second language. This is meant for general proficiency, suiting those who would only take up business in later life. But those who would go in for special fields of activity should choose, along with those two, some

one or more of the other languages according to necessity. For instance, one who would like to be a priest, should take up Sanskrit in addition; one who would go to foreign countries for studying or preaching, should take up a corresponding additional language, such as English or French (which should occupy the place of additional second languages in some of the schools), and so on. In Japan the custom is that the student learns besides his own tongue perhaps German, if his object pertains to that country, or some other language according to the need. Those who shudder at the abolition of English as a medium of instruction in Indian schools and colleges, should remember that English is of comparatively recent introduction, and that other countries have media different from English. Of course on this language question, as on all other questions, we should eschew all fanaticism, for where the necessity of the situation would clearly dictate the use of English as the unavoidable medium of communication, we should unhesitatingly make room for it, as in the councils and upper courts at present, where contact with non-Indians is a matter of necessity,—till at some future time the *lingua franca*—Hindi, in our argument—can be introduced there also. So long as some one language is not universally acknowledged as such a medium, it is impossible for foreigners to address the Indians at large on great public occasions in any vernacular tongue. We need not dilate on this obvious fact.

But to make Hindi popular all over India, a good deal of preparation will be needed. In each province, at least in the principal towns, facilities should be given for learning Hindi. A large number of schools should arrange for it as a second

language, and where there are several schools in the same town, the facility of teaching Hindi should be made an attraction for boys, and the force of competition will soon introduce Hindi in all the schools there. Where there are no schools with a Hindi staff, good books should take the place of teachers. All that is needed for this is the compilation of a Word-book (Vernacular-Hindi), an elementary differential Vernacular-Hindi grammar, and a good cheap dictionary, preferably Hindi-Vernacular, or in the absence of it, Hindi-English even, for the present. The Hindi-Vernacular dictionaries need not present such difficulties to the publishers as the vernacular science text-books, for they will command a far wider circle of readers. By the bye, the Word-book (of course, Bengali-English hitherto), so much in vogue in Bengal, is seldom met with in the other provinces of India, and this proves a serious bar to an inhabitant of one province wishing to learn the vernacular of another. One press at Bankipur has published a polyglot Word-book, containing, we think, equivalents of four or five languages, including English. This method, though in a way advantageous to the publisher by bringing the book within the reach of more numerous readers, is certainly a disadvantage to the customer, for it is bound to be needlessly expensive. By a 'differential grammar' we have meant one that will set forth the *differences* of grammatical points, from pronunciation to Idiom. The Yogashrama of Benares published a tiny Bengali-Hindi grammar of this kind (now probably out of print), and its value to the Bengalee learner of Hindi cannot be over-estimated. The example should be followed in every province.

There is now-a-days a movement set

afoot to ensure the purity of the Hindi language, which means the wholesale banishing of Urdu and such other words. But care should be taken in this to see that the craze for purity does not degenerate into puritanism. While a judicious pruning of unnecessary and unfamiliar words of foreign origin may do good, a reckless ostracism of useful current Urdu or Persian words, simply on the plea that they are of non-Hindi origin, is sure to enfeeble the very language whose purity it is sought to establish. Times are changing, and with them new thought-currents and new modes of expression are coming into use. But, if instead of allowing a judicious room for them, an effort is made to clear them out bag and baggage,—the result is bound to be disastrous. Attempts, for instance, to substitute in Bengali bombastic Sanskrit words for the common equivalents of pen and inkpot, or table and chair, will simply be ridiculous. Just as the Aryan blood has had various admixtures through the lapse of time, and it would be silly now to demarcate which families are truly Aryan and which not, so in language also many words and expressions of foreign origin have been incorporated, and to trim them indiscriminately for the sake of so-called purity would mean a serious damage to the parent stock.

Some defects in the present system of education have crept into the very vitals of the Hindi language. One would almost search in vain, for example, for a small Geography of the World, and all that he can get in the market is a Geography of the District, Province or at best of India. Why, is there no need for young boys to have a bird's-eye view of the whole world? No time should be lost in making up such defects, for they really hamper the mental growth of the child.

Information bureaus should be established in the principal cities for acquainting the public from time to time with the latest developments of the Hindi literature. Newspapers and magazines should bring into prominence such interesting items of news as will benefit the Hindi-learning students of other provinces. The central office of the Hindi Sahitya Sammelan may report its activities from time to time in the newspapers or furnish the desired information to eager correspondents, who at present hardly know where to address themselves.

In conclusion, it is our belief that the votaries of Hindi will be able to impress the importance of this language upon the Indian public only by supplying increased facilities to them for learning it and steadily co-operating to enrich the language so as to make it worthy of the high place of honour that it is destined to occupy in future.

SWAMI MADHAVANANDA.

MATERIALISM.

MATERIALISM represents the revolt of the research-spirit of man against ancient dogmatic cosmogonies. It reaches a plausible scientific unity by conceiving the world, organic and inorganic, as the outcome of a single principle, viz. matter. Here we shall give a brief sketch of the growth of Materialism mainly in the West and show how it is a failure.

Materialism, in the true sense of the term, begins with the Greek Atomists, Leucippus and Democritus. The world is a conglomeration of atoms, say the Atomists. Alike in quality but unlike in quantity, extended but indivisible, the atoms are self-existent, simple, impenetrable and indestructible units of matter. To receive them as atoms some-

thing of the nature of a vacuum is necessary. It is empty space. Given empty space the atoms, by their various figures, order and positions, produce diversity and change that we see in the world. "The soul consists of fine, smooth, round atoms, like those of fire. These atoms are the most mobile, and by their motion, which permeates the whole body, the phenomena of life are produced." (Zeller.) The question is: Whence comes movement? The Atomists reply that movement, in the shape of alternate attraction and repulsion, is in the very constitution of the atoms themselves. And this movement expands, producing a wider movement throughout the common mass. But why do the atoms move at all? What is the ultimate ground of their motion? The Atomists are compelled to bring in necessity or predestination here, as opposed to reason and explain creation and dissolution by means of it. Ancient Atomism stops here.

Materialism progresses further by the discoveries of modern science. The difficulty that presents itself in Atomism is how two such absolutely dissimilar things as the atoms and their motion are yoked together. The Deists introduce God who, like a *deus ex machina* brings the atoms into existence and sets them in motion with uniform laws. But God, a super-sensuous Being, has no place in Materialism, since observation and experiment, the organon of science, fail to grasp Him. The Scientists, Faraday, Kelvin* and

*Lord Kelvin, though his 'Vortex Theory' helps to explain the purely materialistic cosmogony, believed, however, that "it was not in dead matter that they (Scientists) lived and moved and had their being, but in the creative and directive power which science compelled them to accept as an article of faith. They would not escape from that when they studied the Physics and Dynamics of living and dead matter all around.....Science was not antagonistic to religion but a help for religion." (From the London Times.) He said at another place that "overpoweringly strong proofs of intelligent design lie around us...showing us through nature the influence of a free will and teaching us that all living things depend on one everlasting Creator and Ruler."—Ed. P. B.

others solve the difficulty by resolving matter into motion. The atoms, they say, are centres of force, whirlpools of energy or magazines of power in moving equilibrium.

A new era opens for Materialism with the mechanical theory of evolution that raises it to its climax. Has the world come to be what it is all at once, or is it the result of a gradual process of evolution? Natural evidences, such as the structure of the earth and the remains of extinct species of plants and animals, prove that it is the product of an evolutionary process. But this evolution, according to the Materialists, is mechanical; there is no guiding intelligence or controlling power behind it. We may distinguish two stages in the evolution of the world as it now is, viz. cosmological and biological. At first evolves the cosmos, and then life and consciousness. At the dawn of creation the atoms, now constituting the sun, planets and satellites, are in a diffused gaseous form, extremely restless, producing heat and light by mutual impact and friction. In course of time with the dissipation of the energy of movement the atoms begin to condense by gravitation towards their centre of greatest density, and the whole mass becomes divided into several parts. In this way after millions of years evolve the cosmos and the habitable earth with air, soil, clouds, seas and rocks. This cosmological evolution has for its basis the Nebular Hypothesis of Laplace. Next comes the great question of Biology: what is life and how does life originate on earth? The celebrated Biologists, Darwin, †

† The great French Astronomer Laplace, asked by Napoleon. I. about the place of God in his system, honestly replied, "Sire, I have managed without that hypothesis." But Darwin in his epoch-making book on "The Origin of Species" most clearly maintains: "I should infer from analogy that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which *life was first breathed by the Creator*" and he again speaks of

Lamarck and Spencer gave a great impetus to the biological science by their original research and discoveries. They explain the origin of life by the doctrine of *abiogenesis* or spontaneous generation—that living creatures come into being from what is lifeless—by the working of the forces inherent in the atoms. Thus life is nothing but the self-sustaining, moving equilibrium of atoms, arranged by fortuitous variation into the nucleated protoplasmic cell. And as the cell multiplies, by action and reaction upon one another as well as by the force of environment, the different organs of the organism are evolved. Life, while maintaining itself in an individual, continues also in the generations of individuals by reproduction. But nature, in her economy, selects only the fittest of the individual organisms, while the majority perish in the hard struggle for existence. These select ones group into different classes according to their respective natural affinity and form the countless species of plants and animals that now inhabit the elements of earth, water and air. What is then the wonderful phenomenon of consciousness? It is simply an epiphenomenon, a by-product. As the liver secretes bile, similarly the complex workings of the brain-cells generate consciousness. It is the physical brain that thinks, feels and wills. All causation is material—a transference of motions from atoms to atoms. The shadow follows the moving figure, but has no effect upon its movements; in the same way consciousness accompanies certain kinds of brain-work without any influence

"*the laws impressed on matter by Creator.*" But most of the Darwinians look upon this admission of Darwin's as a mere weakness of the moment. And the majority of the famous Scientists, especially the Biologists believe in 'abiogenesis' and deny the existence of 'a vital principle,' although some of the most eminent of the scientific men believe in a great eternal principle that underlies the world and directs and controls its evolution.

upon that work. Thus the civilised man of to-day is reduced to an automaton, a handiwork of blind nature, although he has become what he now is by passing through the various evolutionary stages of lifeless, unconscious matter, primordial germ-cell, animal life with instinct and human organism with higher reason. In his 'Descent of Man' Darwin ingeniously demonstrates this with ample, interesting illustrations from nature.

Materialism, as a theory of the world, prepares the way for Hedonism and Utilitarianism in the field of Ethics. Hedonism counts among its adherents the ancient schools of the Charvakas in India and the Cyrenaics and the Epicureans in Europe. Pleasure, say the Hedonists, is the *summum bonum* of life—the ultimate standard by which conduct should be regulated. Pleasure helps the onward current of life, pain thwarts it. We naturally seek what is agreeable and avoid what is disagreeable. Besides, the naturalistic conclusion that dust we are and to dust we shall return at the disintegration of the body, urges us to make the most of things within the brief span allotted to us. Let us, therefore, eat, drink and be merry and try to have the maximum of pleasure within the minimum of time. But Hedonism, though subsequently modified with the introduction of judicious calculation in enjoyment, centres its interest round the individual; it is egoistic. Man is, by nature, a social being; he is born for a life in common. Society is an organic whole, consisting of individuals; the life, growth and well-being of both are closely knit together. Individual happiness is therefore impossible, if it be in conflict with general welfare. The high priests of modern Utilitarianism, Bentham, Mill and the like, bring in an altruistic element into Hedonism by taking into account 'the greatest good of the greatest number.' A man to be happy himself must make others also happy. Hence society has entered, of course from prudential considerations, into a formal contract of

rights and duties which furnishes us the Moral Code and Jurisprudence. Atheism and Agnosticism are the necessary corollaries of Hedonism and Utilitarianism as also of all naturalistic theories. God, say all Materialists, is a useless hypothesis, having nothing to do with the practical concerns of our life.

Let us now consider how far Materialism is tenable in theory and practice. Matter as conceived by the Materialists is nothing, but a construction of their mind and not matter as it really is. Thus Materialism is involved in an inextricable puzzle—a seesaw, viz., that matter produces mind and mind produces matter. Besides, the starry heavens above and the earth below with the inexhaustible wealth of organic and inorganic worlds cannot be the work of blind, reckless nature. Fortuitous variation, natural selection and inheritance of acquired modifications, upon which Materialism rests, are broken reeds to lean upon. The different letters of the alphabet by chance juxtaposition would rather make Kalidasa's masterpiece, the *Avijnana-Shakuntalam*, but unconscious nature would never produce the cosmos. It is an undeniable fact that there are evidences of design throughout the universe and the natural conclusion is that a supremely intelligent principle with unlimited powers is behind it. Further, by the principle of *ex nihilo nihil fit*, something cannot come out of nothing. We can conceive the transformation of matter into energy—molar, molecular, thermal and chemical, but even by the utmost stretch of imagination we cannot conceive the transformation of the brain-cells into consciousness. The analogies drawn by the Materialists to explain the genesis of consciousness are not at all satisfactory. The liver and its product, the bile, are of the same nature, in so far as they are both extended; but the physical brain is quite unlike its alleged product—consciousness. Moreover, against the naturalistic hypothesis that all causation is physical, we find mind as an

active cause, producing change in the organism and in nature. It is a fact which none can question that the presence of consciousness means much to the body. In many cases we note that the body and nature obey like bond-slaves the dictates of the mind that rules over them. The other day we read in a newspaper the story of a wonderful *yogi*. Though physically not strong enough to cope with an ordinary athlete, he stopped, by a mere look, a train from moving an inch. Faith-cure and the *yogic* powers of clairvoyance, telepathy, hypnotism and the like prove, beyond doubt, the wonderful capacities of the spirit and its influence over nature. Materialistic Ethics stands on grounds all the more slippery and dangerous. Hedonism is the moral code of the brute in man, for it gives license to the gratifications of the senses. Better a human being dissatisfied than a pig satisfied. Man is man because of his higher consciousness that keeps under restraint his lower appetites. Though attractive at the beginning, sense-pleasures are momentary in their nature and bitter in the end. The story is told of king Yayâti who, cut off from the full enjoyment of youth found himself quite unsatisfied. Desirous of enjoying more he exchanged his age and infirmity for the youth and sensibility of his son and let loose the reins of his passions. But alas! he too declared at last in disgust:

न जातु कामः कामानामुपभोगेन शाम्यति ।

हविषा कृष्यवर्त्मैव भुय एवाभिवर्धते ॥

—“Desires are never satisfied by the enjoyment of sense-objects, but wax all the more even as the flame increases by the pouring of *ghee*.” Thus Hedonism that evaluates life-values by pleasure cannot be the goal and standard of life. Utilitarianism is also a failure, for it is nothing but another name for prudentialism, based on the commercial principle of mutual ‘give and take.’ Why should men sacrifice their individual happiness for the general well-being, if they can

help doing otherwise? It is not utility that actuates the patriot who stakes his life and all that he has to safeguard the interests of his country and the martyr who courts all sorts of persecution for the defence of his faith. The keynote of the ethical standard must therefore be something higher than mere pragmatic considerations of utility. The two essential conditions of morality are the immortality of the soul and the existence of God, but for which there would be chaos in the moral government of the world. The society and the state, with their limited jurisdiction, can detect only a few of the vices and crimes; many a scoundrel, the vilest of sinners, escape unscathed at their physical death. But justice and equity demand that all men must survive after death and reap the fruits of their actions, good or bad and be happy or miserable accordingly. Above all, to make morality possible, God, the Universal Reason, in Whom we live, move and have our being must be posited as existing, for He alone can be the goal of life, the eternal sanction of morality and the कर्मफलदाता—‘giver of the fruits of actions’ to all. But the Materialists reject both these vital conditions and are entangled in fallacies after fallacies.

Metaphysically and ethically baseless, Materialism, in its vain struggle for the maximum of lust, gold and power, has also brought to the world a host of evils—strife, competition, bloodshed, immortality and irreligion. Real peace and contentment have been banished from the face of the earth. May better sense awaken man and liberate him from the vain and painful illusion of Materialism!

BRAHMACHARI BHAVACHAITANYA,



EPISTLES OF
SWAMI VIVEKANANDA.
CLXXXIII.

U. S. A.
1896.

Dear A——

Last week I wrote you about the Brahmavadin. I forgot to write about the Bhakti lectures. They ought to be published in a book all together. A few hundreds may be sent to America to G—— in New York. Within twenty days I sail for England. I have other big books on Karma, Jnana, and Raja Yogas—the Karma is out already, the Raja will be a very big book and is already in the Press. The Jnana will have to be published, I think, in England.

A letter you published from K. in the Brahmavadin was rather unfortunate. K. is smarting under the blows the ——s have given him and that sort of letter is vulgar, pitching into everybody. It is not in accord with the tone of the Brahmavadin. So in future when K. writes, tone down everything that is an attack upon any sect, however cranky or crude. Nothing which is against any sect, good or bad, should get into the Brahmavadin. Of course, we must not show active sympathy with frauds. Again let me remind you that the paper is too technical to find any subscriber here. The average Western neither knows nor cares to know all about jaw-breaking Sanskrit terms and technicalities. The paper is well fitted for India—that is all that I see. Every word of special pleading should be eliminated from the Editorials and you must always remember that you are addressing the whole world, not India alone, and that the same world is entirely ignorant of what you have got to tell them. Use the translation of every Sanskrit term carefully and make things as easy as possible.

Before this reaches you I will be in England. So address me c/o E. T. Sturdy Esq., High View, Caversham, Eng.

Yours etc.

Vivekananda.

CLXXXIV.

Alambazar Math, Calcutta.
May 5th, 1897.

Dear——

I have been to Darjeeling for a month to recuperate my shattered health. I am very much better now. The disease disappeared altogether in Darjeeling. I am going tomorrow to Almora, another Hill Station, to perfect this improvement.

Things are looking not very hopeful here as I have already written you—though the whole nation has risen as one man to honour me and people went almost mad over me! The practical part cannot be had in India. Again, the price of the land has gone up very much near Calcutta. My idea at present is to start three centres at three capitals. These would be my normal schools, from thence I want to invade India.

India is already Ramakrishna's whether I live a few years more or not.

I had a very kind letter from Prof. James in which he points out my remarks about degraded Buddhism. You also write that D—— is very wroth about it. Mr. D—— is a good man and I love him, but it would be entirely wrong for him to go into fits over things Indian.

I am perfectly convinced that what they call Modern Hinduism with all its ugliness is only stranded Buddhism. Let the Hindus understand this clearly and then it would be easier for them to reject it without murmur. As for the ancient form which the Buddha preached, I have the greatest respect for it, as well as for His person. And you will know that we Hindus worship Him as an Incarnation. Neither is the Buddhism of Ceylon any good.

My visit to Ceylon has entirely disillusioned me, and the only living people there are the Hindus. The Buddhists are all much Europeanised—even Mr. D—— and his father had European names, which they have since changed. The only respect the Buddhists pay to their great tenet of non-killing is by opening "butcher-stalls" in every place! And the priests encourage this! The real Buddhism I once thought of, would yet do *much good*. But I have given up the idea entirely and I clearly see the reason why Buddhism was driven out of India and we will only be too glad if the Ceylonese carry off the remnant of this religion with its hideous idols and licentious rites.

About the ——s you must remember first that in India ——s and Buddhists are non-entities. They publish a few papers and make a lot of splash and try to catch Occidental ears * * *

I was one man in America and another here. Here the whole nation is looking upon me as their authority—there I was a much reviled preacher. Here Princes draw my carriage, there I would not be admitted to a decent hotel. My utterances here, therefore, must be for the good of the race, my people—however unpleasant they might appear to a few. Acceptance, love, toleration for everything sincere and honest—but never for hypocrisy. The ——s tried to fawn and flatter me as I am the authority now in India and therefore it was necessary for me to stop my work giving away sanction to their humbugs, by a few bold, decisive words, and the thing is done. I am very glad. If my health had permitted, I would have cleared India by this time of these upstart humbugs, at least tried my best. * * * Let me tell you that India is already Ramakrishna's, and for a purified Hinduism I have organised my work here a bit.

Yours

Vivekananda.

SRI RAMAKRISHNA AND BOOK-LEARNING.

OUR so-called Pandits talk big. They tell you of Brahman, God, the Absolute, of Juana-Yoga, Philosophy, Ontology and what not. But there are very few who care to realise what they talk about. Many think that knowledge of God cannot be attained except through books. It is better to hear from the mouth of the preceptor than to read the Scriptures oneself, but realisation of the Truth is the best.—Sri Ramakrishna.

द्वे विद्ये वेदितव्ये इति, परा च अपरा च, अयं परा यया सदेक्षरमधिगम्यते "There are two sorts of Knowledge, the higher and the lower. Of these the higher is that by which the Imperishable Brahman is realised"—so says the Mundaka Upanishad. While the Vedas, Grammar, treatises on Rhetoric, Prosody, Astronomy and all other branches of learning form parts of the lower Knowledge, which is good only when it leads to the higher. The vast mass of the literature of the Hindus bear clear testimony to the fact that since the very hoary antiquity India has been the land of religion, which has stood the onslaughts of ages, which still maintains its pre-eminent position and exerts the greatest influence on the life and thought of the people. All the Scriptures hold the realisation of the Atman as the highest ideal of life, and the Upanishads declare in the most unequivocal terms that नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन—"this Atman is not realised by learning, intelligence or knowledge of the Scriptures" but आत्मा वा अरे द्रष्टव्यो श्रोतव्यो मन्तव्यो निदिध्यासितव्यः—"the Atman is to be seen, heard, thought of and meditated upon," and this has been the the *shastric* means that lead to the attainment of the highest goal of human existence.

The late Dr. Mahendralal Sarkar, the pioneer Homeopath of Calcutta, once asked a friend, "Why, did Sri Ramakrishna learn from the

Scriptures? Is book-learning indispensable?" Hearing these words Sri Ramakrishna said, "Do you know how much I have heard?" The Doctor replied, "There would have been mistakes had you simply heard. It is realisation that has made you so learned." And it is a fact that ever since his childhood he had much fascination for the stories of the great epics, the Ramayana and the Mahabharata and also great attraction for religious discourses and the country dramatic performances of I uranic episodes that were held in his village from time to time. Besides he found great pleasure in cultivating acquaintance with itinerant Sadhus who would come to the village; and pleased with his little acts of service they would tell him about their wonderful travels and also the ways of meditation and the higher life. But Sri Ramakrishna showed great dislike for the education that was imparted in schools—education that might bring only worldly position and power but could not add strength to the character, neither illumine the heart, nor help one to attain love and devotion to God.

Sri Ramakrishna all along was more or less in touch with the pilgrim Sadhus who used to resort to the retired garden of Dakshineswar. As he himself narrated, at times there would be a great rush of Sannyasins, when Paramahansas, highly advanced and well-versed in the lore of Vedanta, would come to the garden and spend days and nights in his room, discussing about the nature of Brahman and Maya, about Asti (Existence), Bháti (Intelligence) and Priya (Bliss) and other abstruse topics of Vedanta and sometimes he had to settle their points of dispute in his characteristic simple words. Again there used to come Sadhus of other sects—the Ramaites, Vairagis and Babajis—who would devote their time to the worship of God, sing the glory of the Lord and read works on devotion that spoke of the saving power of Bhakti. He told also about his Guru, the learned Brahmin lady, and how she helped him to practise the

various Sadhanas of Tantra and also as regards his other Guru, Tota Puri, who initiated him into the Paramahansa Order, taught him the mysteries of the Advaita Vedanta, enabled him to attain the Nirvikalpa Samadhi, the highest state of super-consciousness, and stayed with him for eleven months out of love and attraction for the great disciple.

Sri Ramakrishna learnt mainly from the book of knowledge that is within and also from his Gurus, persons who lived the life of spirituality and practised what they professed. A keen observer of human nature that he was, he discovered even in his boyhood the futility of mere book-learning and this idea developed in his later life with the experiences of years. And if learning, though it has its uses and is in itself valuable enough, produces vanity and pride and stands as an obstacle to the spiritual life, it becomes a positive evil. Sri Ramakrishna had a cousin who was well-versed in the Scriptures. At times, being deeply impressed by Sri Ramakrishna's burning devotion and high spirituality he would exclaim, "Now I have rightly understood that the Divinity manifests itself in you." But again when after taking a pinch of snuff he would sit down to read the Srimad-Bhagavatam, the Gita or the Adhyatma Ramayana, the pedantry in him would assert itself and he would be an altogether changed man. Sri Ramakrishna understood Sanskrit, though he could not talk in the language. Approaching his cousin he would sometimes say, "I can understand all that you read in the Scriptures, I have realised them." Whereupon the cousin would scornfully retort, "You are a fool, how can you understand these?" This is the general attitude of the so-called Pandits towards even those who without caring much for book-knowledge draw their inspiration from the very source of knowledge that is within. And this cousin sometimes used to admonish Sri Ramakrishna for his not observing all the conventionalities of the society—"I shall see how your children

get married!" Such a remark was often too much for Sri Ramakrishna to bear and being much moved he would reply: "Do you not say that the Scriptures declare that this is all Maya and everything is to be looked upon as Brahman? Do you think that I would say that the world is false and beget children like you? Fie upon such a learning!"

Knowledge does not exist in books which by their suggestions only call forth that already present in man. All the great men of the world discovered it only in themselves by direct intuitional perceptions—such is the testimony of history. And the highest knowledge can only be attained by the proper control of the senses and desires as well as by earnest spiritual practice that purifies the mind and ultimately kills the ego, thus unfolding the Spirit in all its glory. But न्या तर्केण मतिरापनेन—"this knowledge cannot be gained by reasoning," neither by mere dry intellectual speculation nor by deceptive poetic vision.

Once Srijiut Keshab Chandra Sen asked Sri Ramakrishna, "How is it, Sir, that the learned scholars remain so profoundly ignorant of true spirituality, although they read quite a library of religious books?" Sri Ramakrishna replied, "You see, the minds of the so-called learned scholars are attached to things of the world—to lust and gold, in spite of their erudition of the sacred lore, and hence they cannot attain true knowledge."

Ours is an age when materialism in its various forms is dominating the minds of men all the world over and has also spread its unwholesome influence in this holy land of the Rishis. So much dazzled have been the minds of men by the glamour of modern Western civilisation and so great is the scepticism about things super-sensuous, that there exists a general disbelief about the possibility of spiritual visions and higher intuitional perceptions, which are often branded as the productions of the pathological brain. Things have come to such a pass!

Sri Ramakrishna had to ply between the Scylla of pedantry and the Charybdis of scepticism. Without caring for book-learning, true to the ancient tradition of the Hindus, he learnt directly from his teachers, drank deep of the perennial fountain of knowledge that was within him and realised the highest spiritual truths by his sincere devotion and strenuous practice. He found out that it was not religion but its travesty that was responsible for the downfall of the country, that religion was realisation and spiritual visions came from a deeper level of the human nature and were more real than the so-called real world that was perceived by the senses. At the time when Swami Vivekananda, then Narendranath, was hankering for the realisation of the Truth and in vain searched for a teacher who had himself seen God and could bring light that would dispel the gloom of his heart, he at last by divine dispensation came in contact with Sri Ramakrishna. The first question that the Swami asked was, "Sir, have you seen God?" "Yes, my boy," was the reply, "I see Him just as I see you, only in a much intenser sense." The Swami was deeply impressed and practically from that day became his disciple. And it is well known how later on he himself verified in his own life the reality of the Truth that he learnt from his Master.

It is not uncommon that men of even very high intellectual attainments have not the capacity to rightly understand the true significance of the spiritual life. And there were many who though not always wrong in heart were mistaken in their judgment about Sri Ramakrishna's Samadhi and the high states of spiritual ecstasy, which, no wonder, were by many thought to be no better than hysteric or epileptic fits. Such a mistaken opinion once reached the Master's ears and he remarked, "Do you say that this is a disease and I really become unconscious? Can one become unconscious by constant meditation on the source of all consciousness, while you people

remain all right, as you say, setting your heart on matter?" And indeed without gaining access into the realm of true spirituality, without coming face to face with the Truth, it is not possible for a man really to appreciate the value of spiritual realisations and judge them aright.

SRI KRISHNA AND UDDHAVA.

(Continued from page 139.)

अस्यासि हेतुरुदयस्थितिसंयमाना-

मव्यक्तजीवमहतामपि कालमाहुः ।

सोऽयं त्रिणाभिरखिलापचये प्रवृत्तः

कालो गभीररय उत्तमपुरुषस्त्वम् ॥१५॥

15. Thou art the cause of the origin, continuity and dissolution of this universe, (the Vedas) call Thee the Ruler of the Undifferentiated,¹ the Jiva and the Mahat² also. Thou also art Time with its three naves,³ which we know to be of immense power,—which destroys everything. Ah, Thou art the Supreme Being.

[¹ *Undifferentiated*—same as Maya.

² *Mahat*—the first modification of Prakriti. This is designated as Brahmá in the Puranas.

³ *Three naves*: The year is divided into three groups of four months each.

For the ideas of these two Slokas compare Katha Upa. III. 11, and Gita XV. 16-18.]

त्वत्तः पुमान्समभिगम्य ययास्य वीर्यं

धत्ते महान्तमिव गर्भममोघवीर्यः ।

सोऽयं तयानुगत आत्मन आण्डकोशं

हैमं ससर्ज बहिरावरणैरुपेतम् ॥१६॥

16. Receiving energy from Thee, the Purusha,¹ of infallible power, along with Maya holds within Himself the Mahat, like the embryonic state of this universe. This Mahat, backed by the same Maya, projected from within itself the golden

sphere² of the universe, provided with outer coverings.³

[¹ *The Purusha etc.*—In this Sloka Sri Krishna is addressed as Brahman, next to which comes the Iswara aspect, then Maya, then Mahat on Cosmic Intelligence, and lastly, the manifested universe—this seems to be the order.

² *Sphere*—lit. egg.

³ *Outer coverings*—layers of varying density.]

तत्तस्थुषश्च जगतश्च भवानधीशो

यन्माययोत्थगुणविक्रिययोपनीतान् ।

अर्थाञ्जुषन्नपि हृषीकपते न लिप्तो

येऽन्ये स्वतः परिहृतादपि विभ्यति स्म ॥१७॥

17. Therefore art Thou the Lord of the movable and immovable, for Thou, O Ruler of the organs, art untouched by the sense-objects—even though enjoying them—which are presented by the activity of the organs created by Maya, and of which others¹ are afraid, even when² these are themselves absent.

[¹ *Others*—including even saints.

² *Even when etc.*—because nobody is too sure that he has no attachment at heart for them.]

स्मायावलोकलवदशितभावहारि-

भ्रमण्डलप्रहितसौरितमन्त्रशौण्डैः ।

परन्त्यस्तु षोडशहस्रमनङ्गबाणै-

र्यस्येन्द्रियं विमथितुं करणैर्न विभ्ययः ॥१८॥

18. Thou whose mind sixteen thousand wives failed to unbalance with their love-shafts and allurements: their smiling glances expressing their ardour which rendered beautiful their eye-brows from which love-messages were sent forth to strengthen those love-shafts.

विभ्यस्तवामृतकथोदवहास्त्रिलोक्याः

पादावनेजसरित शमलानि हन्तुम् ।

आनुश्चवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गै-

स्तीर्यद्वयं शुचिषदस्त उपस्पृशन्ति ॥१९॥

19. The streams carrying the waters of

Thy glory¹ that confer immortality, as well as those² which have sprung from the washing of Thy feet, are potent enough to destroy the sins of the three worlds. Those who abide³ by their (respective) duties touch both these streams, the former—set forth in the Vedas⁴—through their ears, and the latter—issuing from Thy feet—by physical contact.

[¹ Streams.....glory—i. e. the rivers of Thy glory sung in the sacred books.

² Those etc.—as, for instance, the Ganges which is believed to have thus sprung.

³ Who abide etc.—i. e. virtuous people.

⁴ The Vedas—are called *anusrava* because they are heard from the lips of the Guru.]

बादरायणिरुवाच ॥

इत्यभिष्टूय विबुधैः सेशः शतधृतिर्हरिम ।

अभ्यभाषत गोविन्दं प्रहृष्ट्याम्बरमाश्रितः २०॥

Suka Said :

20. Thus praising the Lord, Brahmâ with the gods and Shiva saluted Him and ascending the sky said :

ब्रह्मोवाच ॥

भूमेर्भारवताराय पुरा विज्ञापितः प्रभो ।

त्वमस्माभिरशेषात्मंस्तत्तथैवोपपादितम् ॥२१॥

Brahmâ said :

21. O Lord, we formerly besought Thee to reduce the burden of the earth. O Thou Self of all, Thou hast done it exactly as we wished.

धर्मश्च स्थापितः सत्सु सत्यसन्धेषु वै त्वया ।

कीर्तिश्च दिक्षु विचिन्ता सर्वलोकमलापहा ॥२२॥

22. Thou hast placed religion in the hands of the virtuous who are devoted to Truth, and hast spread in all directions Thy fame that takes away the impurities of all.

अवतीर्य यदोर्वशे बिभ्रद्रूपमनुत्तमम् ।

कर्माण्युहामवृत्तानि हिताय जगताऽकृष्याः ॥२३॥

23. Having incarnated in Yadu's line and assuming a matchless form Thou hast done deeds of surpassing valour for the good of the world;

यानि ते चरितानीश मनुष्याः साधवः कलौ ।

शृण्वन्तः कीर्तयन्तश्च तरिष्यन्त्यज्ञसा तमः ॥२४॥

24. Hearing and reciting which deeds of Thine, O Lord, good people will easily get beyond ignorance in this iron age.

यदुवंशोऽवतीर्णस्य भवतः पुरुषोत्तम ।

शरच्छतं व्यतीयाय पञ्चविंशतिकं प्रभो ॥२५॥

25. O Lord, O Thou Supreme Being, a hundred and twenty-five years have passed since Thou didst incarnate in Yadu's line.

नाधुना तेऽखिलाधार देवकार्यावशेषितम् ।

कुलं च विप्रसापेन नष्टप्रायमभूदिदम् ॥२६॥

26. O Thou Support of the universe, Thou hast now no more work to do for the gods, and this line¹ also is almost at the point of destruction owing to the Brahmanas' curse.²

[¹ This line—i. e. the Yâdava line.

² Curse—This alludes to the curse which some Rishis coming to Dwaraka gave the Yâdava boys who played a trick with them.]

ततः स्वधाम परमं विशस्व यदि मन्यसे ।

सलोकान्लोकपालान्नः पाहि वैकुण्ठकिकरान् ॥२७॥

27. Therefore, if Thou thinkest fit, deign to go back to Thy own supreme abode,¹ and protect us, the lords of beings, together with our people,—for we are but servants of Vaikuntha.

[¹ Own abode—i. e. Vaikuntha mentioned in the last line.]

श्रीभगवानुवाच ॥

अबधारितमेतन्मे यदात्थ विबुधेश्वर ।

कृतं वः कार्यमखिलं भूमेर्भारोऽवतारितः ॥२८॥

The Lord said :

28. I have already decided what thou

art saying, O Lord of the gods; I have finished your entire work and taken off the burden of the earth.

तदिदं यादवकुलं वीर्यशौर्यश्रियोद्धतम् ।
लोकं जिघृक्षद्द्रुद्धं मे वेत्स्येव महार्णवः ॥२६॥

29. This famous line of Yadu, haughty with the splendour brought on by strength and prowess, is bidding fair to overrun the world, and is only stopped from doing so by me, like the ocean by its coast.

यद्यसंहृत्य हतानां यदूनां विपुलं कुलम् ।
गन्तास्स्यनेन लोकोऽयमुद्वेलेन विनङ्गयति ॥३०॥

30. If I leave without destroying this extensive line of the proud Yadus, they will overstep all bounds and put an end to this world.

इदानीं नाश आरब्धः कुलस्य द्विजशापतः ।
यास्यामि भवनं ब्रह्मन्नेतदन्ते तवानघ ॥३१॥

31. O Brahman, now has the destruction of this line set in, consequent on the Brahmanas' curse, and I shall visit thy abode, O pure one, at the end of this.

[¹ Visit *et c.*—on His way to Vaikuntha.]

श्रीशुक उवाच ॥

इत्युक्तो लोकनाथेन स्वयंभूः प्रशिपत्य तम् ।
सह देवगणैर्देवः स्वधाम समपद्यत ॥३२॥

Suka said :

32. Being thus accosted by the Lord of the universe. Lord Brahmâ saluted Him and went back to his abode, along with the gods.

अथ तस्यां महोत्पातान्द्वारवत्यां समुत्थितान् ।
विलोक्य भगवानाह यदुवृद्धान्समागतान् ॥३३॥

33. Then beholding dire calamities overtaking the city of Dwaraka, the Lord addressed the assembled elders of the Yadus.

श्रीभगवानुवाच ॥

इते वै सुमहोत्पाता व्युत्तिष्ठन्तीह सर्वतः ।
शापश्च नः कुलस्यासीद्ब्राह्मणैर्यो दुरत्ययः ॥३४॥

The Lord said:

34. See how the direst calamities are visiting this city everywhere, and there has been an irremediable curse upon our line from the Brahmanas.

न वस्तव्यमिहास्माभिर्जिजीविषुभिरार्यकाः ।
प्रभासं सुमहत्पुण्यं यास्यामोऽद्यैव मा चिरम् ॥३५॥

35. O revered ones, we must not dwell here (any more) if we wish to live. We shall repair to the exceedingly holy Prabhâsa even to-day; there should be no delay.

यत्र स्नात्वा दक्षशापाद्गृहीतो यश्मणोदुराद् ।
विमुक्तः किलिषात्सद्यो भेजे भूयः कलोदयम् ॥३६॥

36. Bathing in which place Chandra (the moon), who was afflicted with consumption by Daksha's curse,¹ was instantaneously cured of his evil and again had his digits restored.

[¹ Curse—According to Hindu mythology Chandra married twenty-seven daughters of the Prajāpati Daksha (27 constellations). Daksha cursed his son-in-law for his undue partiality for his favourite wife, Rohini, to the exclusion of some of his other wives.]

वयं च तस्मिन्नाप्लुत्य तर्पयित्वा पितृन्सुरान् ।
भोजयित्त्वोशिजो विप्रान्नानागुणवताऽन्धसा ॥३७॥
तेषु दानानि पात्रेषु श्रद्धयोप्त्वा महान्ति वै ।
बृजिनानि तरिष्यामो दानैर्नैभिरिवार्णवम् ॥३८॥

37-38. We, too, bathing there, offering libations of water to the manes and gods, feeding gifted Brahmanas with excellent food, and respectfully offering gifts to these worthies, shall by means of these gifts get over our sins, like crossing the sea by means of boats.

[¹ Offering—The word in the text literally means 'sowing.' As seeds sown on good soil yield abundant crops, so gifts made to proper persons bear rich fruit in future life.]

(To be continued.)

REVIEWS AND NOTICES.

Manusamhita (Sanskrit)—with a commentary by the late Pandit Kashi Chandra Vidyaratna, containing an introduction by Mahamahopadhyaya Pandit Pramatha Nath Tarkabhushan. Published by Sri Heramba Nath Bhattacharya, 13 B Lakshmi Dutta Lane, Calcutta. Pp. 784 + vi. Price Rs. 6-8.

The orthodox Hindu Society is still guided to a great extent as regards the Samskaras, including both the prenatal and post-mortem rites and ceremonies, the duties of life, succession and partition of inheritance etc., by the injunctions of the Smritis, though unfortunately the local and popular customs have sometimes a greater hold on the people than what is really beneficial. With the change of times and circumstances fresh social laws and customs are brought into existence to suit the time-spirit and the new needs of the society. At the present time, when the Hindu society is passing through a period of transition that has greatly affected time-honoured traditions and customs, it is a desideratum to make an intelligent and reverential study of our own laws as embodied in the Smritis, which though containing things that are now looked on as objectionable and useless, will no doubt help us greatly to bring about the social reconstruction that would be in keeping with the spirit and principles of the ancient Hindus.

Besides the Manusamhita there are the Mitakshara, Raghunandana's Smriti etc. that are followed in different parts of India. But even then the Codes of Manu hold the pre-eminent place. We, therefore, welcome this posthumous edition of the Manusamhita containing the commentary *Chira Prabha* from the pen of the erudite scholar, the late Pandit Kashi Chandra Vidyaratna. Having gone through portions of the commentary we are struck by the originality, lucidity of expression and elegant style which the author has exhibited in his learned exposition of the Smriti-texts. Though there are extant several commentaries of the Manusamhita by eminent scholars, as Medhatithi, Ramachandra, Kullukabhatta and others, we are sanguine that this new edition will be much appreciated by the Pandits of the country as it throws new light on some of the disputable points of the Smriti.

The text and the commentary are printed in Devanagari characters. The book will be all the more valued by the educated in Bengal for the translation of the texts in Bengali. The printing and paper are excellent. The book is without any contents and index. We would like

to suggest to the publishers of Sanskrit works that they should make it a point to add both of these to increase the value and usefulness of the books. The price of the book is not too high considering the increased cost of paper and printing. But we would have preferred a cheaper edition that could be brought within the easy reach of the general readers in our poverty-stricken country.

The following publications by the enterprising firm of Messrs. Ganesh & Co., Madras, have been lying for some time past on our table for review:

Swaraj in One Year.—By Mahatma Gandhi. Pp. 94. Price 5 as. It comprises some of the notable speeches of Mahatma Gandhi on the one burning topic of the day. It also contains a few articles culled from the "Young India." The book clearly explains what the author means by Swaraj for India, and also his idea as to how to obtain it and at what sacrifice.

Freedom's Battle.—By the same author. Pp. 342 + xxiv. Price Rs. 2-8.

The book covers a larger ground and deals with 'the Khilafat,' 'the Punjab Wrongs,' 'Hindu-Moslem Unity,' 'Treatment of the Depressed Classes,' 'Treatment of Indians Abroad' etc. It also contains a long introduction by Mr. C. Rajagopalachar. The articles are mainly collected from Mahatma's writings in the 'Young India' and his speeches delivered at various places of India on the momentous questions of the day.

However greatly one may differ from the author as regards purely political matters, one cannot but be full of admiration for his very laudable attempts to elevate the masses, specially the depressed classes, and to solve the great problems of food and cloth which confront them. Next to the question of food comes that of education which has been all along so utterly neglected. Democratic government would be a mockery unless the people are able to think for themselves and work out their own problems. And to accomplish this the value of education can never be overestimated.

At the Point of the Spindle.—By Srimati Sarala Devi Chaudhurani. Pp. 16. Price 4 as.

This brochure is an admirable presentation of the necessity for re-introducing the spinning wheel in the Indian homes. The dictum that the nation lives in the cottage cannot exhaust its force by reiteration. And it is the destruction of the Indian cottage-industry that has partly brought about the present economic degradation of India. Scarcity of food has become more or less chronic in India and to-day the country is face to face with that of

cloth also. But in India a time there was when the hand that spun not only supplied the nation with food, cloth and comfort but exported a great deal of home-spun merchandise to foreign countries. The authoress remarks, "This manufacturing power of India lay not principally in her looms but primarily in her spinning wheels," and concludes, "The battery of the spinning wheel alone can bring about a bloodless moral revolution."

How India can be free.—By Mr. C. F. Andrews.
Pp. 15. Price 4 as.

Endowed as he is with a heart overflowing with love and sympathy, Mr. Andrews, a true follower of Christ, has been a tried friend of the poor and suffering Indian labourers at home and abroad and is one of those few Englishmen who have dedicated themselves to India's cause. Mr. Andrews describes vividly how he came nearer to Indians so that he could see things from the true Indian standpoint. He advocates what those who are working for India's uplift and have the country's real good at heart should always remember—the great and sublime teachings of Gautama Buddha—

"Overcome anger by kindness,
Overcome untruth by truth,
Overcome hatred by love."

REPORTS AND APPEALS

Sri Ramakrishna Mission and the Chandpur Coolie Relief Work.—The public have already been informed that the R. K. Mission deputed workers to relieve the distressed coolies at Chandpur. We publish below extracts from the report of the work as submitted by Swami Bhuvananda after closing the Mission relief work there:—

The coolies left the Assam Tea gardens to save themselves from starvation and arrived by detachments at Chandpur where they were ill treated and roughly handled by the Gurkhas. But pleased with the services of their countrymen they have now returned in joy to their native places in two batches by steamers Via Goalundo and from there by railway to Asansol. A few patients with their relations numbering about 40 only have been left behind...The Congress leaders took charge of the medical relief of the Coolies from the Government doctor on the 28th May last and arranged as far as possible to look to the needs of the patients through Captain Bannerjee and other doctors...At a critical moment the R. K. Mission workers arrived at

Chandpur and the local leaders welcomed them, for they as well as the general public of Chandpur remembered the well-organised and methodical way in which the R. K. Mission had conducted the famine relief work there in the year 1916. But still many had a misapprehension as to how the R. K. Mission which stood for Seva (humanitarian service) would work in co-operation with the Congress leaders whose aim was politics. The Mission workers however visited the coolie camps, heard from the local leaders all that was important to know about the situation of the relief work, and also met the Sub-divisional officer and the Divisional Commissioner. The Mission workers then made a proposal to the leaders that a committee be formed with two members of the Congress party, one of the Marwari Samity, Captain Bannerjee and one of the R. K. Mission to take charge of the relief work and that those who would work under the direction of this committee should not divide their energies between Seva and political propaganda work...At first the proposal was not accepted. But as the local leaders were familiar with the efficiency of the relief work of the R. K. Mission they insisted the Mission workers to undertake the relief of the coolies. The Mission workers then told the leaders that if complete control of the management of this relief work were granted to them and if the Congress Committee would contribute Rs. 1000 in advance unconditionally in the hands of the Mission for this work and agree as well to pay as much money as would be necessary for the same, the Mission would undertake the charge of the work. The Congress Committee at last agreed to their proposal and also contributed to the Mission Rs. 1000. Thus the Mission receiving full control of the work from 29th May, gladly made for one week all arrangements in every department of the Seva work, except the medical. In addition to Rs. 1000 from the Congress Committee the Mission received Rs. 1100 from the Marwari Samity by several instalments. The Mission also spent Rs. 1000 from its own funds..... The Mission has given Chura and jaggery to the coolies before sending them to the steamers on their way home and has also paid Rs. 692-4 to 312 coolie families at the rate of Re. 1 per adult and 8 as. per child below 12 years of age, though some were given more as special cases..... However by the grace of the Lord the work has come to a close. The workers of the Mission now offer their heartfelt gratitude to the members of the Congress Committee, to the leaders of the Marwari Samity, to the local and influential gentlemen who have helped the work with their generous contributions and to all those volunteers and other people who helped and co-operated with them in this work.

*Sri Ramakrishna Mission Charitable Dispensary,
Bhubaneswar, Orissa.**

From a perusal of the report of the Ramakrishna Mission Charitable Dispensary at Bhubaneswar from June 1919 to January 1921, we are glad to note that the Institution has become really a boon to the general public of the locality and to the poor pilgrims who come there in numbers from all parts of India, Bhubaneswar being an important sacred place of the Hindus. Besides these, villagers even from 15 or 16 miles off seek its aid which unmistakably proves its great usefulness. It was started only a year and a half ago and during the short period under review it has served 19,191 patients of whom 13,251 are new and 5,940 repeated cases. Daily average attendance in the year 1920 is 41.13. We are also glad to note that it has now got a separate habitation of its own which is nearing completion, mainly through the generous contribution of Rs. 1,500 by the wife of Babu Manmatha Nath Mitra in memory of her late father.

The thanks of the Mission authorities are also due to Messrs. K. B. Sen & Co., Timber Merchants, Cuttack, who supplied most of the wooden materials necessary for the building at a nominal price of Rs. 40 only. The gratuitous supply of medicines from Messrs. B. K. Paul & Co., Bengal Chemical and Pharmaceutical Works, Messrs. M. Bhattacharjee & Co., Messrs. Iswar Cundoo & Co. and others is the mainstay of the Institution. But unless help comes from the generous people of our country, it is too much to expect of some specified individuals to meet continuously all the demands of such a growing institution. For want of funds the institution is failing to furnish one of the rooms with operation equipment and has often to refuse most unwillingly simple surgical cases, to the discomfort of the poor sufferers. The authorities appeal to our generous countrymen to remove these crying needs of the Institution.

The following contributions were received for the building fund and maintenance of the Institution. The President of the Ramakrishna Mission kindly granted Rs. 250 from the Provident Fund; S. Anritananda, Rs. 2-0-9; Mr. Satyacharan Guha, Rs. 5; S. Tunyananda (in memory of S. Adbhutananda), Rs. 5; Mr. M. P. M. Pillai, Kyaiklas, Rs. 10; Rai Sakhi Chand Bahadur, Puri, Rs. 25; Mr. B. B. Bose, as. 12; S. J. Kuladananda Brahmachari, Rs. 100; Mr. S. C. Dutta, Calcutta, Rs. 25; Mr. N. Sunkar, Rangoon, Rs. 10; Mr. J. N. Bose, Calcutta, Rs. 2; Mr. K. C. Roy, Rs. 10; Through S. J. R. K. Majumdar, Rs. 41; Assistant Station Master, Bhubaneswar, Re. 1; Mr. S. C. Banerjee Rs. 100.

The total expenditure towards building con-

struction was Rs. 1865 and for the maintenance of the Institution Rs. 1341-6 0

All contributions will be thankfully received and acknowledged by the (1) Secretary, Ramakrishna Mission Charitable Dispensary, Bhubaneswar P. O. (Orissa), (2) The President, Ramakrishna Math, Belur P. O., Dt. Howrah (Bengal).

NEWS AND NOTES.

His Holiness Sri Swami Brahmanandaji Maharaj, President of the Ramakrishna Mission, arrived at Bangalore from Madras on the 14th June and was received at the station by his numerous followers and admirers. He is putting up at the Sri Ramakrishna Ashrama, Basavangudi, Bangalore City, and intends to stay there for some time.

We regret to have to announce the death of Sadhu Bhupatinath, a disciple of Sri Ramakrishna Paramahansa, which sad event took place on Sunday, the 5th June. Nobody could make any idea that his end was hastily approaching. He was in deep meditation till the last breath and his hands were united just as in the position of 'Japa' until he was put on the funeral pyre. He was born in 1267 B. S. May his soul rest in peace!

The success of the Christian Missionary Organisations amongst the educated and high class Hindus is negligible. But the result which their work achieves among the outcaste communities, especially in South India, should make the Hindus ashamed of their apathy and utter neglect of duty towards the depressed classes. The latest returns show that as a result of the C. M. S. Telugu Mission's attempts at evangelisation over 6000 souls are estimated to have embraced Christianity during 1920. And a Christian paper piously believes, "If the money for the new teachers asked for.....can be found, the ingathering of the whole of the outcaste community in the Telugu Country within the next twenty years, under God's blessing, seems assured."

It is generally the prospect of social betterment and worldly advantage that induces our poor and illiterate brethren to abandon their own religion and culture. We would be the last persons to object to a man's accepting Christianity or any other religion, in case it is really essential for his spiritual progress and he sincerely believes in it.

But for a man to give up the advantages of his national culture and civilisation for unspiritual considerations is positively injurious. Besides the question of denationalisation, it is also a fact that the Christian converts do not generally compare favourably in respect of morality and many social virtues with those of his own people who are still within the pale of Hinduism: neither do they always imbibe the virtues of the newly adopted foreign religion and civilisation. When will the educated Hindus divert their energy to better channels of activity and begin to work for the elevation of the masses in right earnest?

A public ceremony was performed to-day at Jhalrapatan by which an English lady, Miss V. C. Morrell, was admitted into the wider circle of liberal Hinduism. The novel and unique aspect of the ceremony was that it was performed by orthodox Pandits of great renown, backed by the local Hindu leaders and Hindu public, without any exception, who gave a hearty welcome to Miss Morrell under her new name, Vrinda Devi.

The function was conceived and executed under the special patronage of His Highness the Maharaja Rana of Jhalawar, who has from some time given his earnest attention to the task of simplifying the complex miscellany of the Indo-Aryan religion, passing under the misnomer, Hinduism. He sought to arrive at the common basis, ... which not only covers the wide range of diversities of narrower circles but satisfies the religious hankerings of acute thinkers of any nation or any country.

The solution as presented by His Highness to the whole world and as applied to the above ceremony is outlined below:—

(1) Faith in Brahma. (2) Contemplation on Brahma in His dual aspect to attain to the great Unity through the gradual processes prescribed by the higher forms of Yoga. (3) Adoption of the Vedic Mantra (only Pranava or the whole of Gayatri) by which one prays only for the illumination of the intellect. (4) Out of regard for Hindu sentiments an undertaking not to eat beef.....

To be distinguished from the sectional liberal activities, such as those of the Brahmo Samaj and the Arya Samaj, His Highness's wider circle has the characteristic feature of universal toleration and entails no hostile campaign or propaganda against the popular or common prejudices, which His Highness believes will be removed, reformed or restored to the higher spirit which underlay them originally, with the advancement of knowledge or education.—The Independent, June 19.

As regards conversion, the Sanatana Dharma should not only admit fresh adherents from other

faiths but also be ready to receive back the persons who were perverted from it, as also their descendants. The history of Hinduism gives unmistakable proofs of the conversion and assimilation of not only various aboriginal tribes but also of almost all those who invaded India and settled down in the land before the advent of the Muhammedans. Even in comparatively modern times Vaishnavism gathered under its banner converts from different castes and religions and this process is still going on in India and Ceylon to some extent.

The great vitality and the absorbent character of Hinduism tend to make one believe that at no very distant future it will be able to assimilate the Indian Christians without injuring in any way their essential faith in Christ, if they have it, accepting him as one of the Incarnations of God and giving Christianity a rational and liberal interpretation. And the work may be easily accomplished considering the important fact that there are doctrines in Hinduism which are very akin to the Christian form of faith and that there are Christians in Southern India, who in spite of influence to the contrary have not given up the stamp of the Hindu civilisation and still follow some of the rules of caste as well as many manners and customs of the Hindu society.

But that day would indeed be blessed when all religionists will come to realise a universal religion of which all the particular faiths are but different expressions suited to persons of diverse temperaments according to their inherent capacity and tendencies, when perfect religious freedom would be established and peace and harmony would reign on earth.

The presidential address of the Mysore Civic and Social Progress Association contains among others the following lines—"Illiterate depressed castes in several places have met and passed resolutions enjoining total abstinence from the accursed alcohol habit."

The work for the elevation of the suppressed classes has been till now conducted by Depressed Class Missions and similar private bodies. And it is a very wise step that the leaders of political thought have taken up the problem as an essential part of the national movement. The purification of the so-called untouchable societies by their giving up of the curse of drink and other unclean habits and customs, will remove the fear of pollution which the higher caste people entertain and this is sure to lead to better social treatment. And with the improvement of their economic condition also, the greatest impetus to their embracing Christianity will be removed.