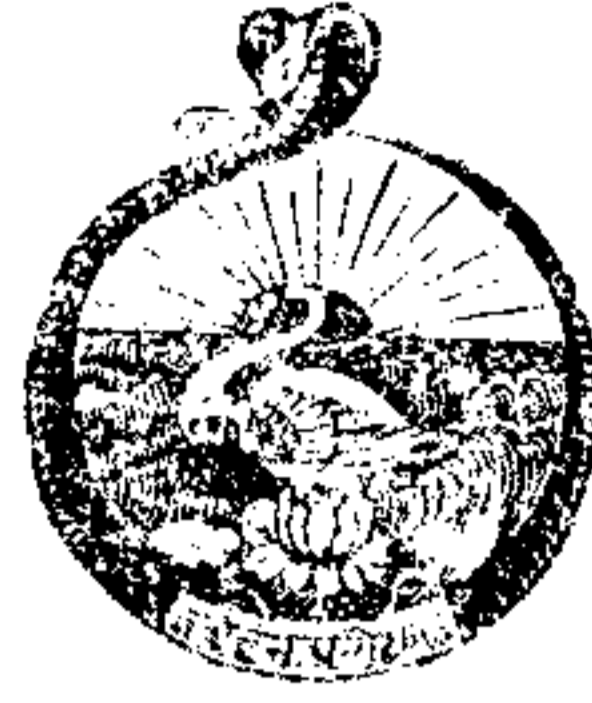


# Prabuddha Bharata

उत्तिष्ठत जाग्रत



शप्य वशान्निबोधत ।

*Katha Upan. I. 1. 2. &*

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

—Swami Vivekananda.

VOL. XXVI ]

AUGUST 1921

[ No. 301

## BUDDHISM AND HINDUISM IN CEYLON

BY SWAMI VIVEKANANDA.

(*Translated from Bengali.*)

**U**NDER the regime of Emperor Asoka his son Mahindo and his daughter Sanghamitta, who had taken the vow of Sauntyasa, came to the island of Ceylon as religious missionaries. Reaching there they found the people had grown quite barbarous, and devoting their whole lives, they brought them back to civilisation as far as possible: they framed good moral laws for them and converted them to Buddhism. Soon the Ceylonese grew very staunch Buddhists, and built a great city in the centre of the island and called it Anuradhapuram. The sight of the remains of this city strikes one dumb even to-day—huge *stupas*, and dilapidated stone-buildings extending for miles and miles are standing to this day; and a great part of it is overgrown with

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

jungles which have not yet been cleared. Shaven beaded monks and nuns with the begging bowl in hand, clothed in yellow robe, spread all over Ceylon. At places colossal temples were reared containing huge figures of Buddha in meditation, of Buddha preaching the Law, and of Buddha in a reclining posture—entering into Nirvana. And the Ceylonese, out of mischief, painted on the walls of the temples, the supposed state of things in the Purgatory,—some are being thrashed by ghosts, some are being sawed, some burnt, some fried in hot oil and some being flayed—altogether a hideous spectacle! Who could know that in this religion which preached “non-injury as the highest virtue”—there would be room for such things! Such is the case in China too, so also in Japan. While preaching non-killing so much in theory, they provide

for such an array of punishments as curdles up one's blood to see!

Once a thief broke into the house of a man of this non-killing type. The boys of the house caught hold of the thief and were giving him a sound beating. The master hearing a great row came out on the upper balcony and after making enquiries shouted out, "Cease from beating, my boys. Don't beat him. Non-injury is the highest virtue." The fraternity of junior non-killers stopped beating and asked the master what they were to do with the thief. The master ordered, "Put him in a bag, and throw him into water." The thief, much obliged at this humane dispensation, with folded hands said, "Oh! How great is the master's compassion!" Only I had heard that the Buddhists were very quiet people and equally tolerant of all religions. Buddhist preachers come to Calcutta and abuse us with choice epithets, although we offer them enough respect. Once I was preaching at Anuradhapuram among the Hindus—not the Buddhists—and that in an open maidan, not in anybody's property,—when a whole host of Buddhist monks and laymen, men and women, came out beating drums and cymbals and set up such an awful uproar! The lecture had to stop, of course, and there was the imminent risk of bloodshed. With great difficulty I had to persuade the Hindus that we at any rate might practise a bit of non-injury, if they did not. Then the matter ended peacefully.

\* \* \*

The principal place of pilgrimage for the Buddhists is the Dalada Maligawa or Tooth-temple at Kandy, which contains a tooth of Lord Buddha. The Ceylonese say it was at first in the Jagannath Temple at Puri and after many vicissitudes

reached Ceylon, where also there was no little trouble over it. Now it is lying safe. The Ceylonese have kept good historical records of themselves, not like those of ours—merely cock and bull stories. And the Buddhist scriptures also are well preserved here in the ancient Magadhi dialect. From here the Buddhist religion has spread to Burma, Siam and other countries. The Buddhists of Ceylon recognise only Sakyamuni, mentioned in their scriptures, and try to follow his precepts. They do not like the people of Nepal, Sikkin, Bhutan, Ladak, China, and Japan, worship Siva, and do not know the worship with mystical Mantrams of such Goddesses as Tara Devi and so forth. But they believe in possession by spirits and things of that sort.

The Buddhists have now split into two schools, the Northern and the Southern; the Northern school calls itself the Mahâyâna, and the Southern school, comprising the Ceylonese, Burmese, Siamese etc., the Hinayâna. The Mahâyâna branch only worship Buddha in name, their real worship is of Tara Devi and of Avalokitesvara (whom the Japanese, Chinese and Koreans call Kkanayan); and there is much use of various cryptic rites and Mantrams. The Tibetans are the real demons of Siva. They all worship Hindu Gods, play the Damaru,\* keep human skulls, blow horns made of the bones of dead monks, are much given to wine and meat, and are always exorcising evil spirits and curing diseases by means of mystical incantations. In China and Japan, on the walls of all the temples I have observed various monosyllabic Mantrams written in big gilt letters, which approach the Bengali characters so much that you can easily make out the resemblance. \* †

\* An hour glass shaped tabour.



Gradually Tamilian Hindus from the north began slowly to migrate into Ceylon. The Buddhists finding themselves in untoward circumstances, left their capital to establish a hill-station called Kandy, which, too, the Tamilians wrested from them in a short time and placed a Hindu king on the throne. Then came hordes of Europeans, — the Spaniards, the Portuguese, and the Dutch. Lastly the English have made themselves rulers of the land. \* \*

In northern Ceylon there is a great majority of Hindus, while in the southern part, the Buddhists and hybrid Eurasians of different types preponderate. The principal seat of the Buddhists is Colombo, the present capital, and that of the Hindus is Jaffna. The restrictions of caste are here much less than in India, the Buddhists have a few in marriage affairs, but none in matters of food, in which respect the Hindus observe some restrictions. All the butchers of Ceylon were formerly Buddhists; now their number is decreasing owing to the revival of Buddhism. Most of the Buddhists are now changing their anglicised titles for native ones.

All the Hindu castes have mixed together and formed a single Hindu caste, in which, like the Punjabi Jats, one can marry a girl of any caste, — even a European girl for the matter of that. The son goes into a temple, puts the sacred tilinear mark on the forehead, utters "Siva, Siva," and

becomes a Hindu. The husband may be a Hindu, while the wife is a Christian. The Christian rubs some sacred ash on the forehead, utters "Namah Parvati-pataye" (Salutation to Siva!) and straightway becomes a Hindu. This is what has made the Christian missionaries so cross with you. Since your coming into Ceylon, many Christians, putting sacred ash on their forehead and repeating "Salutation to Siva," have become Hindus and gone back to their caste. Advaitavada and Vira-Saivavada are the prevailing religions here. In place of the word 'Hindu' one has to say 'Saiva.' The religious dance and Sankirtana which Sri Chaitanya introduced into Bengal had their origin in the South, among the Tamil race. The Tamil of Ceylon is pure Tamil and the religion of Ceylon is equally pure Tamil religion. That ecstatic chant of a hundred thousand men, and their singing of devotional hymns to Siva, the noise of a thousand *mridangas*† with the metallic sound of big cymbals, and the frenzied dance of the ash-covered, red-eyed athletic Tamilians with stont rosaries of Rudraksha beads on their neck, looking just like the great devotee, Hanuman, — you can form no idea of these, unless you personally see the phenomenon.

† A small drum

---

## OCCASIONAL NOTES

**S**O innumerable are the diversities of human nature and so multifarious are the minute differences and peculiarities of the individuals, that it is not possible for any institution to minister to all the needs

and satisfy the various aims and aspirations of each separate unit. The utmost that organisations and societies can do is to contribute to the general welfare of their members. Thus no human institution

can be expected to be perfect in details and the Hindu social structure, the so-called caste system, is no exception to the rule. Its greatest achievement lay in the fact that it tried to place the society under the guidance of culture, controlled by spiritual ideals and achievements, instead of making wealth and power the main criteria of division into classes. Besides, it attempted to bridge the racial gulf and unify the various apparently discordant elements by making them inseparable and interdependent members of a grand humanising system and thereby succeeded in minimising the struggle for animal existence and its inevitable dire consequences, which have been the greatest cause of the misery and ruin of the poor and the weak among God's creatures.

Endless have been the controversies among scholars about the ancient home of the Aryans. In spite of the divergent theories of the philologists and the ethnologists, even in the oldest records that have been handed down to the Hindus uninterrupted by social and political revolutions, we search in vain to find that the Indo-Aryans migrated into India from any foreign land. But whether their original home was in the Arctic regions or in Central Asia or on the shores of the Baltic Sea as some patriotic European scholars would have us believe, it is an undisputed fact that the Aryans never settled down in India by threatening to exterminate the aborigines, as has been generally the case in those vast territories colonised by the modern civilised races of Europe. No doubt there were occasional fights and wars with the Dasyus, Dasas, Rakshasas and other tribes and races but that the Aryans made themselves masters of the land by clearing it of the primeval children of the

soil, is no better than a mere fanciful guess after the analogy of the method followed by the white colonists who have wrested the lands inhabited by the Red-Indians, the Negroes, the Bushmen and other unfortunate peoples.

Had the ancient Aryans been guided by a similar policy it would not have been possible for them to develop the grand fabric of their civilisation, with its conglomeration of diverse ethnic groups in various stages of culture, divided into *Varnas*, supporting and strengthening one another. The institution of caste in principle was meant to be the great factor of protection against aggrandisement and exploitation of the weak by the strong and powerful. Besides, this division into *Varnas* prevented the admixture of alien blood that might be brought about by indiscriminate marriage and helped to preserve the purity of type and culture.

The enforcement of the culture of one race upon another, menacing the distinctive civilisation of the less powerful nation, has been the method followed by the West, but the wonderful genius of the Hindus discovered a better and more peaceful way to spread their cultural influence, eliminating as far as possible strife and competition and thereby enabling all to develop themselves in their own way without losing their individual characteristics and vital peculiarities. The Indo-Aryans made Sanskrit, the great sacred language, the common source of inspiration and development of all the languages that were spoken by the multifarious people that came within the pale of Hinduism. And the most essential principles of religion became the common background of all these races, who could freely



keep to their distinctive manners and customs that were especially suited to their progress towards the common ideal more and more. By placing spiritual development as the common goal of all, to be attained through gradual evolution that would be brought about by the performance of *Svadharma* or one's own duties, based on the inherent capacity and tendency, did the ancient Aryas try to unite the different races and tribes with a success that appears to be nothing short of marvellous to an unbiassed student of the institution of caste. It was in this noble and humane way that the spiritualisation and assimilation of diverse races followed.

---

High were the principles of the Hindu socio-religious structure. But owing to various adverse circumstances, national calamities and the weakness and ambition of those who were the custodians of learning and spirituality, they could not be fully carried out into practice. The work stopped before it could attain the aspired end of its evolution and progress. However, neither the downright condemnation of the system judging it by its present mummified form and the various iniquities that have come to be associated with it, nor the advocacy of its complete destruction without supplanting it by a better one will lead to the real solution of the problem which confronts the Hindu Society of the modern times.

---

The present deplorable exclusiveness of Hinduism, the unjustifiable distinction of privileges, the objectionable doctrines of contamination by touch and even by sight, the terrible social tyranny to which the lower classes and especially the so-called 'untouchables' have been subjected, are nothing but non-essentials that have

gathered during the period of decline and stagnation and stand in direct opposition to the principles of the Vedic Religion. The records found in the Samhitas and other Vedic literature, as well as in the Itihāsas, Purānas and the later religious history of India, bear clear testimony to the fact that though even at a very early period caste became hereditary to a great extent it was elastic enough to admit non-Hindus within the fold of Hinduism and also raise the lower *Varnas* to the higher ones whenever the necessity presented itself. In the West the unit of society is the individual but here it is the community that is the unit, so that though individuals were from time to time taken into the superior castes, it generally happened that whole communities underwent this sort of elevation. All along as occasions arose this process of fusion was going on more or less, and occupation generally determined the place of these communities in the various strata of the Hindu Society, which accepted them at the outset as a sub-caste under one of the main divisions.

---

In ancient India there were races and tribes called by various appellations,—the Dasyus, Rakshasas, Yakshas, Nagas etc., with whom the Aryans had to wage on war at times. Where are they? Have they been removed from the face of the earth or did they die a natural death being unable to cope with the stronger in the struggle for existence? The evidence of history shows without any doubt that they have been Aryanised so thoroughly that it is an impossible task now to distinguish them from the other members. And it is religion that accomplished this work by holding spiritual and ethical achievements as the highest goal of life,

thus diverting the energy that would have otherwise found expression in aggression and struggle for political and economic supremacy.

It is an object-lesson to the world how the Hindu civilisation had been successful to a great extent in bringing peace and harmony among the apparently irreconcilable and heterogeneous elements, and thus by its spirit of toleration and all-embracing love it demonstrated its inherent capacity to become a world-culture. It is not that race-consciousness and a sense of cultural superiority did not present themselves to the ancient Aryans, but these they generally transcended, as the ideal they had in view was not material but spiritual. Because the master-minds that guided the destiny of the nation were men who realised the fundamental unity of mankind, nay more, also of animals, and plants and even of the so-called dead, dull matter, for they saw the whole universe

to be the manifestation of the Spirit, 'सर्वं खल्विदं ब्रह्म' - "All this is Brahman."

Such are the noble principles that underlie Hinduism. But the difference between the ideals and their translation into actual life has been very great indeed, especially in comparatively modern times. It is useless, nay, injurious, to try to feed and rear the Hindu society on the memory of the achievements of the past however great. Time has come when the Hindus should shake off the deplorable self-complacency that has overtaken them, see things as they are and be ready to face the bare facts however unpleasant they may be. A proper diagnosis of the present condition of the society is absolutely necessary to prescribe the right means that would free the social organism from its many diseases, physical as well as moral, that are eating into its very vitals, and ensure the health of the system which is quite indispensable for its development.

### —◆◆◆—

#### SHRI RAMAKRISHNA, THE GREAT WORLD-TEACHER.\*

**T**O-DAY is the day of great rejoicing, a day of new hope, new enthusiasm, new light.

Many God-intoxicated souls and sages came to bless us with their message and presence, but none was greater in Divine manifestation than he who came as Sri Ramakrishna. He came to India, but no country can say, he is ours. The Divine life cannot be limited in any way by claims of sect and country.

We must study this great life, universal

in its aspect. From such a study every denomination or sect can turn to study their own from a broader standpoint. In order to understand such a messenger of light we have to stop all the ordinary ideas and activities of our mind that the Divine in us may take control, and in that high state of serenity we can better understand such a life.

Some may ask, why this celebration? Why not seek the Truth or worship God in our own homes? No, that is not sufficient. It is in such celebrations that our hearts and minds get the necessary expansion, fresh stimulus, fresh awakening, with

\* An address delivered on the 86th Birthday of Sri Ramakrishna, at the Hindu Temple, San Francisco, California.



which to work out our life's problems. There are times in life when progress seems to have come to an end. Then we need such inspirations from such a life to renew our failing strength and aspiration. These great lives are productive of the greatest good in all ages—their divine power lifts us out of all worldly conditions. Such blessed occasions as these make us feel brother and sister to all humanity and awakens true love for every living being.

At periods in the world's history the material side of life gains the ascendancy—business and social activities—attention to the necessities of life—all engross the mind and plunge it deeper and deeper into the darkness of materialism. Gradually then religion sinks into a name,—a mere discussion—sinks to a low ebb. When it is at the lowest, a tidal wave is seen and on its crest appears a shining messenger of light.

In this way—out of an humble wayside village of Bengal—came such a messenger of light to bless the world, in the person of Sri Ramakrishna. What wonder our hearts flow in gratitude to this messenger who came to unite all the warring sects in one great wave of devotion, in whom all—Muhammedans and Christians alike—could see their ideal!

There must be some form of manifestation to prove any truth. Humanity can only understand that which it sees in concrete form, especially so in Divine manifestation. That is the greatness of

these messengers of light manifesting before humanity—their greatest power—to show their Divinity—to remain in the state of God-consciousness.

The purpose of life is to become Divine and when we see a Divine life concretised, manifesting the most sublime Divine power, our soul is translated, we become transformed. Their mere touch gives God-consciousness to the soul.

The great message of all the Divine teachers and prophets is—you are Divine and you *can* become Divine in consciousness.

From childhood Sri Ramakrishna knew his mission, but as a God-man and a world-teacher he had to go through all phases of religion. He took up all faiths and practised them to the end to show to every sincere soul that the goal of all was the same Truth.

So, our heart's gratitude and that of all humanity should go out to such a great soul. This great life should inspire us to live the Divine life and stand before others as living examples. His message comes to us like a tonic, to see God in all and then we shall surely find Him in ourselves.

So, on this blessed occasion let us forget all our little differences and troubles and, sitting before this altar, may we consecrate the altar of our heart and like the beautiful flowers at his feet, open up and shed its love to all the world!

SWAMI PRAKASHANANDA.

---

## THE BAUDDHA PHILOSOPHY.

**G**AUTAMA Buddha was deeply impressed with the miseries of this world and the sufferings of humanity. He was quick to realise the vanity of all earth-

ly good and found out that rebirth, decay and death were inevitable according to the law of Karma. The origin of this life is due to Karma which in its turn arises from

gnorance He, therefore, wanted to find out a path out of misery—a path which all could follow and thus save themselves from the bondage of life and death. He preached a religion of self-restraint and self-culture and did not trouble himself much about metaphysical doctrines or dogmas. To live a holy life free from passions and desires and thereby put an end to this worldly suffering was his main tenet. Life is full of suffering and the causes of this suffering are passions and desires. The only way out of this misery is the annihilation of these, which could be attained only by a holy life—a life lived according to the tenets of Buddhism that would lead to Nirvana by rooting out Karma with its mistaken clinging to life.

Nirvana is deliverance from all sorrows and troubles, a state wherein the thirst for life and its pleasures which brings on new births has ceased to exist, and wherein man enjoys perfect peace. Buddha did not trouble himself about points which he considered beyond the grasp of the human mind and with reference to these questions he did not commit himself though often pressed by his disciples. He used to reply to such questions, "Here you are in the midst of suffering, and here lies the way out of it, try to free yourself from this first by following the path. What avails it to discuss on such abstruse philosophical points?" He thus avoided all the speculative theories of the Vedic Religion from which he took the doctrines of Karma and Reincarnation. These two doctrines together with an ethical code formed his religion that was easy to be understood by all as it was unhampered by ceremonies or metaphysical doctrines which later on the Buddhists introduced with a vengeance. But this neglect of metaphysics and a well-reasoned philosophy is

one of the chief causes that led to its downfall in India for she has always been a land of philosophy, and no religion without such a basis can stand in this country.

Some three or four centuries after Buddha his followers could not hold their own against the onslaught of the Brahmins. They found out that unless their religion was given a metaphysical basis there was no hope for them as against Vedanta and Brahminism. They exerted their utmost in this direction and thus resulted the various schools of the Buddha Philosophy.

All the Buddha schools recognise direct perception and inference as the only two sources of knowledge and they are all based on an utterance of Buddha—

सर्वं क्षणिकं क्षणिकं, दुःखं दुःखं. स्वलक्षणं स्वलक्षणं,  
शून्यं शून्यं ।

"All is momentary, momentary; all is pain, pain; all is like itself alone, all is like itself alone; all is void, void." The first three points are accepted by all of them though the last one is accepted only by the Mādhyamikas.

The Buddhas declare that all things are impermanent. Everything that is and every event that happens pass away for ever; they die but yet they continue for ever in the effect they produce. Life is fleeting but the actions done remain. The duration of life of a living being is extremely brief, for it lasts only while a thought lasts. As soon as that thought ceases, the being is said to have ceased to exist and a new personality to come into existence inheriting the experiences of the former. The impermanence of all things they infer from their existence as follows:

Whatever exists is momentary.

All things exist.

All things are, therefore, momentary.



How do we know that all things exist? A thing is said to exist when it produces effects or exerts practical efficiency. Thus to exist is to be an active cause and we know by direct perception that this is true of all things. Hence, all things exist. Again, practical efficiency is the process of becoming and, therefore, something active, and becoming is either successive or simultaneous. These two terms are excluded from anything which is permanent since they show change. Therefore existence which coincides with these terms is excluded from permanence. Hence all things that exist are momentary.

Having established the impermanence of all existing objects the Bauddhas proceed to show that the universals which are in their nature unchanging and eternal cannot exist. They recognise only the particular, the individual, change alone as existing. If the universal exists, is it present or not in the many? If it is not, then it cannot be a universal. If it is, what is the evidence? For we do not see any such common existence or form running through the diverse and heterogeneous momentary things like mustard seeds, mountains &c. Again let us take the nature of a jar (घटत्व) which pervades all jars and so can be said to be a universal. What becomes of this when the jar is destroyed? Does it survive the jar or not? If it does not, then it cannot be a universal, for it is not eternal since it is destroyed. If it does, then it must be without an object to inhere in. The universal, therefore, does not exist.

A natural result of such a doctrine of impermanence is the absolute denial of an Atman or soul. The Vedanta teaches of an Atman in every being which is characterised as absolute, immutable, eternal &c.

This Atman, the Vedanta says, is erroneously identified with the ego-idea in expressions like 'I am fat,' 'This is mine.' This view is rejected by the Buddhists. They deny a separate permanent individuality distinct from the character of man. They say there are not two things—the Atman and the phenomenon. The latter alone is true and Atman is nothing but the Karma at a particular moment. We have only a bundle of formations. From this we cannot get any being, though we are apt to call it a being when the aggregates are there. Everything changes and within our organised life there is no eternal germ. In other words, the Buddhist says that there is only a phenomenal world and that we have no right to posit a noumenal world behind it. To this the Vedantin would reply that he never says that there are two realities, the phenomenal and the noumenal. There is one. Seen through the senses it is phenomenal but it is all the time in reality noumenal. The man who sees the rope does not see the snake. He sees either the rope or the snake and never both. So the Buddhist criticism that the Vedantin talks of two worlds as existing is entirely without any basis. Anyway, the Buddhist seems to have no objection to the convenient notion whereby we speak of ourselves as 'I' or 'self,' for his contention is against the fact that it has any counterpart in reality.

The Buddhists do not accept a soul and yet they talk of transmigration. What is it, then, that takes renewed births? They say it is Karma. Birth is not rebirth but a new birth, transfer of Karma that never dies. It must produce its own effects. So when one man dies another is born in his place with his predecessor's Karma. As one generation of a nation



inherits the good and evil of its predecessors, so each individual in this continuous stream of life inherits the good and evil of its predecessor and proceeds on his onward march towards Nirvana. When by following the "Eightfold Path," ignorance is destroyed and Karma rooted out, there will be nothing left which, when a man is dissolved in death, could bring forth another being in his place. Thus the Buddhist believes that his present state is due to his past Karma. But a question may arise: wherein is the identity between the two—the predecessor and his follower who takes up the burden of the former? The Buddhist says, "In that which alone remains when a man dies, in his action, thought etc., in his Karma which cannot die." Reincarnation appears to bring into existence new individuals, but they are the same as the former incarnations from which they spring according to the law of Karma; just as a lamp when allowed to blaze up and set fire to a thatch, the fire that burns the house is different from the flame of the lamp and yet it is the flame of the lamp which burns down the house. The two fires are different yet not different in a way.

When Ananda asked Buddha, "What is meant, Lord, by the phrase 'the world is empty,'" Buddha replied, "That it is empty, Ananda, of a self. And what is it that is thus empty! The five seats of the five senses and the mind and the feeling that is related to mind—all these are void of a self or of anything that is self-like."\* Again to the listening disciples he says—"Since neither self nor aught belonging to self can really and truly exist, the view which holds that this I who am the world,

who am self, shall hereafter live permanent, persisting, eternal, unchanging, yea, abide eternally—is not this utterly and entirely a foolish doctrine?"† Here we have two texts from the Buddhist scriptures which deny the existence of a self. Though generally the Buddhists quote such texts as authority to show that Buddha himself denied the existence of a soul, it seems to be a controversial point whether Buddha really denied an Atman in the above passages. He must have denied the soul as popularly understood, in other words, he must have denied this little self of ours, the ego-consciousness, the 'I' and 'mine,' which is erroneously confounded with the Atman and which in fact has no reality in it. His voice was raised against the glorification of the separateness of the individual. It is doubtful whether he had any objection to the losing of all separateness in the Atman, the One Existence, as the following passage tends to show—"There is no such thing as an individuality which is permanent; even were a permanent individuality possible, it would be undesirable, for it is not desirable to be separate. The effort to keep oneself separate may succeed indeed for a time; but so long as it is successful it involves limitation and therefore ignorance and therefore pain. No! it is not separateness you should hope for, it is union—the sense of oneness with all that now is, that has ever been, that can ever be—the sense that shall enlarge the horizon of your being to the limits of the universe, to the boundaries of time and space, that shall lift you up into a new plane far beyond, outside all mean and miserable care for self. Why stand shrinking there? Give up the

\* Buddhism by Mrs. Rhys Davids.

† Buddhism by Mrs. Rhys Davids



fool's paradise of 'This is I,' 'This is mine.' It is a real fact--the greatest of realities that you are asked to grasp. Leap forward without fear! You shall find yourself in the ambrosial waters of

Nirvana and sport with the Aihats who have conquered birth and death.'† One step forward and we are in the realm of the Advaita philosophy and not in Buddhism.

SWAMI VIRESWARANANDA.

---

EPISTLES OF SWAMI VIVEKANANDA.

CLXXXV.

Almora

11th July, 1894.

My dear S—,

I was very glad to receive your last report. I have very little criticism to make except that you ought to write a bit more legibly.

I am quite satisfied with the work done as yet, but it must be pushed forward. I have not learnt as yet of the suggestion I made before as to getting a set of Chemical and Physical apparatus and starting classes in elementary and experimental Chemistry and Physics, especially in Physiology.

What about the other suggestion of buying sets of all the scientific books that have been translated into Bengali?

It now seems to me that there must at least be three Mohants (Heads) elected at a time.—one to direct the business part, one the experimental, the other the intellectual part.

The difficulty is to get the director of education. B— and T— may well fill the other two. Of visitors I am sorry to learn that you are only getting Babus from Calcutta. They are no good. What we want are brave young men, who will work; not tomfools.

Ask B— to write to both A— and S— to send weekly reports to the Math without fail, also to send Bengali articles and things for the would-be paper. Is G. C. Ghose getting up things for the paper? Work on with a will and be ready.

A— is working wonderfully at Mahula, but the system is not good. It seems they are frittering away their energies in one

little village and that to only doling out rice. I do not hear that any preaching has been done along with this helping. All the wealth of the world cannot help one little Indian village if the people are not taught to help themselves. Our work should be mainly *educational*, both moral and intellectual. I have not learnt anything about it—only so many *beggars are helped!* Ask B— to open centres in different *districts* so as to cover the largest space, with our small means.

And then so far it seems to have been ineffectual, for they have not succeeded in rousing the people of the place 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. Charity opens the heart, but work on through that wedge.

The easiest way is to take a hut—make it into a temple of Guru Maharaj. Let the poor come there to be helped, also to worship. Let there be Kathá (Puranic recitals) morning and evening there—through that you may teach all you want to teach the people. By degrees the people will be interested, they will keep up the temple themselves, maybe the hut-temple will evolve into a great institution in a few years. Let those that go to relief-work first select a central spot in each district and start such a hut-temple, from which all our little work is to proceed.

Even the greatest fool can accomplish a task if it be after his heart. But the intelligent man is he who can convert every work into one that suits his taste. No work is petty. Everything in this world is like a banyan-seed, which though appearing tiny as a mustard-seed, has yet the gigantic banyan tree latent within it. He indeed is intelligent who notices this and succeeds in making all work truly great.\*

Moreover they have to see that cheats do not get the food of the deserving. India is full of lazy rogues and cunning, they never die of hunger, they always get something. Ask B—— to write this to everyone in relief-work—they must not be allowed to spend money on no good. We want the greatest possible good work permanent from the least outlay.

Now you see you must try to think out

original ideas—else as soon as I die, the whole thing will tumble to pieces. For example, you hold a meeting to consider, “How we can reap the best permanent results out of the small means at our disposal.” Let all have notice a few days before and let each suggest something and discuss all the suggestions, criticising them, and then send me a report.

Lastly, you must remember I expect more from my children than from my brethren. I want each one of my children to be a hundred times greater than what I could ever be. Everyone of you *must be a giant—must*, that is my word. Obedience, readiness, and love for the cause—if you have these three, nothing can hold you back.

With love and blessings,

Vivekananda.

---

## SWAMI VIVEKANANDA AND SRI RAMAKRISHNA

### *The Latter's Method of Examining Disciples.*

[ RENDERED FROM SWAMI SARADANANDA'S "LILAPRASANGA." ]

(Continued from page 129.)

**W**E have narrated to the reader before that noticing the extraordinary signs and traits of greatness in Narendranath, Sri Ramakrishna from the very beginning judged him as possessing a great spiritual calibre, and captured him through his pure unselfish love,—and then set about instructing him on spiritual matters. We now desire to record how and in what ways Sri Ramakrishna tested him during the days of his discipleship.

Sri Ramakrishna told Keshab Chandra on the occasion of the split in his Brahmo Samaj over the matter of the Cooch-Behar marriage: “You add to the number of your followers by admitting anybody and everybody without examination and it

is no wonder that your Samaj breaks up. I do not accept anybody without testing him.” One cannot but be struck with great wonder to think how he examined the devotees who would come to him, in many ways known and unknown to them. One is made to think how he, who made himself known to the world as an illiterate man, could master so many wonderful methods of gauging human character. Is it due to the self-illumination in his present life of the knowledge acquired in past lives, or to the result of supersensuous vision and omniscience of the Rishthood attained through his Sadhana, or to the special reason of his being an incarnation of the Divinity as sometimes he would speak of himself to the inner circle of his devotees? Although many thoughts like these arise in the mind, we do not proceed to decide the

---

\* This para only is translated from Bengali.



question here but leave the decision on the subject to the reader and go on to relate as far as possible the actual facts as they happened.

If we mention a few incidents, the reader will be able to comprehend the unusual nature of the many means which Sri Ramakrishna adopted to understand the character of a person; but before doing this it is necessary to know a few facts about the subject. We have seen that when any person would come to Sri Ramakrishna, he would look at him in a specially attentive manner. If his mind would thus be attracted towards the visitor, he would enter into spiritual talks with him and ask him to see him occasionally. As days passed on and the man used to visit him, Sri Ramakrishna would, unknown to him, observe the shape of his body and limbs, the nature of his thoughts and the measure of his desire for sense-enjoyment and attachment to lust and gold, the extent to which the person felt attached to him, as would be manifest in his movements and expressions. From the minute observations of these he would arrive at a sure conclusion about his latent spirituality. Thus from a few days visit Sri Ramakrishna would be sure about the man's character. If he felt the necessity of knowing any hidden facts of his inner being, he would know it by his keen *yogic* vision. About this matter he once told us thus; "In the small hours of the morning while, awake and alone, I think of the spiritual welfare of you all, the Divine Mother shows and lets me know how far one has advanced in the spiritual path, why another cannot progress, etc." From the above words of Sri Ramakrishna let not the reader conclude that his *yogic* power was awake only then. From his talks at other times we can understand that at will he could ascend to high spiritual states of consciousness and obtain similar visions. For he said—"Just as by looking at a glass almah one can see all the things that are inside, so looking at a man I can know his inmost thoughts, tendencies and all other things."

Thus proceeding to examine the human character generally in the way described above, he was seen to depart from it in the case of his special devotees. One notices that his first meeting with them was brought about by divine dispensation while he was in high spiritual moods. We have narrated before that through his wonderful spiritual prac-

tices Sri Ramakrishna's mind and body became wonderfully fit instruments for the retention and communication of subtle spiritual forces. This was literally verified during the period of his ministry. We always observed that his mind became coloured according to the spiritual thoughts working within the devotees and would in their presence rise to whatever spiritual level they had been able to ascend as the result of their previous Karma and Samskaras, and gather therefrom all the facts of their inner life. The visions and realisations which came to Sri Ramakrishna on the occasion of the first visit of Narendranath, which has been previously narrated will enable the reader to understand the above fact.

But it is not that he never applied the ordinary methods of examining the human character with regard to his very intimate disciples. During his normal moods he observed their ways, movements and conversations and did not rest satisfied until he similarly examined even Narendranath.

The ways he adopted to examine the character of his devotees may be classified under four heads:

1. Sri Ramakrishna would ascertain the strong past tendencies of the devotees coming to him, by observing the signs and physiognomy of the body. Physiology and psychology of the present day have proved that every definite thought translated into physical action leaves an impress on the brain and the body, and so we also have come to believe in the signs of the body as being indices to character. The Vedas and other scriptures, however, have always affirmed the same fact. The *Siutis*, *Smritis*, *Puranas*, the philosophies and other scriptures of the Hindus have unanimously declared that the mind builds up the body and according to the thoughts of a man flowing in directions good or bad, his physiognomy is transformed and assumes a form corresponding to the nature of his thoughts. Therefore, many proverbs are current among us about ascertaining the internal nature of a man from the forms and features of his body and limbs; and, therefore, on occasions of marriage initiation and other ceremonies it is considered absolutely necessary to examine the hands, feet and other members as also the general feature of the whole body.

It is no wonder that Sri Ramakrishna, a believer as he was in all the Shastras, should examine the



forms and features of the body and the limbs of his disciples. In course of conversations he would relate so many facts about this matter that we used to wonder how he could have all these experiences about the subject. We thought—was there any ancient book on the subject, reading or hearing from which he could gather his knowledge? \* \* Wonder-struck we would hear him describing the forms and features of the human body with its various parts as having the shapes of particular objects of everyday life and mentioning the indications which they afforded of the inner nature. About the human eye he would say, "Some have eyes like lotus-flowers, some like a bull's eyes, some possess the eyes of a *yogi* or a *d'va*," and remark—"Persons having eyes like the lotus have good and spiritual tendencies within them; those with eyes like the bull's possess strong sex-passions. The *yogi*'s eye has an upward look and is of a reddish tinge; the divine eye is not very large but is long or reaches up to the ear. He who while talking casts a side glance or looks from the corner of the eye is by nature more intelligent than ordinary men." Or again, raising the topic of the form of the body he would say, "Persons of a devotional temperament have naturally a soft body and the joints of their hands and feet are pliant (i. e. can be easily moved) and even if they be lean, the muscles and tendons of their body are so shaped that not many cones and angles of their body are visible." Speaking of any as an intelligent person, in order to ascertain whether his intelligence was of a good or evil turn, he would feel the weight of his hand from elbow to fingers holding it in his own, and

if the weight was less than ordinary he would conclude that the tendency was good. An instance of Sri Ramakrishna's ascertaining the good or evil disposition of a man we received one day in the following way.—When Sri Ramakrishna was staying in the Cossipore garden suffering from cancer in the throat, the younger brother, since deceased, of the present writer came one day to visit Sri Ramakrishna. He was much pleased to see the brother, and making him sit down near him and questioning him about various things gave him many a spiritual instruction. When the present writer came near Sri Ramakrishna, he asked him, "Is he your younger brother?" And on the writer's answering in the affirmative, Sri Ramakrishna said, "He is a fine boy and more intelligent than you. Let me see if he is with a good or bad tendency," and saying this he held his hand in his own and feeling the weight said, "Yes, of a good tendency." Again questioning the writer and pointing to his younger brother said, "Shall I draw him (that is, draw his mind away from the world and turn it towards God)? What do you say?" The writer said, "Yes Sir, please do so." Sri Ramakrishna thinking a while said, "No, no more, I have taken one brother and if I take this one also, your parents would be much grieved, specially your mother. In my life I have displeased many a Shakti (woman, the embodiment of the creative and sustaining power of the Mother of the universe) and there is no need of displeasing any more." Saying this he gave him some spiritual instructions and making him partake of some food allowed him to take leave that day.

( To be continued. )

---

### HYMNS OF THE TAMIL SAIVITE SAINTS.\*

**T**HE impact of the Eastern and Western civilisations and religions as it has been followed by the fruitful interchange of ideas and ideals is consciously or unconsciously bringing about a great change in the thought-life of

both the Oriental and Occidental nations. It is the most hopeful sign of the times that with the increase of knowledge and consequent broadening of vision both have commenced to come to a mutual better understanding.

Unfortunately many bigoted Christian missionaries are more or less responsible for much of the wrong notions that the people of the West entertain about the Hindu religion, manners and customs, for

---

\* The Heritage of India Series. By F. Kingsbury B. A., and G. E. Phillips M. A. Published by the Association Press, 5 Russel Street, Calcutta. Pp. 132. Price Cloth, Re. 1-8, Paper Re. 1.



It seems, they want to further the cause of Christianity mainly through calumny and misrepresentation of facts. But the vast mass of literature that has thus been written by revilers of Hinduism and published by the Christian Literature Society of India and similar organisations, very few Hindus ever cared to take notice of, much less read.

We are glad to find that a band of liberal-spirited Christians who seem to have a sympathetic view of Indian cultures and religions, has undertaken to publish, to quote from the editorial preface of the book under review, "a series of cheap books planned and written by a group of Christian men that every educated Indian, whether rich or poor, may be able to find his way into the treasures of India's past. Many Europeans, both in India and elsewhere, will doubtless be glad to use the series."

Little is known outside South India about the very rich religious literature in the ancient Tamil language and the present volume, we are sure, will help the reader to form an idea of its wealth and grandeur. The book contains selected hymns of four of the great Saivite Saints of the South printed in Tamil characters along with their English rendering in verse—hymns that are sung in the homes and temples all over the Tamil country. No doubt much of the charm of the songs we miss in the translation but the authors have spared no pains to maintain as far as possible in a foreign tongue the spirit of the original.

"Thou art right and Thou art wrong  
\* \* \*

Kinsman I to Thee belong;  
Never fades Thy light away.  
Thou the sense of books divine.  
Thou my wealth, my bliss art Thou,  
Thou my all, and in Thy shine  
With what praises can I bow?"—

Thus does Saint Sambandar sing the glory of Siva.

His well-known benedictory verse is often set on the front page of Tamil books:—

"Blest be the Brahmanas pure, the heavenly  
ones and kine.  
Cool rain fall on the earth! May the king's  
glory shine!  
Perish all forms of ill! Let Hari's name  
resound!  
May sorrow pass away, from earth's remotest  
bound!"

To Saint Apparswami, Siva was all in all and he expresses himself in a beautiful verse.—

"Thou to me art parents Lord,  
Thou all kinsmen that I need,  
Thou to me art loved ones fair,  
Thou art treasure rich indeed.  
Family, friends, home art Thou,  
Life and joy I draw from Thee,  
False world's good by Thee I leave,  
Gold, pearl, wealth art Thou to me."

Life has no reality and God alone is real—so does Saint Sundaramurti sing:

"Our life is all unreal,  
Its end is only dust,  
Out of the sea of birth  
Come rum, pain and lust."

\* \* \* \* \*

"Clad in the loin cloth my body with  
holy ash white.  
Lo! I have come to Thy foot; O my head, I  
beseech Thee, take me.

Friend, 'tis on Thee, none but Thee,  
Can my heart evermore fixed be"

Saint Manikka Vasahar's songs are almost without any parallel, as a common Tamil saying says that nothing can melt the heart of the man who is not melted by his devotional songs.

"Thou gav'st Thyself, Thou gavest me;  
Which did the better bargain drive?  
Bliss found I in infinity.  
But what didst Thou from me derive?  
\* \* \* \* \*  
My mind Thou tookest for Thy shine,  
My very body's Thine abode.  
What can I give Thee, Lord, of mine?"

These are the words of the devotee who expresses his inability to make any return for the Lord's infinite grace.

Wealth, name and fame the true Bhakta abhorred and he asked nothing but love and yearning for his God —

"I ask not kin, nor name, nor place.  
Nor learned men's society.  
Men's love for me no value has;  
\* \* \* \* \*

Wilt Thou one boon on me bestow,  
A heart to melt in longing sweet,  
As veains o'er new-born calf the cow,  
In yearning for Thy sacred feet?"

The Lord's mercy towards His devotee is unconditional. The bhakta who is once blessed to

get the taste of His love and beauty cannot but always long for union with Him :—

“I had no virtue, penance, knowledge, self-control,  
 . . . . . But me  
 He filled in every limb  
 With love's mad longing, and that I might climb  
 there whence is no return,  
 He shewed His beauty, made me His. Ah me,  
 when shall I go to Him?”

May we, also, be able thus to send our constant prayer to the Lord !

It would have been very desirable had the translators resisted the temptation of speaking “of the little childishness involved in idolatry” while introducing Manikka Vasahar's songs invoking the Deity to rise from slumber. Idols are the symbols of God and the use of images in worship is necessary for certain types of devotees who feel in them the presence of the Deity. If the manifestation of God in idols is childish is not the same charge equally applicable to transubstantiation or consubstantiation—the actual presence of Christ in the Eucharist? And is ‘idolatry’ after all worse than ‘bibliolatry’ and other things which we do not mention here? We wish the editors to remove this objectionable passage in the next edition of the book.

In commenting on Appaiswami's hymn describing the Saint's burning feeling of sin, the translators remark :—“It is often said, not without truth, that Hinduism fails to create a strong sense of sin. But there are great exceptions.” The passage ought to have been so worded as not to make it offensive in any way. Hinduism certainly acknowledges the existence of sin in the world but does not put too much stress on it as sin cannot cure sin. It wants on the other hand to eradicate

the root-cause of all sins by awakening in man his Divine consciousness and faith in his pure and perfect nature. And this doctrine of strength is the sure remedy against all forms of human weaknesses.

We hope this work will be widely read by Hindus and Christians alike so that it may tend to remove many a misconception which is harboured about the worship of Siva in Hinduism.

Devotional songs express the spirit of worship more clearly than anything else. And the hymns composed by the Vaishnavite Saints, the devotees of Subrahmanya and the votaries of even the minor village Gods and Goddesses of South India would, if studied with an unbiassed mind, show that however different the forms of worship, the spirit is much the same. Spiritual progress means a growth from within and does not consist in a mere intellectual ascent to the articles of faith of any particular sect or religion. As a devotee advances, his conception of God, as also the form of worship, undergo evolution and he proceeds step by step to a state when he no longer stands in need of any external symbols and ultimately comes to recognise the One Spirit that pervades the universe and is worshipped in various forms and by manifold names. This realisation is the fulfilment of all systems of worship and spiritual practice, however crude they may be in the initial stage. Seeing in this light alone can one understand how it is possible for even the greatest Advaita philosopher to worship the so-called hideous idols, for, to the Hindu, philosophy and religion are inseparable. Religion is applied philosophy which supplies the rationale and spirit of religion.

## SRI KRISHNA AND UDDHAVA.

( Continued from page 164. )

श्रीशुक उवाच ।

एवं भगवतादिष्टा यादवाः कुलनन्दन ।

गन्तुं कृतधियस्तीर्थे स्यन्दनान्समयूयुजन् ॥३६॥

Suka said :

39 O scion<sup>1</sup> of the Kurus, being thus ordered by the Lord, the Yadavas made

ready their chariots with the object of going to the place of pilgrimage.

[ 1 Scion etc — King Parikshit, to whom Suka narrates the incidents described in the Bhágavata. ]

तन्निरीक्ष्योद्धवा राजन् श्रुत्वा भगवतोदिनम् ।

दृष्ट्वा रिष्टानि घोराणि नित्यं कृष्णमनुव्रतः ॥४०॥



विविक्त उपसंगम्य जगतामीश्वरेश्वरम् ।

प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥४१॥

40-41. O King, seeing this, hearing the Lord's words, and noticing dire portents, Uddhava, ever devoted to Sri Krishna, approached the Lord of the world-rulers in a retired place, and touching His feet with his head, addressed Him with folded palms.

उद्धव उवाच ।

देवदेवेश योगेश पुण्यश्रवणकीर्तन ।

संहृत्यैतत्कुलं नूनं लोकं संत्यक्ष्यते भवान् ।

विप्रशापं समर्थोऽपि प्रत्यहन्न यदीश्वरः ॥४२॥

42. O Lord of the Rulers among the gods, O Lord of Yoga, O Thou Whom<sup>1</sup> it is auspicious to hear and talk about, surely Thou wilt quit this world after destroying this line, since Thou didst not counteract the Brahmanas' curse, even though Thou hadst the power to do it.

[<sup>1</sup>Whom etc.—because it destroys Avidyâ or ignorance.]

नाहं तवाङ्घ्रिकमलं क्षणार्धमपि केशव ।

त्यक्तुं समुत्सहे नाथ स्वधाम नथ मामपि ॥४३॥

43. O Ke-ava, not for half a second can I bear to be separated from Thy lotus-feet. Therefore, O Lord, take me also to Thy abode.<sup>1</sup>

[<sup>1</sup>Abode—The word *dhâma* also means the *swarûpa*, the status or essential nature, which is its inner significance, as in verse 47.]

तव विक्रीडितं कृष्णं नृणां परममङ्गलम् ।

कर्णोपायुषमास्वाद्य त्यजत्यन्यस्पृहां जनः ॥४४॥

44. O Krishna, tasting<sup>1</sup> Thy sports which are conducive to the highest good of mankind and are like nectar to the ear, men give up all other desires.

[<sup>1</sup>Tasting—i. e., hearing of them.]

शय्यासनाटनस्थानस्नानक्रीडाशनादिषु ।

कथं त्वां प्रियमात्मानं धर्ये भक्तास्त्यजेमहि ॥४५॥

45. And how can we, Thy devotees, give up Thy company in lying, sitting, walking, staying, bathing, sport, eating and so on, for Thou art dearly beloved of us, nay, our very Self?

त्वयोपभुक्तस्त्रग्न्धवासोऽंकारचर्चिताः ।

उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥४६॥

46. We, Thy servants, will surely conquer Thy Mâyâ, being decked in the garlands, perfumes and ornaments used by Thee, and partaking of the leavings of Thy food.<sup>1</sup>

[<sup>1</sup>Food—Teachers of Bhakti attach great importance to this as a factor contributing to devotion.]

वाताशना य ऋषयः श्रमणा ऊर्ध्वमन्थिनः ।

ब्रह्माख्यं धाम ते यान्ति शान्ताः संन्यासिनोऽमलाः ॥

47. Sages who<sup>1</sup> live on air,<sup>2</sup> who are ascetics and observe continence, who have pacified their senses, renounced the world and are pure, reach Thy status known as Brahman.

[<sup>1</sup>Who etc.—They may undergo all these troubles to realise Brahman, but ours is a much safer and easier way,—says Uddhava.]

<sup>2</sup>Live on air. Another reading is वातरशना which means 'clothed with air,' i. e. nude.]

वयं त्विह महायोगिन्भ्रमन्तः कर्मवर्त्मसु ।

त्वद्भार्तया तरिष्यामस्तावर्केर्दुस्तरं तमः ॥४८॥

48. But we, O great Yogin, who wander in the world through the by-ways of work,<sup>1</sup> will transcend its darkness, so difficult to wade through, by conversing about Thee with Thy devotees :

[<sup>1</sup>Work: We are not so advanced people, consequently ours is the path of work, we cannot ignore our duties in life.]

स्मरन्तः कीर्तयन्तस्ते कृतानि गदितानि च ।

गत्युत्स्मितेक्ष्णक्ष्वेलि यन्नृलोकविडम्बनम् ॥४९॥

49. Remembering and reciting Thy deeds and words, Thy movements, smiles,

glances and pleasantries in imitation of human beings.

श्रीशुक उवाच ।

एवं विज्ञापितो राजन्भगवान्देवकीसुतः ।

एकान्तिनं प्रियं भृत्यमुख्यं समभाषत ॥५०॥

50 Being thus appealed to, O king, Bhagavân Sri Krishna spoke to His beloved servant, Uddhava, who was all attention.

## CHAPTER II

श्रीभगवानुवाच ।

यदात्य मां महाभाग तच्चिकीर्षितमेव मे ।

ब्रह्मा भवो लोकपालाः स्वर्वासं मेऽभिकाङ्क्षिणः ॥१॥

The Lord said:

1. What thou sayest to Me, O blessed one, is indeed what I have wished to do. Brahmâ, Shiva, and the Lords of beings desire My going back to heaven.

मया निष्पादितं ह्यत्र देवकार्यमशेषतः ।

यदर्थमवतीर्णोऽहमंशेन ब्रह्मणार्थितः ॥२॥

2. Indeed, I have entirely finished the task<sup>1</sup> of the gods for which, at the request of Brahmâ, I incarnated Myself with My partial Manifestation.<sup>2</sup>

[<sup>1</sup> *Task*—viz. the destruction of the forces of evil on earth. See Chapter I, verse 21.

<sup>2</sup> *Partial Manifestation*—He means Balaiâma, his elder brother, considered as the Incarnation of Anantadeva, who supports the universe. This interpretation (supplying सह, “with,” after अंशेन) is in keeping with the accepted view, viz. that “Krishna is the Lord Himself.” (Bhagavata Skandha I, Chap. III, verse 28.)]

कुलं वै शापनिर्दग्धं नङ्क्ष्यत्यन्योन्यविग्रहात् ।

समुद्रः सप्तमेऽहयेतां पुरीं च प्लावयिष्यति ॥३॥

3. This line, which is thoroughly burnt by the curse, will come to destruction through mutual fight, and the sea will submerge this city on the seventh day.

यह्यैवायं मया त्यक्तो लौकौऽयं नष्टमङ्गलः ।

भविष्यत्यचिरात्साधो कलिनापि निराकृतः ॥४॥

4. O noble soul, as soon as I leave this world, it will be shown of its well-being, and will soon be overtaken by Kali—the spirit of the Dark Age.

न वस्तव्यं स्वयैवेह मया त्यक्ते महीतले ।

जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगं ॥५॥

5. Thou, too, shouldst not stay here after I leave the earth,—for, O good soul, men will be addicted to evil in the Iron Age.

त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबन्धुषु ।

मय्यावेश्य मनः सम्यक् समदृग्विचरस्व गाम् ॥६॥

6. Giving up thy love for thy kinsmen and friends, and renouncing everything, roam thou over the world, with evenness of vision, fixing thy mind wholly in Me.

यदिदं मनसा वाचा चक्षुर्भ्यो श्रवणादिभिः ।

नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥७॥

7. Whatever is cognised by the mind speech, eyes, ears and the rest,—know it all to be a figment of the mind, a phantasmagoria, and withal doomed to pass away.

पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक् ।

कर्माकर्म विकर्मेति गुणदोषधियो भिदा ॥८॥

8. The man of uncontrolled mind falls into the error that there is a plurality of objects, and this error leads to merit or demerit.<sup>1</sup> The differences of action, inaction and evil action concern only the man<sup>2</sup> who has ideas of merit and demerit.

[<sup>1</sup> *Merit or demerit*—i. e. good and evil.

<sup>2</sup> *Only the man etc.*—Because they are within the domain of Avidyâ or ignorance.]

तस्माद्दुक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् ।

आत्मनीक्षस्व विततमात्मानं मयधीश्वरे ॥९॥

9. Therefore, controlling thy senses and thy mind, behold the universe as



Spread out<sup>1</sup> in the self<sup>2</sup> and behold the self as resting in Me, the Supreme Lord.

[<sup>1</sup> Spread out—manifested.

<sup>2</sup>Self—the individual aspect of the Atman. The universe depends on the Jiva and the Jiva has Brahman as its background.]

ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् ।

आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे ॥१०॥

10. Possessed of knowledge<sup>1</sup> and Realisation,<sup>2</sup> with thy mind satisfied with the Realisation of the Self, and being the very Self of all embodied beings, thou wilt not<sup>3</sup> be thwarted by obstacles.

[<sup>1</sup> Knowledge—of the purport of the scriptures.

<sup>2</sup>Realisation—of the oneness of the Self.

<sup>3</sup>Thou wilt not etc.—The idea is that prior to Realisation one should observe the duties of life, but after that one becomes the Self of all, including the gods, who naturally therefore cannot hurt the man of Realisation. Compare Brihadāraṇyaka Upanishad I. iv. 10.]

दोषबुद्ध्योभयातीतो निषेधान्न निवर्तते ।

गुणबुद्ध्या च विहितं न करोति यथार्भकः ॥११॥

11. Beyond the reach of both merit and demerit, (such a man)<sup>1</sup> will, like a child,<sup>2</sup> desist from prohibited actions, but not through a sense of evil, and perform enjoined actions, but not through an idea that it will conduce to merit.

[<sup>1</sup> Such a man etc.—He acts on the momentum of his past good impressions or Samskāras, and never deviates, even unconsciously, from the strictly moral path. It is now his nature to do good acts and avoid evil actions. So there is no chance of his behaving according to caprice.

<sup>2</sup>Like a child—i. e. mechanically.]

सर्वभूतसुहृच्छान्तो ज्ञानविज्ञाननिश्चयः ।

पश्यन्महात्मकं विश्वं न विपद्येत वै पुनः ॥१२॥

12. Friend of all beings, with the settled conviction due to Knowledge and Realisation, and beholding the universe as consisting of nothing but Me, (he) no more comes to grief.<sup>1</sup>

[<sup>1</sup> Comes to grief—transmigrates.]

(To be continued)

## SRI RAMAKRISHNA STUDENTS' HOME, BANGALORE CITY

### THE ANNUAL REPORT FOR 1920-21.

**W**E are glad to find that the institution has passed the second year of its useful life under its competent managing committee.

As in the past year, admission was restricted to unmarried students of the Entrance and College classes. The number of boarders at the end of the year was thirteen, whose conduct and progress was throughout satisfactory. They helped in the collection of the monthly subscriptions and also in the management of the Home as far as practicable.

The speciality of the institution is the close attention that is paid to the development of character of the boys. Swami Nirmalanandaji, the President of the Sri Ramakrishna Ashrama and also of the

Home, continued to give religious instructions on the practice and principles of the Hindu religion at the Math on Sunday evenings. The morning and evening Sandhya and the worship at the Ashrama every evening were duly attended to. A new feature during the year under review was that Saturday evenings were devoted to Bhajana at the Home itself.

The total receipts including interest from deposits were Rs. 2525-10-9, and the total expenditure amounted to Rs. 1285-3-6.

We learn with pleasure that the members of the local Sir Seshadri Memorial Society have placed their library at the disposal of the Home, together with the furniture and the cash balance of Rs.

146-12-9. With this nucleus it is expected that the Home will have a useful library ere long. The committee of the Students' Home requests the managers of important periodicals to kindly supply their papers free of cost for the use of the boarders.

The Home is now situated in a rented house which is quite unsuitable to its growing needs and the president appeals for funds to build a permanent habitation for the institution. We hope the following appeal will meet with a hearty response from all lovers of education.

#### APPEAL FOR A BUILDING FUND.

This Home started in August 1919 under the auspices of the Sri Ramakrishna Mission provides free boarding and lodging to destitute students whose number in Bangalore, as every one knows, is not small. Through the ready and generous support of the public, it has been run successfully for the past two years with ten students in the first, and thirteen in the second year, it is now entering on its third year and the management proposes to increase the strength to fifteen. The encouragement the Home has received so far, indicates how keen the need is for an institution of its kind.

The Home originally commenced in a rented house opposite to the Ramakrishna Ashrama, is now located at No. 8, Bull Temple Road, Basavangudi, at some distance from the Math. This house is too small for even the proposed strength of fifteen, is too far from the Ashrama to be efficiently under the supervision of the Swamis and has, besides, many other inconveniences. Lastly, the pressing need of the day is not mere academi-

cal education but technical education. Neither the present house nor any in the vicinity can offer any facility for a beginning in this direction, however humble it may be.

His Holiness Swami Brahmananda, President of the Ramakrishna Mission, who is now in our midst, has graciously been pleased to allot a portion of the Ashrama lands facing the Gavipur extension for a building for the Home. The management is anxious to avail itself of the holy presence of the President of the Mission and the Vice-President, Swami Sivananda, to place the Home on a permanent basis. The offer of a few friends to give a donation of about Rs 500 each for rooms to be constructed after their desire, coupled with the success with which the Ramakrishna Mission centres at Madras, Benares and elsewhere have been able to conduct expensive charities through the munificence of the public and the local administrations, induces the management of the local Students' Home to appeal for a fund for a building.

A building to accommodate about 25 boarders in the first instance is estimated to cost Rs 15,000. The management has every confidence that with kind co-operation of the generous public of the State, the proposed building will soon be an accomplished fact and it earnestly appeals to all to contribute liberally and help in the uplifting of the needy.

All contributions may kindly be marked "Building Fund" and remitted to the undersigned or to Mr. B. Venkatanaranappa M. A., Treasurer.

BASVANGUDI  
Bangalore City.  
1st July, 1921.

SWAMI NIRMALANANDA

#### REVIEWS AND ACKNOWLEDGMENTS.

*Raja-Yoga* (Bengali).—By Swami Vivekananda. Published by the Udbodhan Office, 1 Mukherjee Lane, Baghbazar, Calcutta. Crown 8vo. Pp. 314 + x. Price Re. 1-4.

This is the fifth edition of the Bengali translation of Swami Vivekananda's *Raja-Yoga*. It has been thoroughly revised by Srimat Swami Suddhananda and we are sure that the Bengali reading

public will welcome the present improved edition all the more. The book contains a portrait of the author in Yoga posture and an illustrative picture of the Six Chakras as designed by him.

*Sri Sri Ramakrishna Lilaprasanga* (Bengali)—By Swami Saradananda. In Five Volumes. Second Edition. Published by the Udbodhan



Office, Calcutta Crown 8vo Price Complete Set Rs 6-12.

It is the most comprehensive life of Sri Ramakrishna, covering more than 1500 pages, written in Bengali by one of his chosen disciples and is, therefore, a faithful exposition of the life and teachings of the Great Master, that breathed the spirit of universal love and toleration. The author's vivid description of the events and the subtle analysis of the inner life of Sri Ramakrishna are unique and the work, therefore, helps the readers to understand the real significance of the far-reaching spiritual life. The book contains several illustrations. The parts can be had separately.

*A Manual of Higher Hindi Grammar and Composition* Part I. (Through the medium of English.) By Shubnatayan Lala, Professor of Hindi Language and Literature, Scottish Churches College Calcutta To be had of Messrs Goldsman & Co., College Street Market, Calcutta. Crown 8vo Pp 199. Price Re 1-4

We have much pleasure in going through this well-written volume from the pen of one who has a thorough knowledge of the subject he is treating of, both on account of his Professorial duties and those of an examiner to the Calcutta University Throughout the book the learned author maintains a judicious frame of mind which has enabled him to tackle masterfully the preliminary elements of a comprehensive course of Hindi grammar. The present volume deals with Words, ending in the Gender of Nouns, which intricate subject has been done full justice to in these pages The series will consist of two more parts which when complete will, we are sure, be of inestimable help to English-knowing students of Hindi, both in India and abroad. We heartily recommend this book to the public. The Errata should have been fuller, in view of the fact that the book is intended for students, and the fourth line of section 15, under the Homonyms, had better been omitted, for the same reason.

*Jivan Aur Mrityu ka Prashna* (Hindi) —By Dharmmananda Tripathi. Published by Dharma-Grantha-Mala-Karvalaya, Buabazar, Calcutta Pp 45. Price 5 as.

This is a translation of Swami Paramananda's

"The Problem of Life and Death" wherein the Swami has treated of the vital problems in a lucid and illuminating way. The translator has tried his best to keep up the spirit of the original. We are sure the pamphlet will be appreciated by the Hindi-reading public

*Studies in Universal Religion Ramakrishna* Compiled from various authentic sources and done into English by Manmohan Nath Chatterji. Published by the Oriental Publishing House, Kaliprasanna Nyayratna Lane, Banagore, Calcutta Crown 8vo. Pp. 506 Cloth-bound Price Rs 6

The book is an attempt to set forth the great Master's "teachings on Universal Religion" in a simple and impressive style, to help the general reader. Altogether 701 teachings have been brought together, but not classified. Perhaps the Index at the end of the volume is meant to supply this deficiency. The language has been put in the Biblical form, which, though elegant, still, we are afraid, scare away many who cannot bear the idea of another Incarnation being added to the list of the world's accepted ones. So this style defeats its own purpose. Sri Ramakrishna's own style was free from any such affectation. It was simple and clear, as his life was. The get-up of the book is nice and as such will be most acceptable to all Western lovers of Truth, but the price fixed—six rupees—is too much for the Indian customer who will naturally go in for a much cheaper edition. The author would have done well to provide an Indian edition at a third of its price. However, in the Master's pithy words, "the sugared loaf will taste equally sweet whether you take it lengthwise or breadthwise," and we sincerely hope the book will readily commend itself to those who want an *edition de luxe* of Sri Ramakrishna's teachings, in India and abroad, alike for its substance as well as its classical expression.

*The Buddhist Annual of Ceylon* Edited by S. W. Wijayatilake. Published by W. E. Bastion & Co., Colombo, Ceylon. Price Re 1 50 or 2 S

We accord a hearty welcome to the profusely illustrated second issue of the Buddhist Annual. It presents through the various learned articles, stories, news and notes etc. the noble teachings of Lord



Buddha and speaks eloquently of the spread and progress of Buddhism in different parts of the world. The Re-establishment of Buddhism in India an article from the pen of Anagarika Dharmapala is interesting. But it is unfortunate that the writer sees in the present-day Hinduism nothing but Brahminical priestcraft, which together with Islamic fanaticism is alleged to be responsible in bringing about the destruction of Buddhism in India.

We are sorry to find that his zeal blinds him to read aught the religious history of India, past as well as present. It cannot but strike an impartial student of Buddhism in India that when the great religion of the Tathagata degenerated and lost the simplicity and charm which it originally possessed, the Hindu revivalists found it an easy task for them to overthrow the rival faith; but Hinduism assimilated much that was good and healthy in Buddhism and the spirit of Buddha, therefore, still persists in India. We are at a loss to understand what prevents Anagarika Dharmapala from seeing how modern Hinduism is daily gaining in its influence over the Hindus of all classes and is also trying to elevate the masses that have been subjected to great social oppression. We assure the zealous Buddhist missionary that he need not unnecessarily be anxious for the welfare of the Indian people and hope he would make a better use of his energy in trying first to set his own house in order. The writer transgresses the limits of propriety when he speaks about the greatest of Hindu revivalists, Sri Sankaracharya:—"Sankara, the Malabar Brahman, having found that in his own native land he was not recognised because of his illegitimate birth, left Malabar and having come to Upper India became a protagonist of Brahmanism and, it is said, began controversial wars with the Buddhists and defeated them." We did not know that bigotry could make a Buddhist missionary so lose his self-control as to write such fulsome stuff! It is with reference to preachers of this type that Swami Vivekananda wrote:—"Buddhist preachers come to Calcutta and abuse us with choice epithets, although we offer them enough respect." Is this the sample of the preaching that would re-establish Buddhism in India! Did vituperation ever advance the cause of any religion?

We are, however, glad to find the writer acknowledging that "The Ethics of the Noble Eightfold Path are being proclaimed unconsciously by the leaders of Indian politics." But did Lord Buddha really preach a new religion? We quote one whom the Buddhists look upon as an authority on Buddhism.—"The prevalent notion that Gautama was an enemy of Hinduism.....is nothing but a great misconception. This is not the case. Gautama was born and brought up and lived and died a Hindu.....He carried out to their logical conclusion principles of equity and justice already acknowledged by some of the most prominent Hindu thinkers.....Buddhism was the child, the product of Hinduism.".....(Buddhism by Mr. Rhys Davids.) Buddhism in its pristine purity is nothing but a restatement of the religion of the Upanishads, with special stress on certain of its aspects.

The Diary of a Pilgrim by Astele Airmar says in one place:—"Gods are many and quaint in the Hindu Pantheon." Probably the writer does not know that not only most of these gods but also the gorgeous temples, and pompous processions etc. are the products of Buddhism.

We hope in future the Buddhist Annual will contain nothing that does not breathe the spirit of love and charity of the Master whose noble message it endeavours to disseminate.

—  
*The Soul of India.*—By Mrs. Sarojini Naidu.  
Published by Messrs. Ganesh & Co., Madras.  
Pp. 20. Price 4 as.

In this brochure of four chapters the gifted poetess of India expresses beautifully the spiritual yearning in the Indian national movement. She is full of ecstasy while describing the past achievements of ancient and medieval India—"her spiritual evolution which, through all the tumult and suffering of centuries of foreign invasion and domination, has kept the inmost Soul of India inaccessible and unconquered"—her old village democracies, self-governing and self-contained, the living units of an immense imperial commonwealth—her civic life conserved and sustained by that wondrous and versatile caste-system representing in that stately era a true division of labour—and her warriors keeping alive "the traditions of her chivalry and valour as



keen and dazzling as their swords. Speaking of India's womanhood writes Mrs Naidu.

".....The woman of ancient India had her lofty and legitimate place and function in the daily life of her race. Not only was it her sweet privilege to tend the hearth-fires and sacrificial fires in the happy and narrow seclusion of her home, but wide as humanity itself were the opportunities and occasions of her compassionate service, her intellectual triumphs and her saintly renunciations. Her agile and brilliant mind had access to the most intricate sciences and occult philosophies. Not seldom in her capacity as queen,—regnant or regent, was she called upon to prove the subtlety and sagacity, the breadth and daring of her statecraft. And age after age she vindicated the fidelity and fortitude, the courage and devotion of her love, on the funeral pyre which was so often the crucible of her purity, on the battle-field which was so frequently the altar of her heroism in defence of the Indian honour, of which she was at once the symbol and the shrine."

The poetess says very rightly that India's "imminent *To-morrow* can seek no lovelier inspiration than the chronicle of her immortal *Yesterday*, which

offers an ideal so comprehensive and complete in the far-famed efficiency of her civil and military organisations, her commercial enterprise, her economic prosperity, her matchless learning and her majestic art."

Truly it is said that India is alive not in her possessions but in her ideals.

Other books published by Messrs. Ganesh & Co.,  
Madras :—

1. *India's Will to Freedom*—By Lala Lajpat Rai. Pp. 188. Price Rs. 2-8.
2. *Lord Chelmsford's Viceroyalty*.—By Mr. Akshay K. Ghose. Pp. 83.
3. *The Ethics of Passive Resistance*.—By Mr. M. S. Maurice. Pp. 35. Price 4 as.
4. *The Truth about India*.—By Mr. H. M. Hyndman. Pp 53. Price 12 as.
5. *The Failure of European Civilisation as a World-culture*.—By Mr. S. E. Stokes. Pp 56. Price Re. 1.
6. *The Gospel of Freedom*.—By Mr. T. L. Vaswani. Pp. 78. Price 12 as.
7. *National Self-Realisation*.—By Mr S. E. Stokes. Pp. 100. Price Re. 1-8.

---

## NEWS AND NOTES.

THE Secretary of the Ramakrishna Mission has sent the following appeal to the Press in connection with the Ramakrishna Mission Khulna Famine Relief Work :—

It has been already reported that the Mission has sent workers for relief work in the Sankhna Subdivision. At present the Mission has started one relief centre at Nakipur within the thana of Shannagore. This thana is the most affected of all and terrible distress prevails here. It has 110 villages divided into 15 Unions under it. Excepting 3 or 4 villages all are very badly affected. The total failure of crops for the last two years has ruined the people. Consequently want of money and grains has brought many families to the brink of starvation. People do not get labour by the earnings of which they may maintain their families. Further, many villagers have not got a strip of cloth around their loins. The

women in many families cannot come out of their houses for want of even sufficient rags to cover their poor bodies. Distribution of cloth is very urgent. The Mission has already distributed rice among these people within a small area. It will soon take up the work of the whole thana. The weekly expenditure in that case is calculated to be about Rs. 800, per week. The Mission, therefore, appeals to the generous public for help. Contributions in the shape of money or cloth may be sent either to the President, Ramakrishna Mission, Belur, or the Secretary, Ramakrishna Mission, 1 Mukherjee Lane, Baghbazar, Calcutta.

(Sd.) Saradananda.

Secy., R. K. Mission.

---

THE following is the report of the Ramakrishna Mission Sevashrama, P. O. Kankhal, Dt. Saharanpur, U. P. for the month of May, 1921.



Indoor patients :—There were 4 old and 14 new cases, of whom 10 were discharged cured, 1 died, 1 left treatment and 6 were under treatment. Outdoor patients :—Of the total number 2833 there were 1173 new and 1660 repeated cases.

Last month's balance	...	Rs.	7618	3	6
Receipts during the month...	..		277	7	9
<hr/>					
Total	...	..	7895	11	3
Total Expenditure*	...	..	1277	14	9
<hr/>					
Balance	...	..	6617	12	6

\*Including Rs. 663-3-6 for Building expenses.

THE total expenditure towards the building construction of the Sri Ramakrishna Charitable Dispensary, Bhubaneswar, Orissa, was Rs. 1865-3-1½ and towards maintenance Rs. 134-5-4½ for the period beginning from June, 1919 to January, 1921, a short report of which was published in the Prabuddha Bharata for July last.

THE anniversary of the Vivekananda Society, Calcutta, was celebrated on Sunday, the 19th June in the premises of the Bangiya Sahitya Parishat under the presidency of Swami Saradanandaji Maharaj, the Secretary of the Ramakrishna Mission, who is also the Vice-president of the Society. Professor Gokuldas Dey, M. A., Babus Lalit Mohan Chattopadhyaya and Bhupendra Kumar Basu spoke on Sri Ramakrishna and Swami Vivekananda. The president in the course of his lecture on Seva Dharma as inaugurated by Sri Ramakrishna dwelt on the spirit of Service as he heard from the lips of his Master. With the worship of Mahavira and Ramayana Kirtan the function was brought to a close. Nearly 500 persons joined the celebration, including Samnyasins, respectable gentlemen of the city and the members of the Society.

THE 86th Birthday of Bhagavan Sri Ramakrishna was observed at the Ramakrishna Math, Swami Vivekananda Sangham, High Road, Pudur, Vaniyambadi (Madras Presidency) on Sunday the 26th June. The programme included Puja, Bhajana, Harikatha and feeding of the poor. In the evening lectures were delivered on the life and teachings of Sri Ramakrishna.

“Had India been Christian, India would have stood free long ago, for the Catholic sacramental system is a source of soul-force no human conception could ever rival”—such is the idea that a Catholic paper expressed some time ago. A Buddhist missionary on the other hand writes to the Buddhist Annual of Ceylon that Christianity is Semitic and is therefore foreign to the temperament of the Aryan people; besides it is associated

with the traffic of alcoholism and slaughter of harmless animals useful to the economic progress of the Indian people; and the acceptance of Buddhism alone, therefore, can save India and there is no other alternative.

We on our part think that the religion which believes in man's potential Divinity and perfection and in the One Soul that is the real nature of man, need not go to any other for soul-force and inspiration. If Christianity alone can ensure freedom, why is it that Christians are kept under subjection by Christians? And again, are the free and ruling Christian nations what they are, because of Christianity or in spite of it? Far be it from us to decry any religion on earth and be blind to what is noble and elevating in it. But we fail to understand how a person who has ever cared to study the religious history of the Hindus with an open and critical mind, could ever dream that they would all give up their own religion which they hold most dear to their hearts and for the preservation of which they have risked everything and deem no sacrifice too great for them.

The comparative study of religions and the slow but sure influence of one another's thoughts and cultures have already begun to broaden the mental horizon of the thoughtful among the followers of all religions and open their eyes to the essential principles that are at the background of all faiths. The result that has already been achieved fills our mind with hopes, when we find that the most bigoted religionists are coming to acknowledge, though partially, what is good in the religion of others, for which they had previously nothing but unstinted contempt. And this spirit of toleration, through God's grace, will be followed by the acceptance of all religions as true. We are sure, with the progress of time and better understanding all sincere people will be able to discover for themselves the harmony of all religions, that “God is one but His aspects are many. Diverse are the ways of approaching Him and every religion in the world shows one of these” (Sri Ramakrishna). The realisation of this unity will undoubtedly help the Christian, the Muhammedan, the Buddhist or the Hindu to be a better follower of his own religion. It is also sure to check the maddening zeal for proselytising and the evil spirit of commercialism in the name of religion that possess many deluded souls, who seem to be more solicitous for the spiritual enlightenment of others when they themselves and the people of their own faiths are groping in the dark and stand in greater need of the spiritual light! And it is indeed an irony that even those who do not at all think seriously about religion often support and patronise the organisations that carry on the propaganda for conversion because they are profitable to them in many ways!