

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

Arise! Awake! and stop not till the goal is reached.

—Swami Vivekananda.

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## SRI RAMAKRISHNA'S TEACHINGS

### THE LORD AND THE WORLDLY RICHES

WHY do they dwell so much upon the glory of God's Works? "O Lord, Thou hast made the sun, the moon, the stars; Thou hast made the beautiful flowers." Many are they that are charmed with the beauty of the garden, few seek the Lord of the Garden!

After having taken a few glasses at the bar of a tavern, who cares to enquire how many tons of liquors the barrels that are there for sale, contain?

Men do value their own goods: they value money, houses, furniture; hence they think that the Lord will view His own works—the sun, moon, stars, flowers—in the same light! Men think He would be glad if they spoke highly of His works.

SAMBHU MULLICK once said to me, "Sir, do thou bless me that I may die leaving all my wealth at the hallowed Feet of the Divine Mother." I replied, "What dost thou speak? It is all wealth to thee! To the Divine

Mother it is no better than the dust over which thou walkest."

THERE was once a theft committed in Rani Rashmoni's garden at Dakshineshvar. The jewels that adorned the Images in the Temple of Vishnu were stolen. Mathoor (manager of the Temple and son-in-law of Rani Rashmoni) and myself went up there to see what was the matter. Mathoor cried out saying, "Thou, God, hast no worth! They took away all Thy jewels, but Thou wast unable to do anything!" Upon this I said to him sharply, "How foolish it is of thee that thou talkest in this way! The jewels of which thou speakest are as good as lumps of clay to the Lord of the universe whom thou worshippest in this Image! Remember, it is from Him that the goddess of fortune deriveth all power!"

DO TH the Lord care for all the wealth that one may offer to Him? O, no! His grace lighteth on him alone who offers Love and Bhakti. What alone He valueth is such Prema and Bhakti, Viveka and Vairagya for His sake.

## OCCASIONAL NOTES

**I**T is not only India, but the world as a whole, that is being agitated to-day, by the question of the future of Woman. In India, discussion centres on her right to education: in Europe, it centres on her right to political expression. In one form or another, Woman is everywhere the unknown quantity, the being of uncertain destiny. We are in no position to help Europe, in the solution of her problems: it is sufficient for the present, if we can bring a little clear thought to bear on our own.

What do we mean by an educated woman? What is our ideal for woman? What, for the matter of that, is our ideal for man? What is an educated man?

As usual, it is easier to say what education is *not*, than to define what it *is*, or ought to be. And first, in order to test the depth and extent of education, we go instinctively to the examination of the individual's relation to the community about him. Evidently, education is partly a question of social adjustment. If we find a man growing more and more extravagant, as he grows poorer, can we call him an ideally educated person? If we find a wife making it impossible for her husband to cut down his expenses when necessary, fighting against him, instead of with him, on behalf of personal comfort and enjoyment, rather than the well-being of the family, can we call her an educated woman? If the captain of a ship behaved in such a manner, could we call him a skilled navigator? Evidently education is a word that implies the power to survey a situation and put oneself into a right relation to it. A woman cannot do this,—she cannot even submit herself to her own husband—unless she has the power and habit of self-control.

Self-control, then, with wisdom and love, must be the crown of the educated woman. In other words, education, finally, works on the WILL, and installs the heart and the intellect as its loyal and harmonious servants. *To be able to will nobly and efficiently* has been described as the goal of education. The end of all culture lies in character.

But the situation to be surveyed, may be more or less complex. And according to its complexity will be the training it requires. Very little intellectual training is needed, to enable a woman to watch her daily bazaar. The great landowner requires more, for the management of her tenants and estates. Some knowledge of engineering, of agriculture, of the laws of banking and returns upon investments, a far sight about building and afforestation, and a generous identification of interests, will all be of value to the woman-zemindar. Yet even here, it will be noticed that knowledge itself is nothing, without the wisdom and love that are to use that knowledge. And this discrimination it is that tells the woman what virtue to put in practice on any particular occasion. The mother and housewife must above all things be careful about cleanliness and good habits. The great Hindu queen, Ahalya Bai, shows her wisdom by special consideration for her Mahomedan subjects.

The days that are now upon us, demand of each man and woman a wider outlook than was ever before the case. No single question can be settled to-day, in the light of its bearing upon the private home. Even the food we eat or the cloth we wear, carries a responsibility with it, to those whose well-being will make or unmake the prosperity of our children and grandchildren. The interests



of the coolie in Madras are knit up with those of the labourer in the Punjab. In order to understand these facts, and weigh them well, it is clear that a good deal of intellectual preparation is necessary. A very ignorant woman cannot even comprehend what is meant by them. This intellectual training is what we usually call education.

But it is evident that the name is a mistake. It is her awakened sense of responsibility that constitutes the truly educated woman. It is her love and pity for her own people, and the wisdom with which she considers their interests, that marks her out as modern and cultivated and great. The geography and history that she has learnt, or the English books she has read, are nothing in themselves, unless they help her to this love and wisdom. Scraps of cloth will not clothe us, however great their quantity!

There must be a unity and a fitness, in the garment that is worn.

This new knowledge, however, in a truly great woman, will modify every action. Before yielding blindly to prejudice, she will now consider the direction in which that prejudice is working. If she indulges her natural feeling, will it tend to the establishment in India of nobler ideals, or will it merely make for social vanity, and meaningless restrictions? Even the finest of women may make mistakes in the application of these new principles. But honest mistakes lead to knowledge, and correct themselves.

The education of woman, then, is still, as it always was, a matter of developing the heart, and making the intellect efficient as servant, not as lord. The nobility of the will is the final test of culture, and the watch-towers of the will are in the affections.

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## THE MASTER AS I SAW HIM

BEING PAGES FROM THE LIFE OF THE SWAMI VIVEKANANDA BY HIS DISCIPLE, NIVEDITA.

XXXIV.

THE END.

**T**OWARDS Christmas of the year 1902, a few of the Swami Vivekananda's disciples gathered at Khandagiri, near Cuttack, to keep the festival. It was evening, and we sat on the grass, round a lighted log, while on one side of us rose the hills, with their caves and carven rocks, and all around us whispered the sleeping forest. We were to keep Christmas Eve, in the old-time fashion of the Order of Ramakrishna. One of the monks held a long crook, and we had with us a copy of the Gospel of St. Luke, wherewith to read and picture the coming of the angels, and the singing of the world's first Gloria in Excelsis.\*

We lost ourselves in the story, however, and the reading could not be stopped at Christmas Eve, but must needs drift on from point to point. The Great Life as a whole was passed in review; then the Death; and finally the Resurrection. We turned to the twenty-fourth chapter of the Gospel, and read incident after incident.

But the story sounded as never before, in our ears. Instead of a legal document, dated and attested, whose credibility must stand or fall by the clearness and coherence of its various parts, it read now like the gasping, stammering witness of one who had striven to put on record the impalpable and the intangible. The narrative of the Resurrection was no longer, for us, an account of an event, to be accepted or rejected. It had taken its

\* Lit. Glory in the highest!

place for evermore as a spiritual perception, which one who experienced it had striven, not always successfully, to put into words. The whole chapter sounded fragmentary, cumulative, like some longing attempt to convince, not the reader only, but even, to some extent, the writer himself.

For had we not had our own glimmerings of a like back-coming to put beside it? One remembered and understood suddenly, the clear and deliberate statement of our Master himself—"Several times in my life I have seen returning spirits; and once—in the week after the death of Ramakrishna Paramahansa—the form was luminous."

We were face to face, not merely with the longing of the disciples to see once more the Master who had gone from them, but with the far deeper yearning of the Incarnation, to return again, to comfort and bless the disciples He had left.

"Did not our hearts burn within us, while he talked with us by the way?"—How many moments of such exaltation had we ourselves not known, in the first few weeks after the passing of the Master, when we would fain have believed that his actual presence had been with us!

"He was known unto them in the breaking of bread."—Even so. Only a touch here, a word there, a moment of sweetness, or a flash of inner clearness and knowledge, any of these had been sufficient at various times in those early weeks, to bring back the throbbing awareness of the beloved presence, with the mingling of doubt and assurance in its poignant longing.

We passed over, that night at Khandagiri, those features of the Resurrection that would seem to have been added later by minds that believed in the hard and fast, black and white, character of the story. It was the older record, shining through this palimpsest on which our thoughts were fastened—that simple old record, full of the pathos of sudden

sights and vanishings, with its gatherings of the Eleven, whispering amongst themselves "The Lord is risen indeed!" with its tale, at the last, of a parting in the midst of a benediction.

It was not of any re-appearances of the body at all, as it seemed to us reading, that this older story had told, but of sudden and unforeseen meetings of the will, returns of thought and love, brief touches of ineffable benison, and brief upliftings of prayer, from One who in the Vedic phrase, had been 'resumed into His shining Self,' and moved now on subtler and more penetrative planes of action than we, entangled amidst the senses, could conceive.

Nor were they so objective that all alike might be equally conscious of these fleeting gleams, half-seen, half-heard. The grosser perception they passed by altogether. Even to the finest, they were matters to be questioned, to be discussed eagerly, to be pieced together in sequence, and cherished tenderly in the heart. Amongst the closest and most authoritative of the apostles, there might well be some who doubted altogether. And yet—and yet—in the midst of the caves and forests of Khandagiri that night, we who followed the Christian story of the Resurrection, could not but feel that behind it, and through it glistened a thread of fact; that we were tracing out the actual footsteps left by a human soul somewhere, somewhen, as it trod the glimmering pathway of this fugitive experience. So we believed, so we felt, because, in all its elusiveness, a like revelation, at a liketime, had made itself evident to us also.

May God grant that this living presence of our Master, of which death itself had not had power to rob us, become never, to us his disciples, as a thing to be remembered, but remain with us always in its actuality, even unto the end!

FINISH.



## THE TWENTY-FOURTH CHAPTER OF ST. LUKE'S GOSPEL

**R**OW upon the first *day* of the week, very early in the morning they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments :

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead ?

6 He is not here, but is risen : remember how he spake unto you when he was yet in Galilee.

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

[ It is of course impossible to accept this story as historic fact, though we are prepared to give it its full place and significance as an integral part of the Christian *Mythus*. Amongst these verses, however one or two points call for special notice. "Why seek ye the living among the dead?" How manifestly these words have been heard within the conscience! Hot from the anvil of faith, they come! The whole story told in these verses may have grown up gradually round this central core of a moment's vivid flash of realisation.]

11 "And their words seemed to them as idle tales, and they believed them not."

[ We have here a glimpse into the seething excitement of the moment, amongst the little group of friends and disciples. Reports of miracles and wonders grow up only too easily amongst the ardent and uneducated.]

12 Then arose Peter, and ran unto the sepulchre ; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

[ The restraint of this statement is very remarkable. Indeed the whole passage is most artistic, as a preparation of the mind for an inference that it refrains from directly making. And for this very reason, we have no difficulty in eliminating it, and considering the story without it.]

13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad ?

18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days ?

19 And he said unto them, What things ? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people ;

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel : and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went; and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them.

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

[ This passage is the gem of the whole Resurrection-story. Verse 16. "But their eyes were holden that they should not know him." Verse 31. "And their eyes were opened, and they knew him: *And he vanished out of their sight.*" Compare these words with the opening of the next passage. Verses 25, 26 and 27 raise a doubt as to their authenticity. They seem out of key. ]

36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his hands* and *his feet*.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

[ Here again, we cannot but distinguish clearly between the first two verses of the passage, and those from 38 to 43. Indeed the whole of these verses, down to 48th, sound like dogmatic interpolation. They lack the delicacy and tenderness of the heart striving to convince itself that are so prominent in the story of the two disciples on the way to Emmaus, and in verses 36 and 37. ]

49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

[ Verses 50 to 53 would seem to be another fragment from the same text as 31 and 36—37. ]



## VEDIC CONCEPTION OF GOD AND SOUL

(Continued from page 75).

**B**EFORE coming down to the Upanishadic period, let us first take up those essential features of Vedic Monotheism, which make it stand out *alto rilievo*, beside other organised monotheistic religions of the world. If we study the history of Western religions, we find that in ancient times one God is striving hard to get the supremacy over the other gods, and when he succeeds in occupying the position of the Supreme Ruler, all the rest are relegated to the depth of oblivion, as happened, during the reigns of Hezekiah and Josiah, when Jehovah became the sole god of the state. So with the Greek gods, when Zeus assumed the supreme position. But in India those ancient gods of the Samhitas are still the gods of the Hindus and are even to-day worshipped by them, as different manifestations of that one and only Being, the Lord of the Universe.

I have alluded above to the evolution of an evil God-side-by-side with the good God in the growth of the religions of the West, which very strikingly characterises and differentiates them from Hindu Monotheism. This rival power is called, in the different religions, Evil, Ahriman, Diabolos and so forth. All that is good, right, generous and wise, is created by the good God and everything that is mentally, morally and physically bad, is created by the evil One. Man is not responsible for his wicked deeds, because he is led to them by the latter, and also because he is born a sinner. Thus Judaism, Zoroastrianism, Christianity and several other faiths, tried to solve the problem of evil by the help of a co-existent evil God. To the Hindu mind the Western idea of Sin and Devil is entirely extraneous and unthinkable, and hardly seems a cogent explanation of the evils existing in this world. The first thought of the Vedic seers was to find unity in the variety of expression, the One Existence manifesting Itself in diverse ways and forms. Our joys and sorrows, weal and woe, good and evil, are not two separate entities but are readings of the different ex-

pressions of the same unit factor. They differ from each other, not in kind but in degree. The same phenomenon under different conditions will produce joy and happiness in one and bestow pain and affliction on another. Therefore the co-existence of eternal good and eternal evil, as separate entities, as taught by the religions of the West is illogical.

The next fundamental difference that we find in the religions of the West, is in their conception of God. In the West, God is an extra-cosmic being, staying somewhere outside of the universe. He is ruling from there the whole universe, and He can hardly be approached by any mortal, however great and good. So far we have seen that every religion in the West reaches, as it were, its culmination, when it passes from the polytheistic stage to the conception of an anthropomorphic god above, who is the sole creator and governor of the universe. But such a conception of God was unable to satisfy the minds of the Vedic sages, because it gave them an idea of God only as builder and architect—the efficient cause of the universe. It did not, for them, go far enough to explain the universe. The objection they raised was that such a God must be limited by the materials and therefore is finite and not independent of all. This extra-cosmic Governor, they considered, could at best be only a most powerful moral guide. The religions of other countries stopped there, satisfied with the idea of an extra-cosmic ruler and did not think of enquiring further. But the metaphysical bent of the Aryan Rishis did not allow them to rest there. The intensity of their innate yearning to get at the ultimate reality, made them go still deeper and at last they came to a point where they realised that God is not only extra-cosmic but also intra-cosmic. In and through Him the whole universe exists. He is all-pervading and all-covering. The Sruti says: स एवावस्तात् स उपरिष्ठात् स पश्चात् स पुरस्तात् स दक्षिणात् स उत्तरतः ईशानो भूतभव्यस्य स एवाद्य स उ श्वः। (Chhandogya VII. 25. 1).

"He is below, He is above, He is behind, He is before, He is on the right, He is on the left. The Governor of all that has been and will be. He is the same to-day as to-morrow."

**अन्तः प्रविष्टः शास्ता जनानां सर्वात्मा ।**

(Yajur-Aranyaka. III. 2. 4).

"Seated in the heart of all embodied beings, He is the Soul, the internal director of all existences."

Here we see in the Upanishads that God has been realised as immanent in everything. He is not only without, but also within. Whatever has name or form, He is in and through that. Not that He is beyond and cannot be reached. He is the nearest of all that is near to us. He is the very Soul of our being.

Let us now turn to the theory of creation as explained in the Srutis. How came this universe into existence? Who created it? Where did it exist before its creation? Is it created out of nothing or did it exist in some other form, out of which all this has been manufactured? Many questions like these have been asked by the disciples of the Rishis, in the Upanishads. I shall only touch now upon a few salient points in the answers the Rishis gave to these questions. In the first place, before we try to understand the Hindu cosmology, we should know that the Western idea of the word "creation" has very little or no significance in the Hindu religion. To speak of, creating something out of nothing is illogical. To create out of something already existing, will make of God only the efficient cause and as such He is limited by His materials. In either case, we find a God not independent or omnipotent. Hence, the Hindu believes not in creation, but in projection. God is not only the efficient but also the material cause. The Upanishads say:

**यथोर्णानाभिः सृजते गृह्णते च यथा पृथिव्या-  
मोषधयः सम्भवन्ति । यथा सतः पुरुषात् केश-  
खोमानि तथाक्षरात्सम्भवतीह विश्वं ॥**

(Mundaka. I. 1. 7).

"As the spider spreads out and draws in its web, as the plants grow on the earth, as from every living man hair on the head and body spring forth, so does the universe arise from the Indestructible."

Thus we see that according to the Upanishads this universe has been projected out of the Brahman, the absolute Being, the material and efficient cause. It is not that this creation has come out of nothing some six thousand years back, as believed by Western theologians. According to the religion of the Vedas, creation is without beginning or end. In the beginning of each Kalpa or Cycle the whole universe arises from God; it is sustained by Him during its phenomenal existence, and in Him it merges again in the end. There was never a time when the universe did not exist, nor will there ever come a time when it will cease to exist.

Now I shall conclude with a few words as regards the nature of the individual self or the Atman. According to the Upanishads it is uncaused and uncreate. It is immaterial, ever pure, immortal and divine. In short, it is part and parcel of that universal Cosmic Being. We have seen that in the Samhita period the Rishis boldly declared the underlying unity behind the various manifestations of the gods; now, in the Upanishadic period, we find the same unity established not only in gods, but in humanity as well, nay a unity of self with every thing in the universe. Thus the Vedic seer proclaims: **पृषन्नेकर्षे  
यम सूर्यं प्रजापत्य व्यूह रश्मीन्समूह, तेजो  
यत्ते रूपं कल्याणतमं तत्तं पश्यामि योसावसौ  
पुरुषः सोऽहमस्मि ।** (Ish. Upa. verse 16).

"O Sun, sole traveller of the heavens, controller of all, do thou collect and remove thy phenomenal rays and light, for I wish to behold thy blessed grace. I do not entreat thee like a servant, because the Purusha that dwells in thee is none other but my own self—the Atman."

### AVARICE

'If I had a million dollars

Do you know what I would do?—  
Something noble!' And 'tis always  
Said in sober earnest, too.

Ah, had you a million dollars,

There's but one thing you would do :  
That is, scheme and strive and struggle  
Till you died or made it two!



## EPISTLES OF SWAMI VIVEKANANDA

*Extracts*

LXIX.

ALMORA

29th. May, 1897

My dear Doctor S—

Your letter and the two bottles containing the medicines were duly received. I have begun from last evening, a trial of your medicines. Hope the combination will have a better effect than the one alone.

\* \* I began to take a lot of exercise on horseback, both morning and evening. Since that I am very much better indeed. I was so much better the first week of my gymnastics, that I have scarcely felt so well since I was a boy and used to have "Kusti" exercises. I really began to feel that it was a pleasure to have a body. Every moment made me conscious of strength,—every movement of the muscles was pleasurable. That exhilarating feeling has subsided somewhat, yet I feel very strong. In a trial of strength I could make both G. G. and N— go down before me in a minute. In Darjeeling I always felt that I was not the same man. Here I feel that I have no disease whatsoever, but there is one marked change. I never in my life could sleep as soon as I got into bed. I must toss for at least two hours. Only from Madras to Darjeeling (during the first month) I would sleep as soon as my head touched the pillow. That ready disposition to sleep is gone now entirely, and my old tossing habit and feeling hot after the evening meal have come back. I do not feel any heat after the day meal. There being an orchard here, I began to take more fruit than usual as soon as I came. But the only fruit to be got here now is the apricot. I am trying to get more varieties from Naini Tāl. There has not been any thirst even though the days are fearfully hot.....On the whole

my own feeling is one of revival of great strength and cheerfulness, and a feeling of exuberant health, only I am afraid I am getting fat on a too much milk diet. Don't you listen to what J— writes. He is a hypochondriac himself and wants to make everybody so. I ate one-sixteenth of a *Barphi* (sweetmeat) in Lucknow, and that according to J— was what put me out of sorts in Almora! J— is expected here in a few days. I am going to take him in hand. By the bye, I am very susceptible of malarious influences. The first week's indisposition at Almora might have been caused to a certain extent, by my passage through the "terrai." Anyhow I feel very very strong now. You ought to see me, Doctor, when I sit meditating in front of the beautiful snow-peaks and repeat from the Upanishads,—न तस्य मृत्युर्न-  
जरा न व्याधिः प्राप्तं हि योगाग्निमयं शरीरं—  
"He has neither death, nor decay, nor disease, for, verily, he has obtained a body full of the fire of Yoga."

I am very glad to learn of the success of the meetings of the Ramakrishna Mission at Calcutta. All blessings attend those that help in the great work. \* \* \*

With all love,

Yours in the Lord,

Vivekananda.

LXX.

(Written to M. regarding the Leaves from the Gospel of Sri Ramakrishna.)

DEHRA DUN

24th. November, 1897.

My Dear M—

Many many thanks for your second leaflet. It is indeed wonderful. The move is quite original, and never was the life of a great

Teacher brought before the public untarnished by the writer's mind, as you are doing. The language also is beyond all praise, so fresh, so pointed and withal so plain and easy.

I cannot express in adequate terms how I have enjoyed them. I am really in a transport when I read them. Strange, isn't it? Our Teacher and Lord was so original, and each one of us will have to be original or nothing. I now understand why none of us attempted his life before. It has been reserved for you, this great work. He is with you evidently.

With all love and namaskâr,  
Vivekananda.

P. S. The Socratic dialogues are Plato all over; you are entirely hidden. Moreover, the dramatic part is infinitely beautiful. Everybody likes it, here and in the West.

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## MORAL SAYINGS

### FRIENDSHIP

1. Neither time nor misfortune should erase the remembrance of a friend.

2. To have no one to whom we heartily wish well, and for whom we are warmly concerned is to be in a deplorable state.

3. Neither the cold nor the fervid, but characters that are *uniformly warm*, are suited for friendship.

4. Virtue and mutual confidence are the soul of friendship. Where these are wanting, disgust or hatred often follows little differences.

5. A multiplicity of little kindnesses in persons frequently meeting each other, are the bonds of society and friendship.

6. A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends resolutely, and continues an unchangeable friend.

7. When thy friend is calumniated, openly and boldly espouse his cause.

8. The friendships of the world can subsist no longer than interests cement them.

9. Look around you with attentive eye, and weigh characters well, before you connect yourself with them closely.

10. By whatever means we may at first attract the attention of others, we can hold their esteem and secure their hearts only, by amiable dispositions and the accomplishments of the mind.

### SOUL.

1. Whatever promotes the interest of the *Soul*, is also conducive to our present felicity.

2. We have within us an intelligent principle, distinct from the Body and from Matter.

3. It is too common with mankind, to be totally engrossed, and overcome, by present events.

4. It is happy for us, when we can calmly and deliberately look back on the past, and anticipate the future.

5. God's love is from the whole to parts; but the human *Soul*

Must rise from the individual to the whole.  
Self-love but serves the virtuous mind to wake,  
As the small pebble stirs the peaceful lake:  
The centre mov'd, a circle straight succeeds;  
Another still, and still another spreads.  
Friend, parent, neighbours, first it will embrace.

His country next and next all human race;  
Wide, and more wide the o'erflowings of the mind;

Take every creature in, of ev'ry kind.  
Earth smiles around, with boundless bounty blest,

And Heav'n beholds its image in its breast.

6. Neither riches nor honours, nor any perishing things can satisfy the desires of the immortal *spirit*.

7. The violent *spirit*, like troubled waters, renders back the images of things, distorted and broken; and communicates to them all that disordered motion, which arises solely from its own agitation.

8. Who loseth wealth loseth much; who loseth a friend loseth more; but who loseth his *spirits* loseth all.

MR. V. SITARAM IYER.



## CONVERSATIONS WITH THE SWAMI VIVEKANANDA

## IV.

INTERMARRIAGE AMONG SUBDIVISIONS OF A  
VARNA—AGAINST EARLY MARRI-  
AGE—THE EDUCATION THAT  
INDIA NEEDS—BRAHMACHARYAM.

[*Sri Surendra Nath Sen,—from private diary.*]

MONDAY, the 24th. January, 1898

The same gentleman who was asking questions of Swamiji on Saturday last, has come. He raised again the topic on intermarriage and enquired, "How should intermarriage be introduced between different nationalities?"

Swamiji:— I do not advise our intermarriage with nations professing an alien religion. At least for the present, that will, of a certainty, slacken the ties of society and be a cause of manifold mischief. It is the intermarriage between people of the same religion that I advocate.

Q.— Even then, it will involve much perplexity. Suppose, I have a daughter who is born and brought up in Bengal, and I marry her to a Marhatti or a Madrasi. Neither will the girl understand her husband's language, nor the husband the girl's. Again, the difference in their individual habits and customs is so great. Such are a few of the troubles in the case of the married couple. Then as regards society, it will bring on confusion worse confounded.

Swamiji:— The time is yet very long in coming when marriages of that kind will be widely possible. Besides, it is not judicious now to go in for that all of a sudden. One of the secrets of work is to go by the way of the least possible resistance. So, first of all, let there be marriages within the sphere of one's own caste-people. Take for instance, the Kayasthas of Bengal. They have several subdivisions amongst them, such as, the *Uttar-rarhi*, *Dakshin-rarhi*, *Bangaja*, etc., and they do not intermarry with each other. Now, let there be intermarriages between the *Uttar-rarhis* and the *Dakshin-rarhis*, and if that is not possible at present, let it be between the *Bangajas* and the *Dakshin-rarhis*. Thus we are to build up that which is already existing, and which is in our hands

to reduce into practice—reform does not mean wholesale breaking down.

Q.— Very well, let it be as you say; but what corresponding good can come of it?

Swamiji:— Don't you see, how in our society, marriage being restricted for several hundreds of years within the same subdivisions of each caste, has come to such a pass nowadays as to virtually mean marital alliance between cousins and near relations; and how for this very reason the race is getting deteriorated physically, and consequently all sorts of disease and other evils are finding a ready entrance into it? The blood having had to circulate within the narrow circle of a limited number of individuals, has become vitiated; so the new-born children inherit from their very birth the constitutional diseases of their fathers. Thus, born with a poor blood, their bodies have very little power to resist the microbes of any disease, which are ever ready to prey upon them. It is only by widening the circle of marriage that we can infuse a new and a different kind of blood into our progeny, so that they may be saved from the clutches of the many of our present-day diseases and other consequent evils.

Q.— May I ask you, Sir, what is your opinion about early marriage?

Swamiji:— Amongst the educated classes in Bengal, the custom of marrying their boys too early is dying out gradually. The girls are also given in marriage a year or two older than before, but that has been under compulsion,—from pecuniary want. Whatever might be the reason for it, the age of marrying girls should be raised still higher. But what will the poor father do? As soon as the girl grows up a little, every one of the female sex beginning from the mother down to the relatives and neighbours even, will begin to cry out that he must find a bridegroom for her, and will not leave him in peace until he does so! And, about your religious hypocrites, the less said the better. In these days no one hears them, but still they will take up the role of leaders themselves. The rulers passed the Age of Consent Bill prohibiting a man, under the threat of penalty, to

live with a girl of twelve years, and at once all these so-called leaders of your religion raised a tremendous hue and cry against it, sounding the alarm, "Alas, our religion is lost!" As if religion consists in making a girl a mother at the age of twelve or thirteen! So the rulers also naturally think, "Goodness gracious! What a religion is theirs! And these people lead political agitations and demand political rights!"

Q.— Then, in your opinion, both men and women should be married at an advanced age?

Swamiji:— Certainly. But education should be imparted along with it, otherwise, irregularity and corruption will ensue. By education I do not mean the present system, but something in the line of positive teaching. Mere book-learning won't do. We want that education by which character is formed, strength of mind is increased, the intellect is expanded, and by which one can stand on his own feet.

Q.— We have to reform our women in many ways.

Swamiji:— With such an education women will solve their own problems. They have all the time been trained in helplessness, servile dependence on others, and so they are good only to weep their eyes out at the slightest approach of a mishap or danger. Along with other things they should acquire the spirit of valour and heroism. In the present day it has become necessary for them also to learn self-defence. See, how grand was the Queen of Jhansi!

Q.— What you advise is quite a new departure, and it will, I am afraid, take a very long time yet to train our women in that way.

Swamiji:— Anyhow, we have to try our best. We have not only to teach them but to teach ourselves also. Mere begetting children does not make a father, a great many responsibilities have to be taken upon his shoulders as well. To make a beginning in woman's education: our Hindu women easily understand what chastity means, because it is their heritage. Now, first of all, intensify that ideal within them above everything else, so that they may develop a strong character by the force of which, in every stage of their lives, whether married, or single if they prefer to remain so, they will not be in the least afraid even to give up their lives rather than flinch an inch from their chastity.

Is it little heroism to be able to sacrifice one's life for the sake of one's ideal, whatever that ideal may be? Studying the present needs of the age, it seems imperative to train some of them up in the ideals of renunciation, so that they will take up the vow of lifelong virginity, fired with the strength of that virtue of chastity which is innate in their life-blood, from hoary antiquity. Along with that they should be taught sciences and other things which would be of benefit, not only to them but to others as well, and knowing this they would easily learn these things and feel pleasure in doing so. Our motherland requires for her well-being some of her children to become such pure-souled Brahmacharins and Brahmacharinis.

Q.— In what way will that conduce to her well-being?

Swamiji:— By their example and through their endeavours to hold the national ideal before the eyes of the people, a revolution in thoughts and aspirations will take place. How do matters stand now? Somehow, the parents must dispose of a girl in marriage, if she be nine or ten years of age! and what a rejoicing of the whole family if a child is born to her at the age of thirteen! If the trend of such ideas is reversed, then there is some hope for the ancient *Shraddha* to return. And what to talk of those who will practise Brahmacharya as defined above—think how much *Shraddha* and faith in themselves will be theirs! And what a power for good will they be!

The questioner now saluted Swamiji and was ready to take leave. Swamiji asked him to come now and then. "Certainly, Sir," replied the gentleman. "I feel so much benefited, I have heard many new things from you, which I have not been told anywhere before." I also went home, as it was about time for dinner.

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### MARCHING ONWARD.

Thick is the darkness—  
Sunward, O sunward!  
Rough is the highway—  
Onward, still onward!

Dawn harbours surely  
East of the shadows,  
Facing us somewhere  
Spread the sweet meadows.

Upward and forward!  
Time will restore us:  
Light is above us,  
Rest is before us.

WILLIAM EARNEST HENLEY.



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## DIVINE INCARNATIONS.—V.

BY SWAMI RAMAKRISHNANANDA.

*(Continued from page 68).*

**SO** we see that however a man may try to escape death by means of his intelligence, there is always some flaw which makes it possible for death to seize him. Hiranyakashipu was very wise; and how could one believe it possible for him to meet death when we read all the conditions under which Brahmá said that he should not die? But nothing is impossible to God, who is the Creator even of the creator. The intelligence of a created being will always be infinitesimal compared to the intelligence of God. Finite intelligence will always commit blunders, while Infinite Intelligence never will. Hiranyakashipu committed the blunder of thinking that he, as an embodied being, was infinite. He always compared himself with those who were inferior to himself, and this increased his vanity; so it must always be unless we compare ourselves with those who are our superiors.

When Hiranyakashipu was killed, Vishnu asked Prahlada what he wanted. Did he ask for the throne of his father? No, he demanded but one boon from the Lord,—that he might always have true devotion for His Divine Feet. Then Vishnu said: "I wish you to sit on the throne and rule over your own people." Prahlada obeyed and ruled very wisely. Although a Daitya by birth, he was really a god by nature; and so long as he reigned, there was no quarrel between gods and demons. Everyone was happy under his impartial rulership.

Now this history of Hiranyakashipu teaches a great lesson to us. Hiranyakashipu re-

presents the highest development of egotism. The first personal pronoun "I" was developed in him as far as it can be developed. He was so very powerful that he brought the whole universe under his control; but his egotism blinded him in regard to the fact that it was finite and perishable, and an ego that is finite, compared to the ego of the Lord, must be infinitesimally insignificant, just as a firefly is absolutely lustreless before the noonday sun. This truth Hiranyakashipu could not make out because he was blinded by egotism, he was dazzled by his own strength. If we examine the ego, however, we shall see that this ego is one with the body. If I ask you who you are, you will say that you are Mr. so-and-so, a Bráhmāna, a student, and so on. And if I ask you how much you measure, you will say that you are three-and-a-half cubits in length. So we see that we always identify this ego with the body. Ego and body exist in time, so both ego and body are limited in time. Hiranyakashipu was born out of a body, and so he had to die. Being limited in time, he was limited in space also, because he did not occupy the whole of space. Thus, being finite, he could not be immortal, and was bound to die.

God's body is infinite and God's life is eternal, while man's body, however big it may be, compared to God's body is zero. So the body and life of a human being, however big or long they may be, must seem infinitesimal when compared to the infinite body and eternal life of God. What sheer foolishness is it, therefore, on the part of a human

being to try to wage war against God! It is like a little insect trying to fight an elephant. The latter is perhaps excusable, but when a finite, created being wants to fight the Lord of the whole universe it is the height of madness. In the same way, a man may be cherishing the foolish idea that he can escape death, while death is all the time very near him.

Then, what is the duty of every man? The duty of every man is to worship God and that duty we can learn, not from Hiranyakashipu, but from his son, Prahlada. How fragile he was, yet he was thrown into boiling oil, he was dashed down from a high precipice, he was trampled under the feet of an elephant! But God knew how to protect him, because Prahlada looked up to God as his real Father and his real Mother. A little baby, when it is frightened, runs to its mother's lap and there it feels safe. Why? Because to the baby the mother seems all-powerful, and therefore it has all faith in her. If an earthly mother with her limited love can create such love and faith in the heart of the baby, how much will the eternal Mother awaken love and faith in Her infinite love. This love Prahlada was able to realise and so he was never afraid; he knew that infinite love always protected him.

He Who is life itself, how can anyone take life away from Him? And Prahlada knew that his was the life of the Lord, so he knew that no one could take it away. Only He can take away life Who has given it. The earthly father is foolish enough to think that he has given life to his baby, but it is really God from Whom all life comes. Are you able to guide the internal organs of your body by yourself, for instance? Do you know or feel what happens all the time in the different organs? How digestion goes on or how the blood is made to circulate or what makes them do so? You know nothing about it. All your skill lies in cooking

and swallowing. Has any scientist ever been able to manufacture a single drop of blood? Even inside the body can you consciously make one corpuscle? No you cannot. Then how can you say that you have the possession of your body. It is someone else who does all this and the body really belongs to Him. Man only eats, man only drinks; and this eating and drinking is merely a cooly's business. When you want to erect a big building, you hire a number of coolies to bring bricks, mortar and water but it is the architect who tells what is wanted to be done. So in this body, we are doing the work of coolies and there is an Architect inside Who directs everything that is wanted therein. When He wants something solid to be put in, He makes it known by giving a call in the form of hunger, and we run to have some cooked food or so. In the same way a call is sent for water in the form of thirst and we rush here and there to find water and drink it. So the One Who gives the orders, Who builds and preserves the house, the body is really His. He is the real father. We find therefore that it is not our earthly father and earthly mother who have brought this body into existence and sustain it, but it is God Who has done so. He has given life to this body and so it, as well as everything in the universe, belongs to Him.

This is the highest knowledge. This knowledge Prahlada had and so he was fearless and could not be killed. This knowledge Prahlada's father did not have and therefore he had a mortal dread of death and vain were his attempts to escape from it. So must it be always, when we forget that God is our real father and our real mother.

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Sow the seeds of life—humbleness, pure-heartedness, love; and in the long eternity which lies before the soul, every minutest grain will come up again with an increase of thirty, sixty, or an hundredfold.

—Rev. F. W. Robertson.



## SELECTIONS FROM SANSKRIT

## SONG OF THE SEER OF TRUTH

[ For this month's Sanskrit Selection, we take a portion from the Avadhuta Gita of Bhagavan Sri Dattatraya. The Avadhuta Gita is a rare work in which we find the highest teachings of the Advaita, emanating from one who has realised the Absolute Brahman and feels his oneness with the Highest Self and the universe.—Ed. ]

## TRANSLATION

यदाऽनृतमिदं सर्वं देहादि गगनोपमम् ।

तदा हि ब्रह्म संवेत्ति न ते द्वैतपरंपरा ॥१॥

परेण सहजात्मापि ह्यभिन्नः प्रतिभाति मे ।

व्योमाकारं तथैवैकं ध्याता ध्यानं कथं भवेत् ॥२॥

यत्करोमि यदश्रामि यज्जुहोमि ददामि यत् ।

एतत्सर्वं न मे किञ्चिद्विशुद्धोऽहमजोऽव्ययः ॥३॥

सर्वं जगद्विद्धि निराकृतीदं

सर्वं जगद्विद्धि विकारहीनम् ।

सर्वं जगद्विद्धि विशुद्धदेहं

सर्वं जगद्विद्धि शिवैकरूपम् ॥४॥

तत्त्वं त्वं हि न संदेहः किं जानाम्यथवा पुनः ।

असंवेद्यं स्वसंवेद्यमात्मानं मन्यसे कथम् ॥५॥

मायामाया कथं तात छायाच्छाया न विद्यते ।

तत्त्वमेकमिदं सर्वं व्योमाकारं विरञ्जनम् ॥६॥

आदिमध्यान्तमुक्तोऽहं न बद्धोऽहं कदाचन ।

स्वभावा निर्मलः शुद्ध इति मे निश्चिता मतिः ॥७॥

महदादि जगत्सर्वं न किञ्चित्प्रतिभाति मे ।

ब्रह्मैव केवलं सर्वं कथं वर्णाश्रमस्थितिः ॥८॥

जानामि सर्वथा सर्वमहमेको निरन्तरम् ।

निरालम्बमशून्यं च शून्यं व्योमादिपञ्चकम् ॥९॥

1. When all this (universe), beginning with the body appears false and as void as the sky, then alone has come the realisation of Brahman, and to you will no more be the panorama of duality.

2. Even this individual self appears to me as non-distinct from the Supreme Soul, as of the form of space universal, so also as One; how can there be then the two—the meditator and the meditated?

3. Whatever I do, whatever I eat, whatever I offer in sacrifice, whatever I give,—all these are not in the least for my own sake, for I am ever-pure, unborn and undecaying.

4. Know the whole of this universe to be formless; know the whole of this universe to be changeless; know the whole of this universe to be pure in its composition, know the whole of this universe to be of the sole form of Good.

5. Thou art the Truth; there is no doubt about it, or else what do I know other than that? How canst thou think of the Atman, which is perceivable in one's own self, as unperceivable?

6. How can there exist, my child, the *Maya* and its opposite, when *chhāyā* (illusory reflection) and its opposite do not exist. The whole of this universe is the absolute Truth, all-pervading like the ether, and spotless.

7. Mine is this firm conviction that I am without beginning, middle and end; I am not bound at any time; I am essentially, by nature, spotless and pure.

8. No more is manifest to me in the least, the whole of this universe beginning with *Mahat* (the cosmic-mindstuff). All is, verily, Brahman alone; how then can there exist to me the distinction of castes and stations of life?

9. I know that everything, by all means, is I, the One indivisible, supportless and voidless, and that the group of the five substances beginning with ether is void.

न षण्डो न पुमान् स्त्री न बोधो नैव कल्पना ।  
सानन्दो वा निरानन्दमात्मानं मन्यसे कथम् ॥१०॥

षडङ्गयोगान्न तु नैव शुद्धं  
मनोविनाशान्न तु नैव शुद्धम् ॥  
गुरुपदेशान्न तु नैव शुद्धं  
स्वयं च तत्त्वं स्वयमेव बुद्धम् ॥११॥

नहि पञ्चात्मको देहो विदेहो वर्तते नहि ।  
आत्मैव केवलं सर्वं तुरीयं च त्रयं कथम् ॥१२॥

न बद्धो नैव मुक्तोऽहं न चाहं ब्रह्मणः पृथक् ।  
न कर्ता न च भोक्ताहं व्याप्यव्यापकवर्जितः ॥१३॥

यथा जलं जले न्यस्तं सलिलं भेदवर्जितम् ।  
प्रकृतिं पुरुषं तद्वदभिन्नं प्रतिभाति मे ॥१४॥

यदि नाम न मुक्तोऽसि न बद्धोऽसि कदाचन ।  
साकारं च निराकारमात्मानं मन्यसे कथम् ॥१५॥

10. The Atman is not a eunuch, not a male, not a female; it is not an idea, not a fabrication of the imagination. How canst thou who art full of bliss think of the Atman as miserable?

11. Is not the Atman pure without the practice of the six-limbed Yoga; is it not pure without the destruction of mind; is not the Atman pure without the teaching of the Guru. The Truth Itself is ever awakened into consciousness by Itself.

12. There is neither the body at all that is composed of five elements, nor is there the ultra-physical emancipation. All that is, is the one Atman which exists by itself, and is the fourth state, called the super-conscious state. How can it have the three other states of consciousness?

13. Neither am I the bound, nor am I the emancipated, nor am I separate from Brahman. Neither I am the doer, nor am I the enjoyer; I am devoid of the distinctions of the pervader and the pervaded.

14. Just as water when placed in water, loses all distinction and becomes one body of water so also both *Prakriti* (Nature) and *Purusha* (Soul) appear to me indistinguishable.

15. If it is true that thou art, for all time, neither the freed nor the bound, how canst thou think of Atman as endued with form, or formless?

## REVIEWS

**Marriage after puberty according to the Hindu Shastras.** By V. S. Srinivasa Sastri, B. A., L. T., Madras. 7 by 4 $\frac{3}{4}$  inches. Pp. 119. Price 8 as.

The above book published under the authority of the Madras Hindu Association, contains, in a coherent and interesting form, all the available materials of twenty-four essays on this subject, received in response to the offer of a prize (of Rs. 100) made by one of the members of the association. The task of arranging the materials fell upon Mr. V. S. Srinivasa Sastri, B. A., L. T., who has done his part creditably. The object of the book is to show that the custom of early marriage, at present in vogue among us, does not

receive its sanction from the Shastras of early antiquity and was quite unknown among our Vedic ancestors. But the change, like all other changes of a similar nature, did not come all of a sudden, but was gradual, and its course has been traced in the book under notice from its first and feeble indications to its present pronounced, stereotyped form. And this has been done with the help of the only available guide in such matters, namely literature. The whole domain of our sacred literature, bearing upon the subject, from the Vedas down to the Puranas, has been traversed. As a historical study of the subject, the book is highly valuable; and the patriotic sentiments that find eloquent expression here and there are refreshing indeed.



We, however, believe that every social custom is born of the irresistible pressure of conditions—physical and moral taken in their widest sense. The rishis who are now so widely quoted in support of child-marriage could not have created the custom; some powerful forces must have been operating upon the society which actually gave birth to the custom; the Rishis' words only added strength to it by stamping it with their seal of authority.

When the people's conscience is so prepared that it recoils, as by instinct, from a custom that becomes pernicious by age, the law-giver appears and gathering up the scattered impulses, voices them with the strength and conviction of intense insight. His words become law and guide the faltering steps of the many, until new conditions again call for new adjustments. The race of Rishis is never extinct.

**Sri Gopal Basu Mallik Fellowship Lectures, 1907—'08, Vedantism** by Sahityacharya Pandey Ramavatar M. A., Senior Professor of Sanskrit, Patna College. Pp. 88. Price Re. 1.

The book contains twelve lectures on Vedantism, based on "the early Upanishads," and "as systematised by Badarayana." The lecturer shows a good grasp of his subject, though in places he treats it in a way which seems a little curious. The chapters on the *Pramānas* are admirably written; though in other places he makes certain statements which are unwarranted by sufficient reason; as for instance, his observation on after-life "from scientific (*Vyāvahāric*) standpoint." Vedanta does not recognise such arguments as he forwards; on the otherhand, "consistent Vedantism" does really believe in transmigration, viewing it from scientific (*व्यावहारिक*) standpoint. Moreover the propounding of it in the Upanishads is not mythological or allegorical as he thinks, The lecturer also

deals with the cosmic Ne-science (Maya) in a way apparently different from Sree Sankara's, and calls it "Delimitation Theory." On the whole, the book is suggestive and contains many healthy thoughts, and as such can be recommended to students of Vedanta.

**Astavakra Gita.** Sanskrit text with English translation, and introduction, by Rai Bahadur Lala Baijnath B. A. Size 8½ by 5¼ inches. Pp. 76.\*

The author, as is well-known to many of our readers, brought out an English translation of this famous treatise on Advaita about three years ago. A second edition being in demand, he has taken the opportunity of increasing the worth of his book by giving the Sanskrit text and 'adding a few more notes.' For aspirants, striving after the higher life through Advaita, the Astavakra Gita is a book of incalculable value as its special merit lies in its dealing with the subject from the standpoint of practice and realisation and not from that of technical disquisition.

**Mahabharat-ki Katha,** by Mr. Mathura Datt Pandé, LL. B., F. T. S. Size 7 by 4½ inches. Pp. 258.†

This is a lucid translation in Hindi of Mrs. Annie Besant's "The story of the Great War." We have no doubt that the book will serve the highly useful purpose of making some of the great lessons of the Mahabharata popular among a large number of our Hindi-speaking countrymen. We congratulate the translator on this successful undertaking.

\*The first edition can be had of Manager, Prabuddha Bharata. Price 8 Annas.

†To be had at the Indian Press, Allahabad, Price Re. 1, for students 10-as.

## THE CREED TO BE.

BY ELLA WHEELER WILCOX

Our thoughts are moulding unmade spheres,  
And, like a blessing or a curse,  
They thunder down the formless years  
And ring throughout the universe.

We build our futures by the shape  
Of our desires, and not by acts;  
There is no pathway of escape—  
No priest-made creeds can alter facts.

Salvation is not begged nor bought;  
Too long this selfish hope sufficed;  
Too long man reeked with lawless thought  
And leaned upon a tortured Christ.

Like shrivelled leaves, these wornout creeds,  
Are dropping from Religion's tree;  
The world begins to know its needs,  
And souls are crying to be free.

Free from the load of fear and grief  
Man fashioned in an ignorant age;  
Free from the ache of unbelief  
He fled to in rebellious rage.

No Church can bind him to the things  
That fed the first crude souls evolved;  
For, mounting up on daring wings,  
He questions mysteries all unsolved.

Above the chant of priests, above  
The blatant voice of braying doubt,  
He hears the still small voice of Love,  
Which sends its simple message out.

And clearer, sweeter, day by day,  
Its mandate echoes from the skies;  
"Go, roll the stone of self away,  
And let the Christ within thee rise."

THE BHUBANESHWAR TEMPLE FIRE AND  
THE RAMAKRISHNA MISSION.

AN APPEAL.

A disastrous fire broke out on the 19th of March last at Bhubaneshwar, Puri Dt., and burnt down all the houses on the three sides of the great tank, Bindusarovar, except the Temple bungalows, the M. E. School and the hospital. The granary of the temple was also burnt down; men could save none of their belongings. 7 or 8 persons and numerous cattle perished. The *Bustis* of Kapilashvar, a village close by, was also destroyed by a second fire, on the 21st March. The total number of poor people rendered homeless and helpless is more than 5000 in all.

In response to an appeal for help made to the President, the Governing Body of the Ramakrishna Mission decided to open a relief centre in the affected areas, and the two Brahmacharin workers who were deputed for the purpose, have begun to distribute materials for construction of huts to about forty families, with the small fund advanced to them. A large number of huts have to be raised at once and an appeal has been issued by Swami Brahmananda on behalf of these helpless people. We hope the generous public knowing the urgent demand of the situation will respond to it without delay. On them alone the success of the undertaking absolutely depends.

Fortunately the Government has sanctioned the sale of ten thousand bamboo-posts from the preserved forest near Khurda Road, to the sufferers at a low rate covering mere cost of labour. We are informed that the erection of a hut would cost about Rs. 7 at present, but the expenses will go high when the rains damage or wash away the stumped walls that are left standing among the burnt up piles. Labour too will be much more expensive then. It will then be very difficult therefore to manage to raise the huts.

Contributions should be sent to Swami Brahmananda, President, The Ramakrishna Mission, The Math, Belur P. O., Dt. Howrah.



## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Indian Guild of Science and Technology has been inaugurated at Leeds University by the Indian students who are abroad. It is intended to promote the application of science to Indian resources and industries. They propose to form a medical section at Edinburgh, of engineering at Glasgow, mining in Birmingham, dyeing in Manchester, and of leather manufactures at Leeds. A number of eminent British scientists are patrons. This is indeed a step in the right direction.

RECENT investigations by officers of the British Geological Survey have brought to light facts about the enormous quantity of underground water contained in the crust of the globe which are calculated to astonish the lay mind. Below a depth of six miles it is believed that no water can exist in the rocks because the tremendous pressure probably closes all pores; but above that level the quantity of underground water is estimated to be equal to one-third of all the water contained in the oceans.

FOLLOWING the discovery of oxygen and water vapour in the atmosphere of our neighbour Mars, there comes the news that flowers and green foliage must be present on the planets Jupiter and Saturn, and more particularly on Uranus and Neptune. In examining the spectro-photographs of these planets, scientists have discovered certain bands and lines which correspond to the spectra of chlorophyll (to which the greenness of green foliage is due) and the red and blue colouring matter of flowers.

"A SINGLE oyster can produce 16,000,000 young," said Professor W. A. Herdman, the other day, in the course of a lecture at the Royal Institution. "If all lived and produced in their turn, the second generation would number 256,000,000,000,000. By the time the fifth generation was reached their number would be so prodigious that they would make a bulk equal to more than 131 masses the size of the world. But young oysters have many enemies, Starfish eat them in thousands, as do

crabs and sponges, while millions are swept away by the tide."

BOMBAY may well be proud of the fact that there is here at the present moment the finest pearl that has ever been fished from the bottom of the seas. It is a perfectly round pearl encased in a flawless skin of the most exquisite oriental lustre. Its weight is 34 carats (between 850 to 900 chows) and it is nearly three-quarters of an inch in diameter. The pearl *Pellegrina* in the museum of Zosima of Moscow has hitherto been considered a priceless gem owing to its globular shape with a flawless skin of oriental lustre, but the weight of the *Pellegrina* is only 28 carats (about 560 chows) and must, therefore, now take her place as a second to this gem.

THE huge modern printing-press requires type and ink. Now, however, an invention has been perfected, and rendered commercially possible, which dispenses entirely with ink and its attendant intricate distributing mechanism. The process is entirely electrical. One electrical pole is connected with the forms of type and the other pole with the *platen* which carries the paper and presses it against type or block to be printed. The result of the impression is that a clear imprint of the characters is obtained. Normally the imprint thus obtained is a sharply defined dense black, as is usually required; but if desired, any requisite tint can be obtained.

A NOTE in "Nature" calls attention to the theory that areas of volcanic and earthquake activity are slowly moving westwards over the earth's surface. In a paper contributed to the "Physikalische Zeitschrift," Mr. Wehner assumes that the earth consists of a solid nucleus covered by a liquid layer, which is in turn enveloped by the solid crust. This solid nucleus rotates on the same axis and in the same direction, as the outer crust but at a slightly slower rate. Hence its relative motion under the outer shell is slowly westwards. It is calculated that it will make one complete revolution westward in 952 years. In this revolving nucleus there are projecting or active spots which thus come in succession under different weak portions of the earth's crust. As a result there are earthquakes and volcanoes.

BACON says that "certainly the best works and those of greatest merit for the public have proceeded from unmarried or childless men." Schopenhauer, the German philosopher, appears to be of the same opinion: "For men of higher intellectual avocation, for poets, philosophers, for all those in general who devote themselves to science and art, celibacy is preferable to married life, because the conjugal yoke prevents them from creating great works."

Moore has expressed the same belief, asserting that in looking back through the lives of the most illustrious poets it is evident that they have been, with scarcely any exception, "restless and solitary spirits, with minds wrapped up, like silkworms, in their own tasks, either strangers or rebels to the domestic tie."

To the north of the Ludhiana District in the Punjab are situated 7 villages inhabited by some 1,000 men of a Hindu tribe known as Labanas. These people were outcasted some time back during the Moghul period for some ceremonial lapse. Hindus had no social intercourse with them and refused to take water touched by them. Times have, however, changed and all the Labanas were taken into the fold of Hindu Society last year. This, be it specially noted, was done not by the Arya Samajists, but by the orthodox Hindus. *Gayatri Mantras* were recited and Rs. 4,200 donated to the *Gaurakshini Sabha*. All the Hindus, including Brahmans and Kshatriyas, took *achman* from the hands of the hitherto outcastes, and several marriage alliances were made with orthodox families on the spot.—*The Indian World*.

DR. Sven Hedin relates in his new book, "Trans-Himalaya: Discoveries and Adventures in Thibet," the drama of one of the hermit monks of Samde-pu-pe. The hermitage is a single room five paces each way, built over a spring which bubbles up in the centre. Inside the hermit is walled up with only a tiny tunnel communicating with the outside world. Once inside, he never again sees the light of the day nor hears the voice of man. Food is provided for him by monks who "would be eternally damned were they to put their mouths to the tunnel and speak and try to talk to the recluse." The hermit is under no

compulsion to stay in the cell, but the monks had only heard of one who had wished for freedom, and he had been walled in for sixty-nine years, and wished to see the sun again:—

He was all bent up as small as a child, and his body was nothing but light-grey parchment like skin and bones. His eyes had lost their colour, and were quite bright and blind. Of the monks who sixty-nine years before had conducted him to the cell not one survived. . . . And he had scarcely been carried out into the sun-light when he, too, gave up the ghost.

WE have received the sixth annual Report of the Vivekananda Reading Hall, Kuala Lumpur for the year ending in 31st March 1910, and are very glad to note the excellent works carried out by the institution during the year. The number of members on the roll now stands at 125 as against 109 in the previous year. The balance in hand on 31st March, 1909, was \$86-50. The total receipts and expenditure amounted to \$949-75 and \$737-00, respectively, leaving a balance of \$299-25.

Religious meetings were held as usual on Sundays, and latterly, "Bajanaj" entertainments were conducted for about an hour previous to the commencement of the meetings.

Professor Ramamoorthi Naidu, when passing on his tour through this town exhibiting his marvelous feats of strength, was good enough to give some lessons on the Hindu system of physical culture in the Reading Hall, and which were greatly appreciated.

The Birthday Anniversary of Swami Vivekananda was celebrated on the fifth, and 6th February, 1910. A special feature of this year's celebration was the feeding of the poor and distribution of cloths to the destitute among them. 300 copies of the Tamil version of Swami Vivekananda's "My Master" were printed and distributed gratis on the occasion of the Birthday Anniversary Celebration.

The want of a spiritual teacher to be attached to the Institution is very much felt. For whatsoever attempts the Institution makes for the dissemination of spirituality as inaugurated by the Revered Swami Vivekananda, the assistance of a real spiritual Sannyasin is found to be most indispensable. Therefore the Committee applies to the Ramakrishna Mission to send one of their members to take up the work there. The self-sacrifice and enthusiasm displayed by the members are really commendable and we wish it all success in its noble endeavours.