

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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SAYINGS OF THE SWAMI VIVEKANANDA—II.

19. Truth can be stated in a thousand different ways, yet each one be true.

20. You have to grow from inside out. None can teach you, none can make you spiritual. There is no other teacher but your own soul.

21. If in an infinite chain a few links can be explained, by the same method all can be explained.

22. That man has reached immortality who is disturbed by nothing material.

23. Everything can be sacrificed for truth, but truth cannot be sacrificed for anything.

24. The search for truth is the expression of strength—not the groping of a weak, blind man.

25. God has become man ; man will become God again.

26. It is child's talk that a man dies and goes to heaven. We never come nor go. We are where we are. All the souls that have been, are, and will be, are on one geometrical point.

27. He whose book of the heart has been opened needs no other books. Their only value is to create a desire in us. They are merely the experiences of others.

28. Have charity towards all beings. Pity those who are in distress. Love all creatures. Do not be jealous of anyone. Look not to the faults of others.

29. Man never dies, nor is he ever born ; bodies die, but he never dies.

30. No one is born into a religion, but each one is born for a religion.

31. There is really but one Self in the universe, all the rest are but Its manifestations.

32. All the worshippers are divided into the common masses and the brave few.

33. If it is impossible to attain perfection here and now, there is no proof that we can attain perfection in any other life.

34. If I know one lump of clay perfectly I know all the clay there is. This is the knowledge of principles, but their adaptations are various. When you know yourself you know all.

OCCASIONAL NOTES

THERE are few illustrations of that 'interchange of the highest ideals'—which the Swami Vivekananda held to be our ideal under present conditions,—finer than the existence of Christianity, in the West, furnishes. There are, as a Christian preacher has pointed out, two types of virtue, the heroic and the passive, and the Christian gospels glorify the passive virtues from end to end. Christianity, as a faith, never holds up the heroic virtues to the emulation of the Church.

Heroic virtues, we may take it, are such as friendship, courage, patriotism, valour, and their kindred active qualities. Amongst the passive virtues we may enumerate endurance of suffering, patience under injuries and affronts, humility, submissiveness, and an unresisting and unresenting spirit. The hero is characterised by vigour, firmness, and resolution. He is daring and active, eager in his attachment, inflexible in his purposes, violent in his resentment. The man of passive virtue is meek, yielding, forgiving, willing to suffer, silent and gentle under rudeness and insult. He sues for reconciliation, where a man of the opposite type would demand satisfaction.

It would be a mistake to think that all virtue resided in either of these, and that its contrast represented lack of goodness. Instead of this, we have to think of the two as complementary types. Both are great, both are ideal. But they are different. Want of heroic virtue is rudeness, violence, meddlesomeness, dishonesty: want of passive virtue is cowardice, sluggishness, obstinacy, sulkeness. It is clear therefore that each is a type in itself. Neither is to be regarded as the defect of the other. Greatness and goodness

are attainable by both paths, in both forms.

From the Hindu point of view, indeed, with our national tendency to synthetise ideals, we cannot help seeing that the passive virtues are those of woman, the heroic those of man; the passive those of the domestic, the heroic those of the civic, or supra-domestic, life. And in the history of the world, it is easy enough to see that heroes belong to the nation, and saints to the church; that is to say, that the one calls for masculine, and the other for feminine qualities, in their highest and noblest forms.

Christ represented the highest power of the passive type. "When He was reviled, He reviled not again. When He suffered, He threatened not." This was precisely the source of the thrill He gave to that world of Roman brutality and aggression, on which His name and personality first dawned. A realm of force and violence received a hint for the first time of a power that works in silence, a voice that speaks with intensity instead of fury, a strength that is moral rather than physical. Rome was not without thinkers and scholars, but she had never dreamt of organising thought and scholarship! Her primal instinct was for the organisation of force. In this form she threw a stone into the lake of time whose outmost ripples are seen to-day in America, in spontaneous eagerness to subdivide labour and thus organise every action, turning the single man into an unintelligent screw or cog-wheel in a vast human machine.

Christ, on the contrary, was the Asiatic man. His was the ideal of conquest by spirituality, of the shining-forth of strength,

instead of its clash and struggle, of acceptance as a greater power than rejection, of knowledge as greater than deed.

Haughty captains of the Roman Empire, and rude barons of Europe's Middle Ages, caught the gleam of the great ideal; and, out of the struggle between native instinct and genuine appreciation of the foreign ideal, Europe, in course of time, has wrought the history of the Church, with all its long roll of martyrs, saints, and spiritual shepherds; with all its tale of religious orders and the tasks they carried out, in the advancement of civilisation; with its Love of the People, and its tendance of the lamp of spirituality. No mean achievement, in the record of man on the planet Earth.

Where would Europe have been, however, if she had abandoned her own nature, in order to appropriate the virtues of Christianity? If,—instead of violence and force slightly modified by the vision of divine patience and suffering,—she had practised asceticism and piety, slightly modified by an inborn turbulence and quarrelsomeness? We can see that the whole dignity of the story depends on the co-existence of two opposite forces, one of which is decidedly preponderant, while the other is strong enough to exert

a very powerful curbing force upon it. The people who can easily abandon their ~~own~~ character in the name of a new ideal, are not worth capturing for that ideal. It is the man who is conscious of a hard struggle within, who does most in the world. The skill of the charioteer is nought, if the horses be without spirit and impulse.

Each age in the life of a nation reveals its own characteristic goal. The world-epochs are rooted in the interchange of world-ideals. But without the great basis of previously accumulated character to work upon, the welding and modifying influence of new thought would be of little account. When this exists, the new idea becomes in truth, even as the Founder of Christianity said of it, "as an handful of leaven, which a woman took and hid in three measures of meal, *till the whole was leavened.*"

How high are the towers and spires of historical evolution, as they loom upon us through the morning mists of the future of man! In truth, great lives have been amongst us, great new thoughts have been cast into our midst. The life of the future may for the moment be hidden in our three measures of meal, but let us take courage! *The whole shall be leavened!*

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THE MASTER AS I SAW HIM

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

XXX.

OUR MASTER'S RELATION TO PSYCHIC PHENOMENA SO-CALLED

INDIA is undoubtedly the land of the understanding of psychology. To Hindus, more than to any other race, it may be said that men appear as minds. Concentration of mind is to them the ideal of life. Such

differences as between talent and genius, between ordinary goodness and the highest sainthood, between moral weakness and power, are by them understood as simple differences in degree of concentration. This pre-occupation of the race is partly cause, and partly effect, doubtless, of the fact that the study of psychology has been organised in India as a science, from the earliest times.

Long before the value of writing, for the notation of knowledge, was even suspected, the quiet registration of phenomena in the communal consciousness, had begun by the interchange of ideas and observations. Millenniums before instruments and laboratories could be thought of, as having any bearing on scientific enquiry in general, the age of experiment was fully developed amongst the Indian people, with regard to this most characteristic of their sciences.

It is not surprising that in the singularly wide range of knowledge thus accumulated in India, many phenomena of the mind, which appear to the less informed West as abnormal or miraculous, should be duly noted and classified. Thus hypnotism, and many obscure forms of *hyperæsthesis* and *hyperkinesis*,—the most familiar of these being healing, thought-reading, clairvoyance, and clairaudience—offer no overwhelming difficulty to the student of the ancient Indian psychology, or *Raja Yoga*, as it is called.

We all know that the great value of scientific thought lies in enabling us to recognise and record phenomena. It matters little that a disease is rare, if only it be once noted as within the field of medical practice. It has a place thenceforth, in the human mind. It is no miracle, only because, sooner or later, it will be classified. It has a name. The conjunction of diagnosis and treatment is now a question of time only.

Something of the same sort applies to the trustworthy fraction of what are commonly referred to as "psychic phenomena." Occurrences falling under this head, when authentic, are obviously no more supernatural than the liquefaction of air, or the extraction of radium. Indeed the propriety of the word 'supernatural' is always open to dispute, inasmuch as if once a thing can be proved to occur, it is clearly within nature, and to call it supernatural becomes by that very fact, absurd. In India the phenomena in question

are regarded as cases of extension of faculty, and their explanation is sought, not in the event, but in the state of the mind witnessing it, since it is to be supposed that this will always, under given conditions, register a perception different from the accustomed.

In Ramakrishna Paramahansa, living in the garden of Dakshineswar, his disciples had been familiar, for years, with many of those mental characteristics which are noted in the books as distinctive of the highest degree of concentration. He was so responsive that he would meet them at the door on their arrival, and begin at once to answer, without being told of them, the questions that the boys carried written in their pockets. His perceptions were so fine that he could tell by touch the character of anyone who might already have come in contact with his food, his clothes, or his mat. It "burnt" him, he said, of an impress from which he shrank, or, on another occasion, "Look! I can eat this. The sender must have been some good soul!" His nervous system, again, had been so charged with certain ideas that even in sleep he shrank from the touch of metal, and his hand would, apparently of its own accord, restore a book or a fruit, whose return to its owner the conscious mind had failed to prompt.

No Indian psychologist would say of one of the World-Seers that he had talked with angels, but only that he had known how to reach a mood in which he believed himself to talk with angels. Of this condition, the disciples of Sri Ramakrishna saw plentiful examples. Stories are still current amongst them, regarding the strangeness of the sensations with which they would listen to one side of a dialogue, or one part in a conversation, which might seem to be carried on for hours at a time; while their Master, resting quietly, evidently believed himself to be holding communion with beings invisible to them.

Behind all these manifold experiences of Ramakrishna, binding them into one great life, was always the determination to serve mankind. Vivekananda spoke of him in after-years as 'writhing on the ground' during the hours of darkness, in the agony of his prayer that he might return to earth again, even as a dog, if only he might aid a single soul. In moments less intimate and hidden than these, he would speak of the temptation of the higher realisations, to draw the soul away from conditions of service. And his disciples connected with this such odd utterances as they would sometimes hear, at the end of a deep entrancement, when their Master seemed to be like a child coaxing his Mother to let him run away from Her to play. 'Just one more' act of service, or 'one more' little enjoyment would be urged, on such an occasion, as a motive for returning to earth. That return, however, always brought with it the infinite love and insight of one who had been lost in God. When the Swami Vivekananda, on the occasion of his Harvard Address,* defines this as the *differentia* between the unconsciousness of *Samadhi*, and the unconsciousness of catalepsy, we may take it that the assurance which breathes in every syllable, arose from his having constantly witnessed the transition, in his Master.

There were still other remarkable traits in Sri Ramakrishna. He had his own nervous force so entirely under control that he could remove all consciousness from his throat, for instance, during his last illness, and allow it to be operated on, as if under a local anæsthetic. His faculties of observation, again, were quite unique. The smallest detail of the physical constitution had a meaning for him, as casting light on the personality within. He would throw the disciple who had just come to him into an hypnotic sleep, and learn from his subconscious mind, in a few minutes, all that was lodged there, concerning the far

past. Each little act and word, insignificant to others, was to him like a straw, borne on the great current of character, and showing the direction of its flow. There were times, he said, when men and women seemed to him like glass, and he could look them through and through.

Above all, he could by his touch give flashes of supreme insight, which exercised a formative and compelling power over whole lives. In the matter of *Samadhi* this is well-known, especially in reference to many women-visitants of Dakshineswar. But beyond this, a story was told me by a simple soul, of a certain day during the last few weeks of Sri Ramakrishna's life, when he came out into the garden at Cossipore, and placed his hand on the heads of a row of persons, one after another, saying in one case, "*Aj thák !*" "To-day let be !" in another, "*Chaitanya hoak !*" "Be awakened !" and after this, a different gift came to each one thus blessed. In one there awoke an infinite sorrow. To another, everything about him became symbolic, and suggested ideas. With a third, the benediction was realised as over-welling bliss. And one saw a great light, which never thereafter left him, but accompanied him always everywhere, so that never could he pass a temple or a wayside shrine without seeming to see there, seated in the midst of this effulgence,—smiling or sorrowful as he at the moment might deserve—a Form that he knew and talked of as "the spirit that dwells in the images."

By such stimulating of each man to his own highest and best, or by such communication of experience as one and another could bear at the time, Ramakrishna Paramahansa built up the rigorous integrity and strong discrimination that one sees in all who were made by his hand. "We believe nothing without testing it," says one—Ramakrishnanda by name—"we have been trained to this." And when I enquired from another.

* To be obtained of the Manager, Prabuddha Bharata.

of the disciples what particular form this training took, he answered, after deep thought, that it lay in some experience given of the Reality, from which each gained a knowledge that could never be deceived. "By our own effort," says Vivekananda, in one of his earlier lectures, "*or by the mercy of some great perfected soul, we reach the highest.*"

(To be continued).

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DIVINE INCARNATIONS.—IV.

By

SWAMI RAMAKRISHNANANDA.

TO-DAY I shall tell you something about the third Incarnation, that is, the Incarnation of Varâha (Boar). This is the Incarnation of sacrifice. You have seen how in the temples fire is invoked and lighted, and that fire is regarded as the representative of God. Fire is the mouth of all the gods. If you want to offer anything to Shiva or to Vishnu or to the Rudras, you throw it into the fire, repeating the particular name of the god to whom you wish to offer it. The Boar Incarnation signifies this process of sacrifice in order to propitiate God. It is a practical way of worshipping God,—inviting Him to your hearth and home and giving Him choice things. When you invite someone to your house, you wish to satisfy him; and we wish to satisfy God because He gives us all that we want. To satisfy anyone, we must offer him what he wants to have, so to please God we must give Him what He likes. And what does He want of us? God wants of us, Bhakti, love, devotion, purity, charity, truthfulness; these things God loves most, so if we wish to gain His Grace, these are what we must offer to Him. We must be pure, we must be truthful, and full of devotion and kindness towards all,

To please God we must offer as sacrifice, the sacrifice of self. Now we do everything to please ourselves; instead of that we must do everything to please the self of God. When we compare this self in us with the self of God, this self seems a very wretched thing. How full it is of jealousy, envy, immorality, unkindness! Whenever we see these traits in others, we hate them, but we overlook them when they are within us; while in point of reality they are just as hateful in us, and we should equally condemn them. Likewise, as we admire purity, unselfishness, goodness in others, so we should try to cultivate them in ourselves. In God we find all these high qualities in perfection. In man they are only imperfectly manifested; he may be sometimes good, sometimes bad. Our Master, Sri Ramakrishna, used to say that pure gold is too soft to give it perfect shape; some alloy must be added before it can be moulded. So, if we wish to give a form to the formless One, we must add a little impurity, so to say; that impurity means matter. Thus it is that we always have this alloy as it were, in thinking of God as a person. Yet we desire to be perfectly pure, and we must take refuge in that person in whom this ideal of ours is in a state of perfect manifestation. That person is God. Hence we must always worship God.

In this body we can never be perpetually happy. Although it is our ambition to be ever happy, ever-living, and all-knowing, we find out that we can never realise this in life. But all this is ever realised in God. In Him we can hope to be ever-living, ever-happy. So we should try to satisfy God in every way. Why should I do so?—because He is my ideal Self. In Him all my ambitions can be realised, while in myself they can never be.

This is what is called sacrifice. When man lives for himself he is a brute: when man lives for God, he is a sacrificer, and such

a one is the true sacrificer. The man who lights a sacrificial fire and offers some oblation in it, does it only from time to time; but the man who constantly sacrifices *himself* in his heart is the real sacrificer. One who always does what satisfies not himself but God, constantly performs sacrifice, while the other only sacrifices occasionally.

The story of the Third Incarnation is this. When the Supreme Lord wished to create, there sprang out of His navel a lotus, and from the heart of that lotus came forth His first-born, Brahmā the Creator. At that time there was nothing else. Sun had not come into existence, nor the moon, nor the stars. There was only the lotus, and in that lotus was Brahmā sitting alone. But being the Creator, he was full of *Rajas*. Vishnu is *Sattva*; Brahmā *Rajas*; and Shiva, *Tamas*. *Sattva* means calmness, *Rajas* means incessant activity, and *Tamas*, darkness. Because Brahmā was an incarnation of *Rajas* he was very restless and full of activity. He was extremely restless in his body, and his mind was incessantly active. In him arose the desire to know whence he had come, so he sprang out of the lotus; but there was darkness everywhere. He went to the right side, he went to the left side, he searched above and below, but everywhere there was only darkness. Then like an insect, he began to crawl down the stem; but for one hundred celestial years he kept on crawling without coming to the end of it, or learning anything of whence it had come. (The meaning of this is, that he made as much exertion as an ordinary man would in several hundred years.) He did not like this. No one likes to fail. But since he could find out nothing, he had to come up again and return to his seat on the lotus. As he was sitting there dissatisfied, he heard a voice saying, "Tapa, tapa," that is, it meant to say, "Brahmā, by using these limbs of yours, you will never be able to find out the end of your quest. To do

this, you will have to master yourself (*Tapa* means controlling the flesh). You will have to control all your physical and mental energies."

As long as a man will have the vanity that by his own self-exertion alone he will be able to do anything and everything, so long he will not be willing to obey a superior power, and he will find out little or nothing. Only when he fails, and then if some one comes with good advice, he will care to hear him. That was the case with Brahmā. As long as he thought he could find out for himself, he did not hear the inner voice. But when he was unsuccessful, then he began to listen, and was ready to accept the hint it gave. At once he ceased all external exertion, sat down and began to withdraw himself into his inner self. Up to this time he had not been conscious of his own inner self. He was conscious of the lotus, of its stem and of the surrounding darkness. But when he shut all these out from his mind and went deeper and deeper inside, he became conscious of his self and lost himself in himself. Then he perceived that he was infinite consciousness.

Infinite means without beginning and without end. It can be represented by only one figure, and that is the circle, of which we do not know where its line begins or where it ends. But the circle is inanimate and here we are dealing with conscious infinity, as the self is conscious by its very nature. If we can find a living being, which can consciously form itself into a circle, that would, to a certain extent, represent our idea of infinite consciousness. What living being can do that? The snake. The snake is the only being that can form itself into a circle. Therefore, it so came about that when Brahmā went inside himself, he saw a vast ocean of milk, and in that he beheld this infinite consciousness (Ananta) in the form of a snake. At the centre of its huge, downy-soft coil

Brahmā discovered a most glorious, and charming human figure, and at once knew Him, by intuition, to be the Author of his being. This sublime Being was infinitely beautiful, infinitely charming; for everything about Him was infinite; and He was being served by the Goddess of Beauty Herself. His devotees were also there and they were infinitely loving and devout. Then as Brahmā gazed at Him, he saw that He was looking towards him most graciously, most lovingly; and then that Supreme Lord said to him: "Brahmā, I am the source of thy being. From Me thou hast come forth. I want thee to create the future universe, and hence I have brought thee into existence. Thou art merely a tool in My hand. Never forget this in thy multifarious works of creation, and never arrogate upon thyself the authorship of the slightest work that thou mayest do as an instrument in My hand. I impart to thee all knowledge and all power, necessary for creation."

Thus Brahmā was the first student of God, and the knowledge which he received from Him is known as the Vedas. How did He impart this knowledge? By His mind. He merely willed to do it and illumination came to Brahmā. So it is said in the opening verse of Sri Bhāgavatam "The first of all those who realised wisdom was illumined by God, by His mind." Brahmā then remembered who he was and he then said to himself, "Yes, I have created worlds many times before, and I can do the same now, as before."

God again cautioned him, saying; "Thou knowest now who thou art. Remember, however, that thou art nothing, that all has come from Me. All this power is Mine, which thou art merely using as thy own. Nothing is thine, all is Mine." This is the teaching of God, and this is what is known as the Bhāgavatam. The whole of Srimad-Bhāgavatam is based on this central truth. So long as one has egotism one thinks within

himself: "Who can be equal to me, I am the best, I am the greatest. All people should serve me, and look to my comforts. I am the master and everyone should bow down before me." Thus blinded by vanity we entirely forget our abjectly helpless condition, and regard the most precarious, the most ephemeral life of ours as the most permanent and real. But when man remembers God always, then he knows that without His permission not a blade of grass can move. The wind cannot blow, the sun cannot shine unless He wills it. When a man knows this, he is well-versed in Bhāgavatam, which teaches that everything belongs to God and to no one else. This mind belongs to Him, this body belongs to Him, this whole organism is His. Whenever He wills, He can take away all these from you. If they belonged to you, you would have had some control over them, but you have none. Even your egotism is not yours; it belongs to Him. You have no command over it, neither have you control over your mind. Everyone wants to live, no one wants to die, leaving behind him those who are dear to him; yet when the call comes he has to go. Hence the teaching that we belong not to ourselves, but to God.

When Brahmā remembered who he was, he was well equipped, and ready to create. So he returned to the lotus, and there he sat down and thought, "Now I will create." Then out of his mind came four children. But he was then full of the teaching of God so freshly imparted to him, and this thought that all is God's—"Not I, but Thou"—was still strong in his mind, so they all were born with this idea of "Not I, but Thou," and when he asked them to create, they replied: "Father, creation means forgetting God. Without egotism we cannot create, for to do anything we must, above all, have to think of our little selves all the time and that would make us forget God. So we do not want to take up this distracting function of creation."

When his own children thus dared to disobey him, there rose in Brahmá a little anger, and with anger came egotism and he began to forget that all belonged to God. Out of this state of his mind he brought forth ten more children who went by the names of Marichi, Atri, Angirá, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha and Narada; and because they were the fruits of egotism, they said when their father asked them to create, "Oh, yes, father, we shall be glad to create"; and from nine of these children have come all the inhabitants of the universe, celestial, intermediate, and infernal.

Marichi had a son by name Kasyapa, who married some of the daughters of Daksha. Chief among these wives of Kasyapa were Aditi, Diti and Danu. Now, Aditi was very pious, devoted to her husband, very charming in her appearance and manners. She gave birth to twelve children who are designated as Adityas or gods, chief amongst whom are Indra and Upendra. Diti and Danu were very charming in their appearance but they were very proud and haughty, and they gave birth to Daityas and Dānavas who are demoniac in their nature. Diti brought forth two terrible, and very powerful demons, called Hiranyáksha and Hiranyakasipu. How this came about I am going to tell you.

(To be continued).

EPISTLES OF SWAMI VIVEKANANDA

Extracts

LX.

U. S. A.

11th. July, 1894

Dear A——

* * Learn business, my boy. We will do great things yet! Last year I only sowed the seeds; this year I mean to reap. In the meanwhile, keep up as much enthusiasm as possible in India. Let K—— go his own way. He will come out all right in time. I have taken his responsibility. He has a perfect

right to his own opinion. Make him write for the paper; that will keep him in good temper! My blessings on him.

* * You must send a paper and a letter to Professor J. H. Wright of Harvard University, Boston, thanking him as having been the first man who stood as my friend.

* * In the Detroit lecture I got \$ 900, i. e., Rs. 2,700. In other lectures, I earned in one, \$ 2,500 i. e., Rs. 7,500, in one hour, but got only 200 dollars! I was cheated by a roguish lecture Bureau. I have given them up. * *

I shall have to print much matter next year. I am going regularly to work.....The sheer power of the *will*, will do everything..... You must organise a society which should regularly meet, and write to me about it as often as you can. In fact, get up as much enthusiasm as you can. Only, *beware* of falsehood. Go to work, my boys, the fire will come to you! The faculty of organisation is entirely absent in our nature, but this has to be infused. The great secret is,—absence of jealousy. Be always ready to concede to the opinions of your brethren, and try always to conciliate. That is the whole secret. Fight on bravely! Life is short! Give it up to a great cause.....We must not join any sect, but we must sympathise and work with each.....Work, work—conquer all by your love! * *

Try to expand. Remember, the only *sign of life* is motion and growth.....Keep on steadily. So far we have done wonderful things. Onward, brave souls, we will gain! Organise and found societies and go to work, that is the only way.

At this time of the year there is not much lecturing to be done here, so I will devote myself to my pen, and write. I shall be hard at work all the time, and then when the cold weather comes and people return to their homes, I shall begin lecturing again, and at the same time organise societies.

My love and blessings to you all. I never forget anybody, though I do not write often. Then again, I am now continuously travelling, and letters have to be redirected from one place to another.

Work hard. Be holy and pure and the fire will come.

Yours affectionately,

Vivekananda,

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 174.)

Vallabhacharya:

His Life, Philosophy and Teachings

BY LALLUBHAI P. PAREKH (Ahmedabad).

Vallabhacharya was born of a high-caste Brahman family in 1479 A. D., at Champaranya (C. P.), and finished his studies of the Vedas and the Darshanas &c., at the early age of eleven, when his father died. After freely preaching his doctrine of Brahnavada in the City of Benares, he went to Vyankatesh Hill and closely studied the Bhakti Shastras there. He then went to attend a great Religious Congress convened by Krishna Deva, the enlightened ruler of Vijayanagar. The religious controversy went on for several months. Vallabha arrived there and "most successfully exploded Shankara's doctrine of Maya, pointed out the defects of other doctrines and proved to the hilt the superiority of the Brahnavada or the doctrine of Shuddhadvaita which has its basis on the Vedas, the Upanishads, the Gita and the Brahma Sutras." The advocates of other schools who were assembled there, conferred upon him the title of Acharya and the appellation of Mahāprabhu. The king then performed his Kanakābhisheka and became his disciple. This took place in 1493 A. D., when Vallabhacharya was only 14 years old. He then went on a pilgrimage to all the principal centres of learning and worship in Southern India and had controversies with the followers of other sects. He settled later on at Gokul and established the *Pushti-Bhakti-Mārga*, the Nirguna or pure path of devotion, and initiated many disciples.

He then resumed his peregrinations on foot, and thrice visited all the important centres from Cape Comorin to the Himalayas and from Dwarka to Jagannath, and freely taught and preached Shuddhadvaita and Bhakti. In doing this he spent about eighteen years. He married at the age of 28. He continued his preaching tours from time to time, wrote books and taught the practical side of his teachings to all who came to him. After passing a very simple and glorious life and having accomplished his

mission, "he is said to have entered the Ganges at the Hanuman Ghat, when stooping into the water he disappeared; a brilliant flame arose from the spot and in the presence of a host of spectators, he ascended to Heaven and was lost in the firmament."

The writer then describes the Shuddhadvaita doctrine. Brahman is conceived of as having a faultless form devoid of material body, and which is all-bliss. Brahman, again, has unlimited forms. It is the substratum of all opposite attributes, and is not open to cognition by mere reason. He is Sachchidanandārūpa, and is devoid of the three *gunas*. "All this (which is seen) is surely *Atman*. It creates and is created, protects and is protected, destroys and is destroyed." "This is all Brahman." "Having taken this to be the meaning of the *Shrutis* all actions should be accomplished according to one's own *Buddhi*. This is Brahnavada." That which is called Brahman in the Upanishads, Paramātmā in the Smritis, and Bhagavan in the Bhāgavata, is called Sri Krishna by Vallabhacharya. 'Krish' denotes power and 'na', bliss, hence 'Krishna' means Parama Brahman.

"When Brahman desires to be many, millions of atoms flow out of His body which consists of Sat, Chit and Ananda, like sparks from fire." The Sat atoms become matter, Chit atoms become Jivas and Ananda atoms become Antaryāmins. As all these atoms have emanated from the Real, i. e., Para Brahman, they cannot be unreal. The world or Jagat is therefore not illusory or false. It is manifested or involuted according as the power of Para Brahman is at work or inactive.

Bhakti is defined by Vallabhacharya as follows: "The most enduring love towards God, greater than that towards any object in the world, prompted by the knowledge of the greatness of God, is Bhakti." "That continuous motion of the mind, free from any hindrances created by the rites and ceremonies enjoined by the Smritis and the Vedas, towards God, like the ceaseless motion of the Ganges which overcomes the hindrances created by hills &c., and runs towards the sea, is called Bhakti." It is the only way to Mukti. When people give themselves up to the mercy of God, He by His own strength makes them acquire Mukti. This is called *Pushti*.

The knowledge of *Brahmasambandha* i. e., relationship with Brahman, is the first step

to realisation, and ends in complete self-renunciation to God. All worldly possessions and everything that man possesses in this world is to be offered to God (not to any human being, including a Guru). This is otherwise called *Atmanivedanam* or self-surrender. To gain Bhakti, one must perform Seva or service of God, with his body, money and mind. Bhakti should be fostered by Shravana, Kirtana and Smarana.

Vallabhacharya is said to have written 84 philosophical works, some of which cannot be obtained now. The principal ones are Tattvadiipa or Nibandha, Anubhashya or the Commentary on the Brahma Sutras, Purvamimamsa Bhashya, Subodhini or the Commentary on Srimad-Bhagavata, Siddhantamuktavali, etc.

In conclusion, the writer says that knowledge and Karma may lead one safely across the ocean of life but they cannot help one to reach God, which Bhakti alone can do, for God is approachable only by heart.

Visishtadvaita of Ramanuja

By T. RAJAGOPALACHARIAR Esq. M. A. B. L.

The Visishtadvaita of Ramanuja holds everything as manifestation, power or attribute of one Brahman. The Chit (Jivas) and Achit (Nature) are His attributes; they are real and not Mâyic or false. Brahman is Ever-Existing, Omniscient, full of Bliss, and beyond all distinction. But the soul of man undergoes sometimes expansion, sometimes contraction, hence is subject to modification. Nature, again, is constantly undergoing change. The Advaitins believe this course of modification as apparent and for a time, but the Visishtadvaitins hold it to be real. The Brahman has two states: in Pralaya the Jiva and Jagat remain in Him in a state of deep sleep as it were, and they again manifest themselves at His will at the beginning of each fresh cycle. This is His *Lîlâ*. He has no purpose of His own in creation, the Jivas enjoy or suffer according to their Karma. Like the Advaitins they believe in the authority of the Vedas, and in the exercise of reason for their understanding. But unlike the Advaitins the Ramanujists advocate Karma so long as one lives, even after Self-knowledge. The Ramanujists believe in the Ever-free Atman, in the existence of heaven, and in the different

Avatars of Brahman. Ramanuja does not admit, like Sankara, the Saguna and the Nirguna aspects in Brahman, and explains the texts of the Vedas where Brahman is spoken of as devoid of all qualities, as meaning in reality, devoid of all non-blessed qualities. According to Ramanuja, the Brahman is no doubt both the efficient and material cause of the universe, but Sankara holds Jagat to be mere Maya, and Ramanuja holds it as a modification of Brahman.

The doctrine of Prapatti is said to be based upon the Vedas and the Upanishads.

मुमुक्षुर्वै शरणमहं प्रपद्ये says the Svetasvatara. Prapatti is absolute dependence on God for salvation, human efforts being utterly inefficient without the grace of God. Once this is realised and the heart yearns for the grace of God, salvation is sure to come with the end of all past and future Karma and its fruit, i. e., "Liberation or reaching of God's Presence is considered as assured on death."

The writer here compares this simple faith attainable by all, irrespective of caste or creed, with the elaborate sacraments, rites, fasts, penances &c., of other religions, and tries to establish its advantages over the latter. He then refers to the Saints of Southern India called Alvars, and their Tamil hymns. These Alvars lived long before Ramanuja and belonged to all castes, one being a Pariah. They sang about Rama, Krishna and other Avatars of Vishnu in deepest tones of love and tenderness, and these songs are still sung in the temples and shrines, and exert the greatest practical influence on the people of this sect.

Ramanuja authorised 74 of his disciples to preach his doctrines. So, the Ramanuja Vaishnavas follow one or other of these Acharyas as the initiator of a special sect.

The writer then speaks of the Samskaras, or the marks or indicia &c., of the Ramanuja Vaishnava. The chief of them are the conch and disc of Vishnu impressed with a hot metal on the arms near the shoulders by the Guru at the time of initiation.

Visishtadvaita

By M. T. NARASINGA AYENGAR Esq. (Bangalore).

This thesis represents the teachings of Sriman Pillai Lokacharya (a Sri Vaishnava-Acharya of the thirteenth century A. D.), the

author of learned discourses in Tamil on the Visishtadvaitic Philosophy.

This system recognises three categories,—the Soul, matter, and God. The Soul is formless, immaterial, unmanifest, eternal, self-luminous and blissful. Matter is of three kinds: (a) Pure—(नित्यविभूति) *Suddha Sattva*, found only in the other world (the Abode of God); (b) Mixed—(लीलाविभूति) *Misra Sattva*, found in this world; (c) What is devoid of qualities, viz., Time (Space or Akasa is not treated as a separate division of matter). God is Infinite (as to duration, extension and attributes), Self-luminous, Evolver, Preserver and Dissolver of the Universe, the Giver of all boons (including Moksha or salvation) and the Possessor of an All-transcendental Form. Nine ways of relation of God to Soul is mentioned. Matter and Soul, according to this school, are inseparable from God at all times. They remain in subtle or gross form according as they are before or after the evolution of the universe. The term Visishtadvaita signifies the identity of Brahman in these two aspects.

The law of Karma guides the path of salvation. Karma is said to be beginningless but having an end. Karma is annihilated the free grace of God, as if by an accident, through the influence of which man cultivates holy associations, is eager to see God, shuns evil and seeks the guidance of a Guru, by following whose advice he is led on to salvation. Such a soul should possess a knowledge of the fivefold essential topic (*Arthapanchaka*) which comprises, (1) the soul; (2) the Supreme Being (God), (3) the ends or objects of Life, (4) the means of attainment, and (5) the obstacles to attainment.

(1) The soul is divided into five classes:—(a) The ever-free (*Nitya*),—those engaged in the eternal service of God in His Abode. (b) The liberated (*Mukta*),—from the influence of Karma, and enjoying Eternal Bliss in the presence of the transcendental form of God. (c) The fettered (*Baddha*),—those whose sole aim is to enjoy worldly pleasures. (d) The isolated (*Kevala*),—those learned in the *Shastras* and in the practices thereof, choosing to be contented with self-enjoyment (of a finer kind than worldly) and not desiring to know God. (e) The salvation-seeking (*Mu-*

mukshu)—those engaged in the pursuit of the means for attaining salvation.

(2) The Supreme Being has a fivefold manifestation: (a) The Transcendental (*Para*),—the Ever-Free Soul. (b) The Active (*Vyuha*),—forms assumed for the evolution, preservation and dissolution of the Universe. (c) The Incarnate (*Vibhava*),—such forms as of Rama, Krishna, &c. (d) Pervasive (*Antaryami*),—by which He sustains and controls all beings. (e) The Worshipable—(*Archavatara*),—the forms which God assumes in accordance with the wishes of His devotees, so as to be realised and worshipped by them.

(3) The ends and objects of life are:—(a) *Dharma* or meritorious works tending to the good of fellow-beings. (b) *Artha* or acquirement of wealth by legitimate means, not inconsistent with one's own duty, and application of the same to noble deeds. (c) *Kama* or enjoyment, (in a finer form) e. g., in Svarga. (d) *Atmanubhava*, i. e., the enjoyment of the Soul,—*Kaivalya*, or Moksha. (e) *Bhagavadanubhava* or the enjoyment of Supreme Bliss in the Abode of God (*Parama Pada*), derived from the eternal service of the Supreme Being. The last is the *Summum Bonum* of life.

The Mumukshu soul starts with his merits and demerits or Karma destroyed by the Divine Grace, with the exception of only the Prârabdha-Karma, as a result of which he is born again. At the end of this birth the soul clothed in a finer body called the Sukshma Sarira, proceeds upwards through what is known as the *Susumnâ Nâdi* (the central canal of the spinal cord) to the brain, and breaks through the skull (*Brahmarandhra*) (in an invisible and subtle way), and is escorted through the Solar Rays to a grand river called Viraja, situated at the border of the universe. The Sukshma Sarira and the Vasana Renu or the atomic desire are cast off there by bathing in its water and a holy body is received. Thence he is conducted to the Holy Throne of Gems to enjoy Eternal Bliss before the Supreme Being.

(4) The means of attainment are:—(a) Karma-yoga,—the performance of duties, religious rites, Yajnas and other practices, e.g., (Yama, Niyama, meditations &c). (b) Jnanâ yoga,—the realisation of the form of the Supreme Being resident in one's own heart (or in the solar disc &c.), by constant meditation.

~~This~~ is said to be accessory to Bhakti-yoga. (c) Bhakti-yoga,—the realisation attained by meditation on the Supreme Being is matured into love of God. This is the direct means of attaining Moksha. (d) Prapatti,—absolute resignation to the Will of God, and observing one's legitimate duties with no attachment to the results thereof. (e) Achâryâbhimâna,—placing absolute trust in a competent and compassionate preceptor (Achârya), who will adopt the necessary means to save him, just as a mother will swallow medicines to cure her suffering baby.

(5) The obstacles in the way of attaining the ends of life are also of five kinds:—(a) As regards knowing soul's nature, i. e., having a mistaken notion of the relation of body and soul, holding the body to be the supreme, and independent of the soul. (b) As regards the realisation of God,—ignoring God for minor deities, disbelief in Incarnations and scepticism about the Archâvatâra. (c) As regards the real enjoyment of life,—by desiring for lower objects (other than Moksha), or by ignoring Shâstric ways about them. (d) As regards the adoption of the right means,—disbelief in the efficacy of the means and as to its ultimate success. (e) As regards the attainment of the object,—sins against God and His devotees, especially those which are unrepented,

—o—
(To be continued).

REVIEWS AND ACKNOWLEDGMENTS

An Indian Study of Love and Death.†
By The Sister Nivedita. Price Re. 1-8 as.

We are glad to welcome this neat and tastefully-bound re-issue of a devotional book which was written by the Sister Nivedita sometime ago, for private circulation only. It is designed to be of use to those in sorrow, and she has not made a mistake in thinking that it would be read with interest by the public, for the subject deals with the highest interests of human life which must remain fundamental for man so long as he is mortal. The matter is treated in a very beautiful, uplifting and sympathetic vein, and is a suggestive book for

† Published by Messrs. Macmillan & Co.

people of a meditative turn of mind. "An Office for the Dead," contains many original ejaculations, besides including a garnering of many exquisite expressions of thought from various sources. "The meditations" are pervaded by a strange tenderness and depth, showing how from mere passive resignation, life can swing back into joy and usefulness through trouble and sorrow. We need to be baptised with sorrow that we may lose our individual or sectional life, and so find comfort and rest in love and service to our fellow-beings. In the picture of "Some Hindu Rites for the Honoured Dead," her attitude is refreshingly different from that of the ordinary Western observer, and the solemn and stately invocation quoted from the Rig-Veda with which the ceremonial is brought to a close, leaves us peaceful and consoled by the anticipation of higher things. Through all burns the quiet and persistent light of religion, that ancient and secure anchorage of humanity.

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An Appeal for the Ramakrishna Samiti, Barisal,

* Published by the Theosophist Office, Adyar, Madras. S.

† Published by Messrs. G. A. Natesan & Co., Madras.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

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A Bráhma named Indranarayan Adhicary, of the village Kurumpa, Burdwan Dt., displayed the wonderful strength of the hair of his head. He has as usual a *shikha* on his head. A knot being tied in it, he caused a bamboo to pass through it and asked two very strong gentlemen to raise him by the bamboo. In that way he was carried for sometime from place to place, but none of the hair of his *shikha* gave way. While being so carried, he exerted his strength a little and the bamboo broke down, but not a single hair was uprooted or torn. He is about 65 years of age. The smaller hair of his head is equally as strong; for, being pulled by several of the strong men present with their utmost efforts he was not the least troubled.

WE are sorry to record the death, on the 18th Sept., of Mr Lalmohan Ghosh, at the age of 59, in Calcutta. He went to England in 1878 as a delegate of the Indian Association and rose to fame by his celebrated speech at the Will's Room, London. The meeting was presided over by the late lamented Mr. John Bright, who complemented him on his marvellous eloquence by the remark that he would not seek to mar Mr. Ghose's eloquence by any lengthy observations of his own. Mr. Ghose was the first Indian who attempted, though unsuccessfully, to enter the Parliament. He disinterestedly served his country in many ways, and will be remembered as an orator whose diction and chiselled English were the envy of many an Englishman.

DR. E. W. Blyden, a famous West African, in an address delivered in the Senate Chamber at Monrovia, said: "Instead of our influence among the aborigines tending, as it was hoped it would, to raise slaves into princes, it has degraded princes into slaves. Nowhere have the sons of chiefs trained under our system, which is an alien system, been able to return to their country and help their people. Everywhere you find them lingering on the outskirts of civilisation, discouraged, depressed, servile. I met a short time ago on one of the coast steamers a descendant of the great Prince Boyer of Grand Bassa County. He had been trained in the schools of Liberia—a good English scholar. He gave me a most interesting account of the traditions

THE RAMAKRISHNA MISSION AND THE
RECENT FLOODS:

AN APPEAL.

THE recent floods in many parts of the Ghatal and other sub-divisions in Bengal, have made many people houseless and have totally destroyed the standing crops. The Ramakrishna Mission sent two of its Brahmacharin workers to the spot to ascertain the extent of the calamity. They visited many of the stricken villages on their way, and helped forty-six families who were in extreme need of relief. Coming to Ghatal on Sept. 27, our workers found the conditions most miserable, and reported to us that the fields were under water, that many of the huts had been completely washed away, and the crops totally destroyed. They also have written that the roads and bye-ways are all under water and there is no choice left but to take the help of boats in going to inspect the stricken villages, and it takes ten to twelve hours sometimes to go four or five miles! The approximate value of the crops destroyed has been estimated to be Rs. 18,00,000. Scarcity verging almost on famine has already appeared, and is sure to take its dire form if the people are not immediately helped with food, and provisions to raise thatches, which means that thousands of rupees are needed.

Our workers have asked for Rs. 400 to be sent for distribution at once. The Ramakrishna Mission has started the relief operations with what little was left in its hands as the balance of the last famine fund, viz., Rs. 500 or so, of which Rs. 200 has already been sent, and the remainder is very likely to be exhausted before this appeal reaches the public. Our humble but earnest workers are ready to do all they can, and may we not hope that we shall not have to call them back for want of funds? Reader, may this open your heart to the calls of distress and may you earn the blessings of the suffering thousands by sending whatever you can to relieve their miseries.

Contributions in aid of the work may be sent to the President of the Ramakrishna Mission, Math, Belur, Howrah.

The Math, Belur.
The 5th, Oct. 09.

SARADANANDA,
Secy., Ramakrishna Mission.

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Srimad-Bhagavad-Gita.

॥ अथ श्रीगीतामाहात्म्यम् ॥

THE GREATNESS OF THE GITA

ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥

Salutation to Sri Ganesha!

Salutation to Sri Rādhāramana!

धरोवाच ॥

(The Earth said:) O Blessed Lord, O Supreme Ruler,

how may one, who is held back by his *Prā-*

rabdha Karma, obtain unswerving devotion?

(6) O Blessed Lord, O Supreme Ruler, how may one, who is held back by his *Prā-*

rabdha Karma—Karma has been divided into three principal kinds, having regard to the time at which its fruit is to be reaped: *Agāmi*, *Sañjñā*, and *Prārabdha*. *Agāmi* is that whose fruit will be reaped in the next incarnation. *Sañjñā* consists of those seeds, as it were, which will be reaped in the remote future. *Prārabdha* is that Karma which we have already begun to reap. Only *Prārabdha Karma* from which there is no escape, the first two can be destroyed by perfect devotion. They then become "like fried seeds." But *Prārabdha Karma* must be reaped to the end.]

How may one, who is held back by his *Prā-*

rabdha Karma, obtain unswerving devotion?

(7) In the refuge of the Gita I abide; the Gita is My chief abode. Standing on the wis-

dom of the Gita, I maintain the three worlds,

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dom of the Gita, I maintain the three worlds,

(4 & 5). Where there is the book of the Gita, where its study is proceeded with, there are present all the holy places, there, verily, are Prayāga and the rest. There also are all the Devas, Kishis, Yogins, and Pannagas, so also the Gopālas and Gopikās, with Nārada, Uddhava and their whole train of comrades.

सहायो जायते शीघ्रं यत्र गीता प्रवर्तते ॥

यत्र गीताविचारश्च पठन पाठनं श्रुतम् ॥

तत्राहं निश्चितं पृथिवि निवसामि सदैव हि ॥६॥

(6). Where the Gita is read, forthwith comes help. Where the Gita is discussed, recited, taught, or heard, there, O Earth, beyond a doubt, do I Myself unfailingly reside.

गीताश्रयेऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ॥

गीताज्ञानमुपाश्रित्य त्रैलोक्यान्पालयाम्यहम् ॥७॥

(7). In the refuge of the Gita I abide; the Gita is My chief abode. Standing on the wisdom of the Gita, I maintain the three worlds,

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ॥

अर्थमात्राक्षरा नित्या स्वानिर्वाच्यपदात्मिका ॥८॥

चिदानंदेन कृष्णेन प्रोक्ता स्वमुखतोऽर्जुनम् ॥

वेदप्रयी परानंदा तत्त्वार्थज्ञानसंयुता ॥९॥

(8 & 9). The Gita is Supreme Knowledge of Me, hence it is undoubtedly inseparable from Brahman—this Knowledge absolute, imperishable, eternal, supremely blissful, of the essence of My inexpressible State,—the Knowledge comprising the whole of the three Vedas, and consisting of the realisation of the true nature of the Self,—declared by the All-knowing and Blessed Krishna, out of His own mouth, to Arjuna.

[*Ardhamatrā*—lit. the half-syllable, and refers to the dot on the *अ*; symbolically, it stands for the *Turiya* state, hence, the Absolute.]

योऽष्टादशजपो नित्यं नरो निश्चलमनसः ॥

ज्ञानसिद्धिं स लभते ततो याति परं पदम् ॥१०॥

(10). That man who with steady mind recites the eighteen chapters daily, attains the perfection of knowledge and thus reaches the highest plane.

Prabuddha Bharata

पाठे समग्रेऽसंपूर्णे ततोऽर्धे पाठमाचरेत् ॥
तदा नान्यजं पुण्यं लभते नात्र संशयः ॥११॥

(11) If unable to recite the whole, then half of it may be read; and he who does this acquires merit, equal to that of the gift of a cow. There is no doubt of this.

त्रिभागं पठमानस्तु गंगास्नानफलं लभेत् ॥
षडंशं जपमानस्तु सोमयागफलं लभेत् ॥१२॥

(12). By the recitation of a third part, he may gain the same merit as by bathing in the Ganges. By the repetition of a sixth part, he may obtain the fruit of the Soma-sacrifice.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ॥
रुद्रलोकमवाप्नोति गणो भूत्वा वसेच्चिरम् ॥१३॥

(13). He who reads, full of devotion, even one chapter daily, attains to the Rudraloka, and lives there for a long time, having become one of those who wait on Shiva.

[Become Etc.—lit., attained to Ganahood.]

अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ॥
स याति नरतां यावन्मन्वंतरं वसुंधरे ॥१४॥

(14). The man who daily reads a quarter of a chapter, or of a Sloka, O Earth, attains to Manhood so long as the cycle lasts.

[Attains to Manhood: is born every time in a man-body.]

गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ॥
द्वौ त्रीनिकं तदर्धं वा श्लोकास्तथः पठन्नरः ॥१५॥
चंद्रलोकमवाप्नोति वर्षाणामयुतं ब्रह्मणः ॥
गीतापाठसमायुक्तो मृतो मानुषता व्रजेत्ततोऽपि ॥

(15 & 16) The man who recites ten seven, five, four, three or two Slokas, or even one or half of a Sloka of the Gita, certainly lives in Chandraloka for ten thousand years. Intent on the reading of the Gita, he who leaves the body, obtains the world of Man, after death.

गीताभ्यासं पुनः कृत्वा लभते मुक्तिसुखसाम् ॥
गीतेत्युच्चारसंयुक्तो त्रियमार्गो गातः लभतः ॥१७॥

(17). Again practising the Gita, he attains

इति श्रीवाराहपुराणे श्रीगीतामाहात्म्ये संपूर्णम् ॥

Supreme Mukti. The dying man uttering the word "Gita" will find the way (to salvation).

गीतार्थश्रवणासक्तो महापापयुतोऽपि वा ॥
वैकुण्ठं समवाप्नोति विष्णुना सह मोदते ॥१८॥

(18). One who loves to hear the meaning of the Gita, even though he have been full of evil deeds, attains to heaven, and lives in beatitude with Vishnu.

गीतार्थं ध्यायते नित्यं कृत्वा कर्मणि भरिषः ॥
जीवन्मुक्तः स विवेकी देहान्ते परमं परमम् ॥१९॥

(19). He who constantly meditates on the meaning of the Gita, even though he perform Karma incessantly,—he is to be regarded as a Jivanmukta, and after the destruction of his body he attains to the highest plane of knowledge.

गीतामाभित्य बभूवो मनुजो बलवन्तसः ॥
निर्धूतकल्मषा लोकगीता यताः परमं परमम् ॥२०॥

(20). By the help of this Gita many kings like Janaka became free from their impurities and attained to the highest goal, which is so sung.

गीतायाः पठनं कृत्वा नित्यं यो यो पठति ॥
वृथा पाठो भवत्यस्य भ्रमं पश्य पाठोऽपि ॥२१॥

(21). He who may be finished the reading of the Gita, does not read its Mahatmyam as declared here, his reading is in vain, and all labour wasted.

एतस्मादस्य सः श्रवणं पठनं च ॥
स तत्फलमवाप्नोति तदा पश्य पाठोऽपि ॥२२॥

(22). He who studies the Mahatmyam along with this discourse, obtains the fruit of the goal which is difficult to be attained.

माहात्म्यमेतन्मया प्रोक्तं तदा ॥
गीतादे च पश्यन्तु तदा पश्य पाठोऽपि ॥२३॥

(23). Suta said: He who shall read the Mahatmyam of this Gita, declared by me, after having finished the reading of the Gita itself, will obtain the fruit described herein.

INDEX

अ. ॥ २३ ॥ ॥ २३ ॥ ॥ २३ ॥

अकर्म—iv. 16, 18.
अकृतात्मानः—xv. 11.
अकृतवदः—iii. 29.
अक्षर—vi. 1.
अक्षर—vii. 21. अक्षरः—x. 33.
अक्षर—viii. 37; ix. 25; xi. 18, 37; xii. 1, 3.
अक्षर—viii. 21; xv. 16. अक्षरात्—xv. 18.
अक्षरः—iv. 37; viii. 24, (see Com.* 25); ix. 16; xi. 39;
xiii. 48.
अक्षर—iii. 13. अक्षरः—iii. 16.
अक्षर—viii. 9. अक्षरः—xii. 3. अक्षरः—ii. 25.
अक्षर—i. 21; x. 42; xviii. 73.
अक्षर—viii. 25; x. 3, 12. अक्षरः—ii. 20; iv. 6.
अक्षर—viii. 24; ix. 11; xiii. 25. अक्षरः—iv. 40.
अक्षर—v. 16; xiii. 11; xiv. 16, 17; xvi. 4.
अक्षर—viii. 9. अक्षरः—viii. 9.
अक्षर—i. 21; ix. 24; xii. 8; xiii. 11; xv. 18.
अक्षर—vi. 21.
अक्षर—viii. 32. अक्षरः—i. 40.
अक्षर—v. 18; xv. 1, 2. अक्षरः—xv. 1.
अक्षर—viii. 7. अक्षरः—viii. 1.
अक्षर—viii. 1, 4. अक्षरः—viii. 2, 4.
अक्षर—v. 10; xviii. 14. अक्षरः—ix. 10.
अक्षर—viii. 11. अक्षरः—xv. 5.
अक्षर—viii. 22. अक्षरः—xi. 1.
अक्षर—v. 20; viii. 1, 3.
अक्षर—viii. 26. See Com. xiii. 26.
अक्षर—v. 17; x. 11; 47. अक्षरः—x. 29.
अक्षर—xi. 16.
अक्षर—v. 10; xv. 19. अक्षरः—ii. 41.
अक्षर—viii. 14. अक्षरः—ix. 30. अक्षरः—ix. 12.
अक्षर—viii. 22; xi. 54.
अक्षर—v. 22.
अक्षर—viii. 25.
अक्षर—ii. 57.
अक्षर—viii. 39.
अक्षर—xiii. 26.
अक्षर—v. 6.
अक्षर—xiii. 12. अक्षरः—xiii. 12.
अक्षर—v. 19. अक्षरः—xiii. 19.
अक्षर—v. 16.

अनार्यजुष्ट—ii. 2.
अनावृत्ति—viii. 23, 26.
अनिकेतः—xii. 19.
अनित्यं—ix. 33. अनित्याः—ii. 14.
अनीश्वर—xvi. 8.
अनुत्तमं—vii. 24. अनुत्तमां—vii. 18.
अनुद्दिमनाः—ii. 56. अनुद्दिगकरं—xvii. 15.
अनुपकारिणे—xvii. 20.
अनुबन्धं—xviii. 25. अनुबन्धे—xviii. 39.
अनुमन्ता—xiii. 22. अनुशासितारं—viii. 9.
अनुस्मर—viii. 7. -न्—viii. 13. अनुस्मरेत्—viii. 9.
अनेकचित्तविधान्ताः—xvi. 16.
अनेकजन्मसंसिद्धः—vi. 45.
अन्तकाले—ii. 72; viii. 5. अन्तगतं—vii. 28.
अन्तरात्मना—vi. 47. अन्तरारामः—v. 24.
अन्तर्द्योतिः—v. 24. अन्तःमुखः—v. 24.
अन्तः—ii. 16; x. 19, 20, 32, 40; xiii. 15; xv. 3; xvi.
अन्तिके—xiii. 15. अन्ते—vii. 19; viii. 6.
अन्नम्—xv. 14. अन्नात्—iii. 14.
अपरस्परसंभूतं—xvi. 8.
अपरिमहः—vi. 10.
अपरिहार्येऽर्थे &c. —Com. ii. 27.
अपहतचेतसां—ii. 44. अपहतज्ञानाः—vii. 15.
अपाचेभ्यः—xvii. 22.
अपानं—iv. 29. अपाने—iv. 29.
अपनरावृत्तिम्—v. 17.
अप्रकाशः—xiv. 13. अप्रवृत्तिः—xiv. 13.
अफलप्रेप्सुना—xviii. 23. अफलाकांक्षिभिः—xvii. 11.
अबुद्धयः—vii. 24.
अभय—x. 4; xvi. 1.
अभावः—ii. 16; x. 4.
अभिक्रमनाशः—ii. 40.
अभिजनवात्—xvi. 15. अभिजातस्य—xvi. 3, 4.
अभ्यासयोगयुक्तेन—viii. 8. अभ्यासयोगेन—xii. 9.
अभ्यासात्—xii. 12; xviii. 36. अभ्यासेन—vi. 35.
अमृतत्वाय—ii. 15. अमृतस्य—xiv. 27.
अमृतं—ix. 19; x. 18; xiii. 12; xiv. 20.
अमृतोऽयं—x. 27. अमृतोपमम्—xviii. 37, 38.
अमृतस्य—iv. 31.
अमृतस्य—ii. 66. अयुक्तः v. 12; xviii. 28.
अयोगतः—v. 6.
अरुन्धतीन्यायः—(Arundhati-Nyāya) Com. ix. 10.
अर्हन्—Com. xviii. 61.
अर्थार्थी—vii. 16.

Coms.—Abbreviation for Comment.