

# Prabuddha Bharata

OR

## Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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# Prabuddha Bharata

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

—Swami Vivekananda

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## SRI RAMAKRISHNA'S TEACHINGS MENTAL CONCENTRATION

AS a marksman learns to shoot by first aiming at large objects, and the more he acquires the facility, the greater becomes the ease with which he can shoot at smaller marks on the target; so when the mind has been trained to be fixed on images having form, it becomes easy for it to be fixed on the formless.

AS a boy begins to learn writing by drawing big scrawls before he can master the small-hand, so we must acquire the power of concentration by fixing the mind first on forms, and when we have attained success therein, we can easily fix it upon the formless.

AT the beginning a man should always try to concentrate his mind in a lonely place, otherwise many things may distract it. If we keep milk and water together, they are sure to get mixed; but if the milk be changed into butter by churning, the transformed milk (butter), instead of getting itself mixed with water, will float upon it. So when by constant practice a man is able to effect mental concentration, wherever he may be, his mind will always rise above his environments and rest on God.

"To him who is perfect in meditation salvation is very near," is an old saying. A man may be said to have attained perfection in medi-

tation, when, as soon as he sits down to meditate, he becomes surrounded with Divine atmosphere and his soul communes with God.

HE who at the time of contemplation is entirely unconscious of everything outside—so much so that he would not know if birds were to make nests in his hair—has acquired the perfection in meditation.

THE Avadhuta ( a great Yogi ) saw a bridal procession passing with great pomp through a meadow with the beating of drums and the blowing of trumpets. Hard by the road through which the procession was passing he saw a hunter deeply absorbed in aiming at a bird, and perfectly inattentive to the noise and pomp of the procession, casting not even a side-glance at it. The Avadhuta, saluting the hunter, said, "Sir, thou art my Guru. When I sit in meditation, let my mind be concentrated upon the object of meditation as thine has been on the bird."

A heron was slowly walking to catch a fish. Behind, there was a hunter aiming an arrow at it, but the bird was totally unmindful of this fact. The Avadhuta saluting the heron said: "When I sit in meditation, let me follow thy example and never turn back to see who is behind me."



## OCCASIONAL NOTES

**T**HE one theme of perennial interest to man is the acquirement of happiness. The definition of happiness, however, not unnaturally, is as manifold in the world, as the means laid down for its attainment. We do not here propose to make an attempt to study them all, but shall try to present the teachings of the Vedanta school of Shankara on the subject.

An excellent statement of the view of that school, though very concise, is to be found in the opening lines of the famous Vedantic treatise of Sureshvara, the *Naishkarmasiddhi*. We quote them in original and furnish an English rendering :

आब्रह्मस्तम्बपर्यन्तैः सर्वप्राणिभिः सर्वप्रकार-  
स्यापि दुःखस्य स्वरसत एव जिहासितत्वात्तन्नि-  
वृत्त्यर्था प्रवृत्तिरस्ति स्वरसत एव। दुःखस्य च  
देहोपादानैकहेतुत्वाद्देहस्य च पूर्वोपचितधर्माधर्म-  
मूलत्वादनुच्छित्तिः। तयोश्च विहितप्रतिषिद्ध-  
कर्ममूलत्वादनिवृत्तिः। कर्मणश्च रागद्वेषास्पद-  
त्वाद्भागद्वेषयोश्च शोभनाशोभनाध्यासनिवन्धन-  
त्वाद्ध्यासस्यचाविचारितसिद्धद्वैतवस्तुनिमित्त-  
त्वाद्धैतस्य च शुक्तिकारजतादिबत्सर्वस्यापि स्वतः-  
सिद्धाद्वितीयात्मानवबोधमात्रोपादानत्वादव्यावृ-  
त्तिः। अतः सर्वानर्थहेतुरात्मानवबोध एव। सुख-  
स्य चानागमापायिनोऽपरतन्त्रस्यात्मस्वभावत्वा-  
त्तस्यानवबोधः पिधानम्। अतस्तस्यात्यन्तोच्छि-  
त्तावशेषपुरुषार्थपरिसमाप्तिः। अज्ञाननिवृत्तैश्च  
सम्यग्ज्ञानस्वरूपलाभमात्रहेतुत्वात्तदुपादानम्।

“As there exists in every living thing, from Brahmâ down to a tuft of grass, a natural desire to be free from every description of pain, a spontaneous effort is made to get rid

of it. But as pain owes its existence solely to identification with the body, which again is the result of previously accumulated merit and demerit, it cannot be eradicated. Merit and its opposite too, being the fruit of prescribed and interdicted actions, cannot be averted. Action, too, cannot be avoided because it is the out-come of desire and aversion ; nor can these, because they depend upon attractive and repulsive appearances; and this appearance cannot, because it is the effect of an ill-considered belief in the existence of duality ; neither can duality be got rid of because as nacre is mistaken for silver, so it is caused solely by ignorance of the self-existent secondless one. Therefore ignorance of the Self is the sole cause of every ill. And it is ignorance that conceals happiness, which because it is the essence of Self, is unfluctuating and independent. When, therefore, ignorance is completely dispelled, the acme of all human desire is reached. And since the dispersion of ignorance can only be effected by the acquisition of right knowledge, that is the means to be used.”

The reader will mark the sweep in “from Brahmâ ( the Logos ) down to a tuft of grass.” We have the teaching here that even a blade of grass desires to be free from pain, from which follows that it is believed to have self-consciousness of a kind. “Pain owes its existence solely to identification with the body.” The “body” means the *Upâdhi* or the limiting adjunct of the Self, composed of the ego, the mind, the senses and the physical organism. No pain or pleasure is possible in the formless and partless spirit without the body. The body again can have no notion of pain or pleasure, since it is not conscious by itself.

Hence the spirit's possession of a body through identification must necessarily be the cause of all feeling, pain and pleasure.

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The body is the "result of previously accumulated merit and demerit." "Previously accumulated," that is, done in previous incarnations. At the death of the outer gross body, the mind or the subtle body charged with the impressions of good and bad actions withdraws. When these impressions, which are like so many seeds, are ready to sprout, the subtle body is drawn to the earth plane and is furnished with a suitable gross organism. Thus the process goes on, the seed sprouting into the tree, and the tree bearing seeds in turn. By "prescribed and interdicted actions" is meant ethical and non-ethical conduct. So long as there are objects of attraction and aversion to the mind, it is bound respectively, to be drawn and repulsed by them, and thus action is unavoidable.

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The circumstances under which he comes into being furnish man with his limitations. From babyhood to manhood the growth is not only of the body, but also of the mind. It is a process of outgrowing limitations imposed by nature. The limitation or ignorance which Sureshvara beautifully calls "an ill-considered belief in the existence of duality," is the primordial one, and the basis of all other limitations. The sense of duality is born in a being with the birth of his ego, which is, as it were, a ray of the sun divine. This one, infinite, partless spirit is taken by the ego as divided. As soon as on the bosom of the Infinite, the ego becomes conscious of its own existence, its egoism, it looks upon the rest of the Infinite as non-ego. Thus the sense of duality begins and by gradual interaction of ego and non-ego comes the sense of manifoldness.

All human beings are conscious of an ever-changing, manifold, limited existence around

them. The correlativity of knowledge demands that for this very reason there should be an unchanging, one, partless existence. There cannot be the idea of change without that of changelessness, the idea of manifoldness, without that of unity, and the idea of limit without that of partlessness or infinity. The existence of the infinite cannot be denied. Again, the infinite must be partless and secondless. For a part to be itself must be *some* part, a *definite* portion, a limited quantity. If part be attributed to it, infinity will have to be a whole composed of an equal number of quantities of the nature of that part, which means infinity will have to be limited, being the sum total of limited quantities.

If infinity has any *second*, any existence apart from it, that will constitute a limit unto it, for infinity will have to end where the existence which is different from it begins. Therefore infinity to be itself has not only to be without any part but also without any co-existence. Thus, it is plain, that if there is an infinite existence, the belief in duality must be an "ill-considered" one. And it stands to reason that so long as the infinite, partless spirit is not known and realized, the sense of duality, which is the product of ignorance of the true nature of the secondless one, will remain.

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The nature of the Self is infinite and inexpressible blessedness, also called love, peace, happiness &c. Ignorance of the Self conceals its true nature, that is why so long as there is the sense of duality, the human heart does not feel the unfluctuating happiness which is the nature of the Self. And like light in regard to darkness as knowledge is the only means of dispelling ignorance, the right understanding of Self and non-Self is the only means of attaining the abiding happiness which is the essence of God.



Elsewhere we reproduce the greater part of the inaugural address of the Hon. Mr. Justice Chandavarkar before the nineteenth session of the Social Conference at Benares. It is a great speech in more senses than one. Apart from its fine literary form, its directness and pointedness of expression, its clear and vivid setting forth of the fundamental spiritual principles at the basis of human development and its telling logic, this memorable utterance marks a distinct stage in the growth of the Social Reform Movement. It is the attitude of reverence and trust, the spirit of श्रद्धा (*Shraddhâ*) evinced by the high priest of Indian Social Reform towards the genius of the ancient Indian culture or the *Sanatana Dharma*. We welcome this positive and whole-hearted avowal of allegiance to the

*Sanatana Dharma* on the part of Mr. Chandavarkar. His noble appreciation of the moral and spiritual ideals of the ancient builders of the Indian social structure—the Rishis, his masterly exposition of the plan of their work, his felicitous presentation of Social Reform as correlated to the *Sanatana Dharma* and his interpretation of the latter as one of its loyal sons, will, we doubt not, restore Social Reform to its rightful place in the body of the *Sanatana Dharma* in the minds of a great many of our educated countrymen. This, we are convinced, is the right spirit in which the Social Reform propaganda should be worked; and it needs no prophet to predict that if it is guided by this spirit, the Social Reform Movement will soon achieve a great measure of popularity among all classes of Indian people.

## THE ETERNAL QUEST OF MAN

**A**LTHOUGH the progress of civilization has undoubtedly contributed to moderate the fiercer passions of mankind, it seems to have been less successful in sounding the note of happiness. For, while any impartial observer must admit that substantial and meritorious progress is made, few will deny that it is accomplished by an enormous waste of effort, time and money, and for one who reaps enrichment and augmentation of happiness therefrom, thousands of fellow-men are sacrificed. All the paraphernalia of civilization and the refinements of life tend to corrupt, while they polish the intercourse of peoples and nations, and their addition to the sum of human happiness is a questionable quantity.

The craving for happiness is the eternal quest of man, his motive source and highest goal, a leverage of extraordinary force and persistency. To cease to strive for it would be destructive of many of the noblest human activities. If ever the world had need of

happiness, it is to-day, and a supreme endeavour is required to exalt the life of the people. It needs, maybe, greater profundity than most minds possess, to perceive clearly what there is in that rare thing that we term happiness. It is well-nigh impossible to arrive at an agreement on the universal definition of that complex faculty. And when to this we add the reflection that with the growth of experience, and the consequent expansion of the intellect, it becomes crowded with individual meanings and each person interprets it by the light of his own ideas, it assumes such an infinite variety of forms, and pledges itself to such an immense diversity of objects, that its dicta will always be contradictory and unsettled.

In a constant state of flux and solution, the world must be perpetually changing, and its votaries become immersed in the poignancies of pleasure and pain, beyond any chance of immediate extrication, dupes of an illusion,

for ever repeated. The majority of men live mostly on the surface of life, moving along with great celerity in a circular movement, which has been succinctly and admirably compared to that of a wheel. After revolving round the circle over and over again, they are surprised to find the artificial pleasures end where they had begun, and that the incomprehensible mystery which stimulated their delight, eludes their grasp. Often enough there are false and interested friends who are ready to persuade us that the eager pursuit of our pleasures, making others toil for our aggrandizement, and elaborating our exterior condition to the exclusion of the internal, are the true signs of freedom. But life is full of comedies and tragedies and small is the help and cold the consolation that is to be obtained from following their advice, for later they will anathematise those things which they now defend. It is an oft-noted fact, that the effects of happiness derived through the senses, are frequently of the most deplorable character. The emotions are given free play, the moral susceptibilities are paralysed, and the individual takes pleasure in wandering amid the glittering distractions of perishable enjoyments because he is unable to conceive the notion that they can be mingled with delusion. There are so many polluting influences and torturing doubts as to how far he may credit the evidence of the senses, that whatever fleeting phantoms he follows, they will lead him to disappointment.

These considerations make it plain that while the senses may afford delight, their value as a test of happiness is extremely slight.

Satiated, disgusted, and haunted by his dreams, a revulsion takes place in the nature of the sensuous man, and in due season, new conceptions of happiness begin to take possession of him, and the sense-gratifications are superseded by those of the intellect. To the intelligent man, happiness is inseparable from knowledge. The normal impression produced

by knowledge is pleasure, created in a greater or less degree. But the acquisition of knowledge is beset with difficulties, obstructions, and limitations; these give rise to dissatisfaction and regret, which are often so intense that the mind is fain to banish them, together with the object which excites them, from its hold. The greater the nobility of the man, so much the more is he subjected to the bitter disillusion, and if his mind has not been enlightened by divine wisdom, he is not qualified to discern the fountain-head of real happiness, for the domain of erudition must not be confounded with the spiritual plane. The former appeals to the intellect, the later to the soul. Thus we find that happiness lies not in the direction of the intellect, for if we get not the satisfaction of the tendencies of our nature, how can happiness be realised?

Very different is the case of the spiritual man, who determines that the world is exile and that happiness consists, not in the gratification of the tendencies of our nature, but in the controlling of those tendencies. He understands that selfishness is directly opposed to the sense of Infinite happiness, that it cramps us within our own wretched body, while self-sacrifice spreads one abroad into the universal. The ideas of such a man have a recognisable source in the belief in the Divine Consciousness, which includes him as a larger circle includes the smaller circle, and if he believes that his being originated and is part of the Infinite perfection, he certainly concludes that his being gravitates towards that perfection, and with a distinct purpose and conscious aim, feels under a necessity to seek it. It is from the recognition of the presence of the Divinity, that his ideas of happiness proceed, and it is this that guides him to the wisest solution of his difficulties. Spiritual knowledge is the real basis and the sole guarantee for unalloyed happiness. This pure joy represents an atmosphere rather than any ponderable or identifiable entity, an ele-



ment least susceptible of verbal explanation, an influence breathing a sweetness and purity of immaterial things.

This spring of happiness every man has wholly in himself: the divine, ever-burning flame of love pervading all his nature and kindling in him everything that is good, high and noble. The immortal part, which enables him to think and which renders him a subject of spiritual government, the moving spirit of great thoughts and fine actions, evolving the power to *be* actually, what we *are* potentially. In the heart of the man who has established this relation to the Self and who lives according to the one law flowing from this union, there is a radiance, a serenity like unto no other happiness. His felicities have no excitement, but greater depth, continuity and evenness, their current is undisturbed, though many a sadness may ripple on the surface by an impetus from without. Though dwelling in the body, he moves pure and calm in the world, with singleness of heart and self-forgetfulness, and his life shows the result of his

spiritualised energies in materialised works for the welfare of humanity speaking the illuminating word, winning over such men as desire to learn and understand their true nature, by discriminating spirit from matter and thereby gaining their enfranchisement from the bondage of the world. Unconsciously perhaps, yet none the less irresistibly has he sounded the keynote of blessedness sacred to the spirit, and stray notes from a wonderful harmony find their way to the earth through him.

The inherent, purifying light of the Eternal shines in full in his mind, for his vision, which was formerly obscured, is clarified, just as the sun is said to have its full light restored to it, when the shadow that eclipsed it from our view is passed away. With mind controlled, he realises his bliss in Atman.

"He, who by His power of light, affords light to all lights, who lights the whole universe, may that Light shine full in His Light."

Peace, peace, peace.

ADVAITIN.

## VEDANTA IN THE WEST

**T**O the Indian, with his long heritage of abstract thought and speculative turn of mind, the great problems of the whence? and whither? have always held a fascination. The West has its great thinkers, but the average Englishman or American is more occupied with external needs and mechanical aids to living. And so the Indian unacquainted with the West, has doubtless wondered what progress Vedanta has made there, what future is before it and what is the attitude maintained towards it.

The principal centre of Vedanta in America, is in New York. For years there was much up-hill work. Now the Society has a handsome house in an excellent position. The Sunday lectures of Swami Abhedananda are

very well attended and are open to the public. Two large airy rooms are usually filled and often there are many persons standing in the passages to listen. Tuesday evenings there has been a Gita class for many years, after which questions are permitted and Swami Abhedananda's able and patient handling of these is much appreciated. Wednesday afternoons he welcomes members or others who wish to speak with him. Thursday evenings members meet in class and report progress with their exercises. Every afternoon in the beautiful meditation room, the silent hour is kept by those who wish to attend. Saturday mornings Swami Nirmalananda has a yoga class for those who cannot come Thursday evenings. His clear explanations and kindly

interest in the students has endeared him to all. He has also had some Sanskrit classes and his pupils will always remember them with gratitude and pleasure.

Committees are appointed for different purposes and departments. The publication of Vedanta literature and its sale and distribution is a most important and successful part of the work. There are a number of capable and enthusiastic men and women workers who give time and energy. This is merely an outlined report of the society in New York, but it will give the Vedantists in India some idea of its activities.

There are centres in Washington, San Francisco, Brooklyn and other places. Occasionally Swami Abhedananda goes to lecture at American universities and in different cities of the States and in Canada. The result is usually a demand for a centre. It is impossible to organise these at once; but all hope, in time, to have their own headquarters and to send for a Swami to give them regular instruction. During such absences of Swami Abhedananda, his place in New York is filled by Swami Nirmalananda, who continues the lectures, public and to the members.

It may safely be said that the West has awakened to the fact that it owes much to the East and has more to learn from it. The first step towards this attitude was perhaps merely intellectual, and shewed itself in the interest for, and study of, oriental languages in general, such movement being largely the result of the work and enthusiasm of such men as Max Muller, Rhys Davids and a host of others, in England. The valuable contributions of Theosophy must not be forgotten, and then comes the deluge of lectures and literature of the so-called New Thought Movement in all its branches. The visits of Swami Vivekananda to the West had marvellous results and to-day no educated person in England or America is ignorant of the current that has given an impetus to spiritualised

thinking, whatever may be his or her opinion regarding it.

In the West there is a great tendency to investigate everything new. Any original idea meets with listeners. It is important, then, to guide this impulse into the right channels; and there is also danger of mistaking a sudden, superficial interest, and desire for entertainment, for the earnest spirit of a true seeker. All pioneers have had to separate the wheat from the chaff among their followers. On the whole, as is to be expected, Vedanta appeals to the more thoughtful and educated classes in America. The attitude of the broader-minded ministers of the various churches is tolerant, if nothing more; one or two have boldly expressed their admiration for the teachings of Vedanta.

Perhaps the most useful and needed lesson that Vedanta teaches in the West, is the necessity for tranquility. No Indian, who has not been there, can picture the ceaseless turmoil of work, pleasure and noise in these Western cities. The rush of life leaves literally no time for quiet moments and the consequent difficulty of spending simple and well-balanced days is immense. The comprehension of the importance of more rest and quiet is the first lesson the Western mind must learn. Then the details of the philosophy can follow; otherwise its grasp of Vedanta teachings will remain merely intellectual. When the Western mind, so relentlessly drawn by circumstances into the details of the outer life, begins to cultivate more of the Sattva quality, it will soon recognise the transitory and unsatisfactory nature of the toil and pleasure for which it has sacrificed so much.

There are certain points in the teachings of Vedanta that offer great difficulty to the average accidental student. Chief among his stumbling-blocks is the great fact of Reincarnation. He has never been taught to look for the explanation of phases of his own character or of events in his life elsewhere



than in the doctrines of heredity or of orthodox theology: every explanation must lie with an arbitrary deity. Among his own English poets many have given him hints he might have pondered, Tennyson, Wordsworth, Browning, Emerson and a host of others. But this idea of a previous existence was mostly regarded as mere poetic license. Karma, of course, he will understand only when he has accepted Reincarnation. Once these two important factors are even tolerably understood and are accepted with an unbiassed mind, the Western thinker will welcome the clear logic and admire the vast scope of the philosophy. His practical nature will assert itself and he will apply in the external world that which charms him in the inner life.

What shall be the future of Vedanta in the West, will very largely depend upon India herself. Here in the very home of religion, Vedanta has not penetrated the masses. And the West will ask: "What has Vedanta done for India? Has it lessened superstition? Has it given an educational chance to its women? Has it broken down the barriers of caste and race?" All progress is slow, and each country has its own problems. But the universality of Vedanta will vastly assist the solution of most of these. Meantime let every one work towards the goal.

"For I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widened with  
the process of the suns."

EDITH GRAY.

## A Request

Those who possess letters written by Swami Vivekananda or know facts and incidents of his life would greatly oblige the Editor of this paper by furnishing copies of the former and communicating the latter to him.

## COSMOS

Lo! the spirit-self is born,  
And the old world fades and dies!  
Change past pain of all regret!  
And the new-born infant's cries  
And the earth-self's agonies  
Pay illusive Nature's debt—  
Nature ended and outworn.

Lo! the earth-self's life is flown,  
And the spirit flings its span.  
Lo! life's Lord and life are one,  
Vibrant being, form and plan,  
Son of God and soul of man—  
All Time's travail fierce is done  
As the spirit finds its own.

Lord of Spirit! Soul of soul!  
Life of life and light of light!  
Airy, fairy forms of earth,  
Sages', seers', and vision bright,  
Starry splendors, ocean's might—  
All Thought's mystic, magic birth,  
Lost in radiance of the whole.

Lost and found! in thee the All!  
Thou the Spirit! thou the One!  
Thou the Light and Life and Love,  
Picture, poem, star and sun,  
Truth that frees and glory won—  
God-bright—Nature's power above—  
All in One and One in All!

JOHN HENRY BROWN.

THE fraction of life can be increased in value not so much by increasing your numerator as by lessening your denominator. Nay, unless my algebra deceive me, unity, itself divided by zero, will give infinity. Make thy claim of wages a zero then; thou hast the world under thy feet. Well did the wisest of our time write: "It is only with renunciation that life, properly speaking, can be said to begin."

—Carlyle.

## SELECTION FROM SANSKRIT

## GARGI'S TWO QUESTIONS TO YAJNAVALKYA

[ Janaka, the sage-king of ancient India, performed a sacrifice in which the giving away of many valuable gifts formed an important factor. The Brahmanas of Kuru-Panchala assembled, we are told in the not very descriptive words of the Upanishad ( Brihadaranyaka III. i.), among whom we suspect there were not a few women taking rank with the best of the men in wisdom and spirituality. The king wishing to find out the wisest person in the assembly, ordered a thousand milch cows, each of which had ten *pâdas* of gold tied to its horns, to be brought to the place and proclaimed he would present them to the *Brahmistha* (centred in Brahman) individual there. Seeing no one claim the cows, the Rishi Yajnavalkya directed his disciples to drive them home to his house. At this the others challenged his right to take the cows, and put him questions on Brahman by answering which he was to prove himself *Brahmistha*. Among the questioners, the Upanishad records the name of the virgin Gargi, daughter of Bachaknu. This lady asked Yajnavalkya many questions, the last two of which ( Bri. III. viii.) we quote below. It is instructive to put before us the scene of the noble assemblage of the Rishis, with Gargi and other *Brahmarâdinis* among them, the women holding a position equal in all respects to the men, and place by its side the present condition of our women, the descendants of Gargi and other *Brahmarâdinis* and institute a comparison.—Ed. ]

## TRANSLATION

अथ ह वाचक्रव्युवाच ब्राह्मणा भगवन्तो  
हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि तौ चेन्मे वक्ष्यति  
न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेत्येति पृच्छ  
गार्गीति ॥

Then the daughter of Bachaknu Rishi (Gargi) said, 'Venerable Brâhmanas, I shall ask him two questions. If he will answer them, none of you, will ever defeat him in any discussion concerning Brahman.' Yajnavalkya replied, 'Ask, O Gârgi'.

सा होवाचाहं वै त्वा याज्ञवल्क्य यथा काश्यो  
वा वैदेहो वोअपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ  
बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठे-  
देवमेवाहं त्वां द्वाभ्यां प्रश्नाभ्यामुपोदस्थां तौ मे  
ब्रूहीति पृच्छ गार्गीति ॥

She said, 'O Yajnavalkya, as the son of a warrior from the Kasis or the Videhas might string his loosened bow, take two pointed foe-piercing arrows in his hand and rise to do battle, so I have risen to fight thee with two questions. Answer me these questions'. Yajnavalkya said, 'Ask, O Gârgi'.

सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्  
पृथिव्या यदन्तरा द्यावापृथिवी इमे यदूतश्च भवच्च  
भविष्यच्चेत्याचक्षते कस्मिँस्तदोतश्च प्रोतश्चेति ॥

She said, 'O Yajnavalkya, that of which they say that it is above the heavens, beneath the earth, embracing the heavens and the earth, that it is the past, the present and the future, tell me in what is it woven like warp and woof?'

स होवाच यदूर्ध्वं गार्गी दिवो यदवाक् पृथिव्या  
यदन्तरा द्यावापृथिवी इमे यदूतश्च भवच्च भवि-  
ष्यच्चेत्याचक्षत आकाशे तदोतश्चप्रोतश्चेति ॥

Yajnavalkya replied, 'That of which they say that it is above the heavens, beneath the earth, embracing the heavens and the earth, that it is the past, the present and the future, that is woven, like warp and woof in the Akâsha.'

सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं-  
व्यवोचोऽपरस्मै धारयस्वोति पृच्छ गार्गीति ॥

She said, 'I bow down to thee, O Yajnavalkya, who has solved me that question. Get thee ready for the second.' Yajnavalkya said, 'Ask, O Gargi'.



सा होवाच कस्मिन्नु खल्वाकाश ओतश्च प्रोत-  
श्चेति ॥

स होवाचैतद्वै तदक्षरं गार्गी ब्राह्मणा अभिव-  
दन्ति अस्थूलमनखवहस्वमदीर्घमलोहितमस्नेहम्  
अच्छायमतमोऽवायवनाकाशम् असङ्गमरसमगन्ध-  
मचक्षुष्कम् अश्रोत्रमवागमनोऽतेजस्कमप्राणममु-  
खममात्रमनन्तरमबाह्यं न तदश्नाति किञ्चन न तद-  
श्नाति कश्चन ॥

एतस्य वा अक्षरस्य प्रशासने गार्गी सूर्याच-  
न्द्रमसौ विधृतौ तिष्ठत एतस्य वा अक्षरस्य प्रशा-  
सने गार्गी द्यावापृथिव्यौ विधृते तिष्ठत एतस्य  
वा अक्षरस्य प्रशासने गार्गी निमेषा मुहूर्ता अहो-  
रात्रायर्धमासा मासा ऋतवः संवत्सरा इति  
विधृतास्तिष्ठन्त्येतस्य वा अक्षरस्य प्रशासने गा-  
र्गी प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः  
प्रतीच्योऽन्या यां याश्च दिशमन्वेति एतस्य वा  
अक्षरस्य प्रशासने गार्गी ददतो मनुष्याः प्रशं-  
सन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥

यो वा एतदक्षरं गार्ग्यविदित्वाऽस्मिँल्लोके जु-  
होति यजते तपस्तप्यते वहूनि वर्षसहस्राण्यन्त-  
वदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदि-  
त्वाऽस्माल्लोकात्प्रैति स कृपणोऽथ य एतदक्षरं गार्गी  
विदित्वाऽस्माल्लौकात्प्रैति स ब्राह्मणः ॥

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृश्रुतं श्रोत्रमतं  
मन्त्रविज्ञातं विज्ञातृ नान्यदतोऽस्ति द्रष्टृ नान्यद-  
तोऽस्ति श्रोतृ नान्यदतोऽस्ति मन्तृ नाऽन्यदतोऽस्ति  
विज्ञातेतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च  
प्रोतश्चेति ॥

सा होवाच ब्राह्मणा भगवन्तस्तदेव बहुमन्ये-  
ध्वं यदस्मान्नमस्कारेण मुच्येध्वं न वै जातु यु-  
ष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतोति ततो ह वाचक-  
व्युपरराम ॥

Gârgi said, 'In what then is the Akasha woven  
like warp and woof?'

He replied, 'O Gârgi, the Brâhmanas call this  
the Akshara (the imperishable). It is neither  
gross nor fine, neither short nor long, devoid of  
qualities, not a fluid (and by contrast not also a  
solid), without shadow, without darkness, neither  
air nor Akasha (ether), without contact or attachment,  
without taste and smell; without eyes and ears, with-  
out speech and mind; neither light nor Prana (the  
cosmic force), without entrance, immeasurable, hav-  
ing no within and without; it eats nothing, and no  
one can eat it.

'By the command of that Akshara, O Gârgi, the  
sun and the moon stand held together. By the  
command of that Akshara, O Gârgi, the heavens  
and the earth stand held together. By the com-  
mand of that Akshara, O Gârgi, what are called  
moments, hours, days and nights, half-months,  
months, seasons, years, all continue held together.  
By the command of that Akshara, O Gârgi, some  
rivers flow to the east from the white mountains,  
others to the west, or to the other quarters. By  
the command of that Akshara, O Gârgi, men praise  
the charitable, the gods follow the sacrificers and  
the Pitris (ancestors) the Darvi-offering.

'Whosoever, O Gârgi, without knowing that  
Akshara offers oblation in this world, performs  
sacrifices and penances for a thousand years, his  
work will have an end. Whosoever, O Gârgi, with-  
out knowing this Akshara departs this world, he is  
a miser (losing the great in trying to keep the  
small). But he, O Gârgi, who departs this world,  
knowing this Akshara, he is a Brâhmana.

'That Akshara, O Gârgi, is unseen, but the seer;  
unheard, but the hearer; unperceived, but the per-  
ceiver; unknown, but the knower. There is no  
other seer except It, no other hearer but It, no  
other perceiver but It, no other knower but It.  
In that Akshara, O Gârgi, the Akâsha is woven  
like warp and woof.

Then said Gârgi, 'Venerable Brahmanas, you  
may consider it a great luck, if you get off by bow-  
ing before him. No one, will ever defeat him in  
any question concerning Brahman'. After that the  
daughter of Bachaknu held her peace.

## MR. CHANDAVARKAR'S SOCIAL CONFERENCE ADDRESS

(Extracts)

**T**HE ancient world, said Mr. John Morley, thought that Man existed for the State, whereas we in modern times think that the State exists for Man. "The relation of man to humanity at large, to the Universe of which humanity is but a part, was not an integral factor of the common morality of the ancient world", though "Socrates made an approach towards universal morality." The same opinion is shared by other thinkers of our times. For instance, Mr. Bernard Bosanquet remarks that the conception of a universal humanity, that humanity has a birth-right, is absolutely modern and is the outcome of the conviction that "a single principle or will lies at the root of nature and is also embodied in the minds and actions of men."

These remarks are suggestive of the question, whether the ancient Hindoos fall within the description of Mr. John Morley and Mr. Bernard Bosanquet. I am not the man to go into hysterics over our ancient civilization and paint it in colours of exaggeration, because it suits our pride at the present moment; but, viewing it in a spirit of calmness and making due allowance for its defects, it appears to me that the *Rishis* of old, who laid down our laws and conceived the ideas, out of which ancient Hindoo society emerged, started with the conception of a universal morality and the birth-right of humanity as the deep-down basis of life. What is familiar to us in these days as "the eternal verities," or, as "the Everlasting Yea" and "the Everlasting Nay," in the expressive language of Carlyle, had found its eloquent exponents in the *Rishis*, who never tired of their faith in the principle of unity underlying the mind and actions of men

as well as the mind and actions of Nature. They gave it the name of

"SANATANA DHARMA"

or the *Shashwata Dharma*, i. e. the religion of the Eternal Verities unconditioned and applicable to all human beings of whatever caste, class, or creed, embodying the laws of the universal mind, and the principle of universal morality, as distinguished from the *Varna-shrama Dharma* or the laws applicable to particular castes or conditions of life. For instance, in the *Apaddharma Parva* of the *Shanti Parva* of the *Mahabharata*, *Truth* is represented as the *Sanatana Dharma* or the religion of the Eternal Verities and *Truth* is described as comprehending the virtues of *Samata* (equity or justice), *Dama* (self-control), *Amatsaryam* (freedom from jealousy), *Kshama* (mercy), *Hri* (self-respect), *Titiksha* (patience), *Anasuyata* (freedom from fault finding), *Tyaga* (liberality), *Dhyana* (meditation), *Aryatva* (magnanimity), *Dhriti* (resolution), *Daya* (sympathy), and *Ahimsa* (humanity). And in the *Bhagavad Gita*, God after saying that He has established the *Dharmas* of the four castes, according to qualities and actions—not, mind you, according to birth—declares that He is the Creator and Founder of the *Shashwata Dharma*, i. e. the religion of the Eternal Verities or Universal Morality. This conception of the fundamental unity and universal morality is acknowledged by Emerson as finding "its highest expression" in our *Vedas*, the *Bhagavad Gita*, and the *Vishnu Puran*, which, he observes, "rise to pure and sublime strains in celebrating it." But it is not the purely religious books alone that dwelt upon it; even the legislator



took notice of it, as may be judged from the immortal stanza of Yajnavalkya on universal morality.

Starting with this idea of the fundamental Unity and universal morality, the *Rishis* conceived of man, as a spiritual being, standing for the spiritual interests of the world. Get into the heart of the best of their descriptions of *Man* in relation to the universe surrounding him, pore over their subtlest analysis of his actions and emotions and you find that *Man* the *individual* stood to them not as "a mere fraction of society," or, what the ancient Greeks and Romans, according to Mr. John Morley, regarded "as a mere cog or pinion on the vast machine of the State"; but as an "epitome" of Society and of the State as well.

#### THE IDEAL YEARNING

Hence the perfection of the *individual* was the first problem to which the *Rishis* applied themselves. They seemed to say: "Get hold of your *individual* first, develope him and your ideal of State and Society will be realised." They laid down rules for his education when young, his daily life in adult and old age. The rules were merely applications to the details of life as it existed at that time; they were mere forms and machinery. But they recognised that the forms and machinery are transient—the central idea of them as the root of the civilization stood for permanence. What, then, was the central idea round which the machinery of Society was made to move by the *Rishis* of old? In the mass of the detailed performance of duties prescribed for the individual, one idea stands out most prominently, viz., that he was to pray, to yearn, and to seek for "Light." The *Gayatri* which the individual was to utter with unerring regularity, morning and evening, is no more and no less than the cry of the human soul for *Light*. It is an appeal to God that His *Light* may be shed on the mind of the individual to illuminate it. It is a national prayer. The *Upanishads* too emphasise it, for there

again we are taught to pray every day of our lives for *light*—the light of truth.

असतो मा सद्गमय तमसो मा ज्योतिर्गमय i. e.

"Lead me from untruth to Truth, from darkness to Light." Such was the yearning for light that, according to the *Gita*, men learned in Brahma are said to find salvation when they depart in "fire, light, day time, the bright fortnight and the six months of the northern solstice." Realising the value of a symbol as the best argument, the *Rishis* sought to enforce this *ideal* yearning for Light by means of ceremonies. The ceremony by means of which the boy, when he is eight years of age, is invested with the sacred thread and initiated into the responsibilities of serious life is performed before *fire*—the emblem of Light—to teach the boy that his principal duty is to be a child of Light. The marriage ceremony too is performed in the same presence; but more, the man and woman, wedded as husband and wife, are enjoined to preserve the sacred *fire* in whose presence the marital bond was tied, and to worship it. Family life was thus conceived and represented as the centre of the social system; the home was made a shrine or a sanctuary, not a mere lodging house but "a haven of rest and strength" where God dwelt *because Light shone.*"

#### SEEK LIGHT

And what did this national yearning for *Light*, prescribed in the best of our prayers, solemnised in our symbolic worship and idealised in a spirit of grace and grandeur by the sweetest of our prophets and poets, mean? For what did it stand? It stood as a lesson to us—a lesson to sink into our hearts and animate our lives—that we should always move with the times by means of the light of knowledge acquired, experiences gained, and events revealed,—that we should ever move forwards, instead of standing still. It stood for the light of the seer, the insight of the sage and

the foresight of the statesman. Are we children of Light now? Institutions and customs, good enough perhaps for the times for which they were devised, intended to meet the wants, the necessities and surrounding circumstances of a particular age, as suited to the environment, according to the Light that then shone on the minds of our ancestors, have exalted themselves at the sacrifice of their ends; and the central ideal of the people, the yearning for Light which discovers a new age, new necessities, new aspirations, has been obscured by the ideal of blind usage and customs, with the result that we have become seekers after the *very darkness* which we are taught by the *Rishis* to avoid. The *Rishis* said "Seek Light" and the Hindoo went to foreign lands, founded colonies and spread abroad his religion, and returned with his love for his country made all the stronger for the excursion.

But we have put a ban on foreign travels—and this is how we yearn for Light. The *Rishis* said: Husband and wife are one and are to seek Light—the light of truth, justice and mercy—together. They enjoined upon them both together the worship of *Grihyagni* or the Domestic Light because by means of it they sought to impress upon them the lesson that both together should be seekers of the Divine Light of intelligence, *i. e.* Truth. So much was this enjoined that they laid down the law that a man shall marry again on the death of his first wife, because he cannot seek Light without the co-operation of a wife. But they hedged that round with the restriction that no man shall marry a second time who has a son by his first wife. But now who thinks of the *Grihyagni* or the yearning for Light? That is gone; and an old dotard with one foot in the grave who has sons is not ashamed but thinks he is only carrying out the injunctions of the *Rishis* when he marries a babe of a girl and Society encourages him in the name of the *Sanatana Dharma*. Woman to yearn with the husband for

Light must have intelligence cultivated—but she is steeped in *darkness* and has taken her revenge upon us and we have become the children of superstition. And yet we talk of this as our *Sanatana Dharma*! What would the *Rishis* have thought of this! Where is their religion of the eternal verities, the Universal Religion, the Religion of Humanity, on which Mr. John Morley points out, all conception of modern progress is based as constituting "the only safe foundation of modern politics"—while we will not raise even a finger to help the fallen but will uphold the tyranny of caste, and the ignorance or seclusion or miseries of womanhood. The *Rishis* of old said: "This poisonous tree, the World, has produced two species of sweet fruits, *Love* and *poetry*." And they made *Ahimsa*, Humanity the first and leading principle of the *Sanatana Dharma*. But we use that sacred word, are proud of our *Sanatana Dharma*, while we go on perpetuating castes in minute subdivisions and think nothing of and do nothing for those whom custom has treated as the *lower* classes. Our love is for ourselves and our castes and the neighbour is nothing to us. And yet we stand up for the *Sanatana Dharma*!

#### REALISE THE ANCIENT IDEAL.

To a people for whom their *Rishis* have laid down the prayer for *Light*, as the very essence of their daily lives, when truly lived, who in the spirit of that Light conceived the idea of universal morality and humanity which is the foundation of modern progress, it ought not to be a great effort if only the educated among them will go back to this national yearning for Light. But we shall never get to a just conception and proper realisation of that inspiring ideal of our ancients so long as we fail to perceive what the *Rishis* perceived that the *home*, and *family life* are the real units of Society and State. Truly has it been said by one of the greatest sages:—"Domestic events immediately concern us; public events



may or may not; that which is done and cared for at home—not what is carried on or left undone in the State-house—must be the history of the times and the spirit of the age to us."

To those who cry down and oppose the Social Conference as the enemy of Hindoo ideals and of the *Sanatana Dharma* here is the answer. We appeal to the tenets of that *Dharma* as the very keynote of the mission of social reform. Times change but eternity remains—"the times are a mere masquerade of the eternities." We do not seek anything new—we desire to cast into the mould of the new times the very oldest of thoughts which has been bequeathed to us as a precious legacy by the *Rishis* in the form of the *Sanatana Dharma*. What is the very first virtue prescribed by that *Dharma*? *Ahimsa* or Humanity, *Samata*, Equity or Justice. And we ask, is it consistent with *Ahimsa* or Humanity to neglect the fallen, to treat any man, however low his birth, as beyond care and kindness, and doom child-widows to life-long misery?

And I am not afraid to ask this question when we are met in this holy city of Benares, sacred to Hinduism,—a city the very look of which "breathes grandeur upon the very humblest face of human life." We are met on the banks of the holy Ganges, the source of which the *Rishis*, of old, indulging in one of the brightest of their divine illuminations, drew from "a skiey fount" and so taught us to

"deduce the stream of human life  
From seats of power divine and hope or trust,  
That our existence winds her stately course  
Beneath the sun, like Ganges, to make part  
Of a living Ocean."

Day by day the stream of social reform, drawing its source, like the Ganges, from the skiey fount of Light which we are taught by the *Sanatana Dharma* to worship and cherish, is slowly but surely flowing onwards, to make the people part of the living ocean of the life of the present age. I speak in no spirit of boast when I say that the year just ending

has written its word of encouragement and hopefulness on the page of our history.

IN THE NAME OF THE *ŚANATANA DHARMA* then, the Religion of Universal Morality and Humanity, in the name of the ideal of old, which enjoins us to be "Children of Light," I call upon you to go back to the *heart* of your religion and by means of the ancient light to learn to speak the language of to-day—make use of Light to fulfil the obligations imposed on us by the requirements of modern times. The *Sanatana Dharma* does not mean rites and ceremonies which come and go, but *equity* and *right* which stand forever. We see degeneracy everywhere because we do not produce great minds and it is a universal law of nature, attested by history that "great minds are not produced in a country where the test of a great mind is agreeing in the opinions of the small minds." Let us rise to a sense of man-worthiness which can only come of woman-worthiness. The one need of the age is men with convictions, not men with mere opinions who will ring changes on such sacred words as the *Sanatana Dharma* without the will and the daring to practise it. There is enough of talk but the great thing is action conceived in the spirit of sobriety, self-restraint and self-respect. "Nothing is impossible to the lover." Not by hatred of others, not by jealousy of others, not by petty controversies and party conflicts is regeneration possible to any people. Sir Francis Younghusband said the other day in his speech at one of the English Universities that we of this dear land of ours are fitted to be the *spiritual* leaders of the world. In every sense—in more senses than perhaps he meant that is true—"the people who see Visions will never perish." But we must see Visions as the old *Rishis*—in a spirit of calmness, of truth, love, and resolution, and the Vision must be the ideal of the man who thinks his mission is to uplift the fallen, and relieve the miseries and inequalities of life.

The idea that no man is bound to act up to

what he thinks right, what he is convinced is right, but that he must submit to customs, however bad, because Society is bound by them, is, I say, un-Hindoo, because it is in our own Hindoo sacred book—the *Bhagavad Gita*—written that “Children only and not the learned speak of the speculative and the practical faculties as two. They are but one, for both obtain the self-same end, and the place which is gained by the followers of the one is gained by the followers of the other. That man seeth who seeth that the speculative and the practical doctrines are one.” These are your ideals—“Children of Light” that you were, sanctify yourselves as a people consecrated to the cause of the Social Conference because it draws its inspiration from the genuine *Sanatana Dharma* of the *Rishis* and is broad-based upon the great truth, illustrated by the rise and fall of nations, and emphasised by Mr. John Morely in his lecture on Machiavelli that whether it is a Society or State, that which will not co-operate with “the Universal Mind” and move on the lines of humanity and love, truth and justice, equity and right, self-control and the sacredness of personality, is doomed to starve, to decay and to perish “as a dead carcass.”

## SWAMIJI'S BIRTHDAY

### THE BELUR MATH

The birthday anniversary of Swami Vivekananda was celebrated at the Belur Math, Calcutta on the 21st January last with fitting devotion. A nice oil-painting of the Swamiji was artistically decorated with ferns, flowers, palm-leaves, etc. There were readings from the Shastras from 11 to 12 A. M. From 12 to 2 P. M. the public were entertained with music. Then began the feeding. Notwithstanding the threatening attitude of the sky about 600 gentlemen and 2000 poor people were sumptuously fed. The spacious lawn of the Math presented a noble sight with hundreds of hungry Narayanas having a hearty meal.

### THE CALCUTTA VIVEKANANDA SOCIETY

celebrated the birthday anniversary of the Swamiji at the Morton Institution on the 28th January. A very interesting paper was read by Babu K. C. Dutt on “Swamiji's Idea of Sri Ramakrishna.” A conversazione was then held by Swami Saradananda and Mr. G. C. Ghosh in which such topics as ‘Renunciation,’ ‘Practical Vedanta’ and ‘Swamiji as a real Tyagi with all his immense Rajas’ were discussed. About 250 people were present on the occasion. Light refreshments were served to all.

Next day the members of the Society convened a public meeting at the Minerva Theatre, when Swami Saradananda delivered a lecture on the ‘Present Age and Swami Vivekananda’ which was much appreciated. About 700 people were present. Mr. G. C. Ghosh answered questions at the end of the lecture to the great satisfaction of all.

### THE MADRAS MATH

celebrated the anniversary with great success. The novel feature introduced this year by Swami Ramakrishnananda was the feeding of more than a hundred cows. A good meal was next served to about 3000 poor people and about 100 gentlemen partook of the prasada. There were Sankirtans from morning till 2 P. M. Under the presidency of Mr. Justice Sankara Nair a learned and interesting lecture was delivered by Mr. Ramaswami Sastri, before an audience drawn chiefly from the educated community of Madras. After Aratrikam and distribution of prasada the proceedings were brought to a close.

### BENARES

The birthday anniversary of Shrimat Swami Vivekananda was celebrated at the Ramakrishna Adwaita Ashrama, Luxa, on Sunday the 21st January 1906. The programme on the occasion was readings from Upanishads from 8 to 10 A. M., feeding and distributing pice to the poor from 1 to 4 P. M., and address on



"Swami Vivekananda on Dynamic Hinduism" by Sister Nivedita at the Town Hall at 5 P. M.

#### VANIYAMBADY

The birthday anniversary of Sri Swami Vivekananda was celebrated at the Vivekananda Society on Sunday the 21st January 1906. The programme on the occasion was Pooja and Bhajanam from 7 A. M. to 10 A. M., feeding the poor from 10 A. M. to 4 P. M., lecture on "The Life and Teachings of Sri Swami Vivekananda" from 4 P. M. to 6. 30 P. M., and distribution of prasada from 6. 30 P. M. to 7 P. M.

#### BANGALORE

The birthday anniversary of Shrimat Swami Vivekananda was celebrated this year in the cantonment part of Bangalore with *eclat* and enthusiasm. At about nine in the morning a procession consisting of Nagar Sankirtan and musical parties started from the Vedanta Society and having perambulated some of the important streets of the cantonment assembled at 11. 30 a. m. in the spacious hall of the R. B. A. N. S. M. High school kindly lent for the occasion. The feeding of the poor began at 12 noon and lasted till over 3 in the afternoon. Their number was about 1500. From four to six, there was musical entertainment, which was well attended. At six in the evening the public meeting for the purpose of delivering addresses began. The large hall was packed to the full with a fairly representative audience. The wall behind the dais presented a very imposing and attractive appearance. On the top there was an oil-painting of Sri Ramakrishna Deva sitting in Samadhi. A little lower down there was a beautiful large bro-mide photograph of Swamijee sitting in a chair executed by Mr. C. Mudiah. The wall and the pictures were decorated with flowers and ever-greens.

Mr. P. N. Purniah, the Excise Commissioner in Mysore was to have presided on the occa-

sion. But he being unavoidably absent, Rai Bahadur Mr. A. Narasimha Iyengar was voted to the chair. The president opened the meeting with a few words of personal reminiscence of the Swamijee. He said he considered it a rare privilege to have known him. He remembered three incidents in connection with the Swami when the latter was in Mysore as the guest of the late Maharaja. There were talks on such different subjects as Electricity, Music, both Western and Eastern, and Ved-anta but in each case the great Sadhu spoke with the knowledge of an expert.

Mr. G. G. Narasimhachari, B. A. then read a very interesting and instructive paper on "Swami Vivekananda, the Prophet of Awakened India." It lasted for half an hour. Two Tamil speakers followed next. The next speaker was Mr. M. G. Varadachari, B. A., who prefaced his short address on "Swami Vivekananda on the Problem of the Young," with a few verses dedicated to the memory of Swamijee. They were listened to with great interest. Mr. V. Subramaniam, M. A. was the last speaker. He spoke with great force and gave many personal reminiscences of Swamijee which were very interesting. Swami Bodhananda then announced the coming anniversary of Sri Ramakrishna Deva on the 4th March 1906 and thanked H. H. The Maharaja of Mysore for his graciously lending for the occasion the phonograph recorder which preserves the voice of Swamijee, the president for his kindly taking the chair, Rao Bahadur A. N. S. Mudaliar for the kind permission to use his spacious school building and grounds for lecturing and feeding purposes and the public of Bangalore for the help they rendered to make the occasion a distinct success.

Prasada was distributed both at noon and in the evening to all assembled and a short sketch of Swamijee's life in Tamil was distributed free, besides a short report of the Sri Ramakrishna Mission.

## REVIEW

**SELF-KNOWLEDGE.** By Swami Abhedananda, New York, 7 $\frac{1}{4}$  x 5 $\frac{1}{4}$ , Pp. 174 \*

The book opens with a discourse on "Spirit and Matter." After an analysis of Matter and its attributes in which the latest knowledge of modern science is drawn upon, the Swami examines and points out the one-sidedness of the theories of Materialism and Idealism. He states his view of the question in the following lines:

"If matter or object be eternal, then the spirit or subject must also be eternal to make it possible for the object to be eternal. Who will know that matter and force are eternal, if the spirit or subject be not equally eternal?... Therefore the ultimate analysis of spirit and matter shows that both are uncreatable, indestructible and eternal. If the one pole of a magnet be eternal, the other pole must necessarily be eternal. Furthermore, the neutral point where both meet must also be eternal. This universe is like a gigantic magnet, one pole of which is matter, and the other is spirit, while the neutral point is the absolute substance. For this reason these three, matter, spirit, and Brahman are eternal."

The second chapter deals with "Knowledge of the Self." "The knowledge of God is not so commonly spoken of in India as the knowledge of the true Self. Self-knowledge reveals the knowledge of the real nature of the Absolute and of the Supreme Deity." Quoting Sir William Crookes to show that "the whole world consists in the vibration of atoms", the Swami asks, "Who is it that knows that the world is a mass of vibration? Does vibration know itself?" And pointing out how it cannot,

he quotes from the Upanishad: "That which does not vibrate is our true Self." That is the "Knower of all vibrations and actions."

Next quoting passages from the Upanishads descriptive of the nature of the Self, he writes a beautiful running commentary on them illustrating his points with the aid of science and modern philosophy. The rest of the book is treated in this way. For instance the chapter on "Prana and the Self" is a luminous explanation of the teachings on the subject in the Kaushitaki Upanishad; that on the "Search after the Self", of the teachings of Brahmā to Virochana and Indra in the Chhandogya Upanishad; the "Realization of the Self", of those in the Kena Upanishad on the subject and finally "Immortality and the Self," of the wonderful dialogue between Yajñavalkya and his wife Maitreyi in the Brihadaranyaka Upanishad.

We make a random extract to show a specimen of the Swami's explanations. "The master continued: 'It (the Self) is far from the known and also it is above the unknown. Thus we have heard from the ancient sages who taught us this'....."

"Let us understand this clearly. When we speak of knowing a thing we mean relative knowledge by intellect; and we convey the same idea when we say 'we do not know a thing.' Again, intellect can reveal those things which are related to the senses or are subject to sense-perception. It is more or less dependent upon sense-powers; consequently its sphere is very limited, for the senses can reach only within a small circle. For instance, we hear sound through our ears. The sound is audible within a certain degree of vibration. If the vibration of air be above or below that scale we cannot hear; although there may be a

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tremendous noise, still our ears are deaf to it. The same may be said of the eye; the range of sight is equally narrow. Now we can see how very limited that intellect must be which depends upon these powers of perception. Therefore, that intellectual knowledge, which is related to sense-perceptions, is secondary knowledge; it cannot reveal the Self: hence it is said that the "Self is far from the known." Furthermore, when we say 'we do not know this thing' we mean that we are conscious of our ignorance, we have the knowledge of the fact that we do not understand it or know it by intellect. This ignorance is nothing but the lack of the intellectual apprehension of the thing, which we have called secondary knowledge. It is, however, revealed to us by another knowledge which does not depend upon intellect or upon sense-perception. That apprehension by which we know that we do not know this thing proceeds from the Self. Therefore, the Self is neither known nor unknown, but beyond relative knowledge and ignorance."

We have no hesitation in recommending this work strongly to our readers, as an excellent setting forth of some of the most important Vedantic teachings in the light of the modern times.

#### ACKNOWLEDGMENTS

**ज्ञातक परिजातः** (Adhyayas 16-18) with an English translation. By V. Subrahmanya Sastri, B. A. Price Rs. 2. Apply to the translator, 135-36, 4th line, Chamarajendrapete, Bangalore City.

From Messrs. G. A. Natesan & Co., Esplanade, Madras.

Swami Vivekananda: A collection of his speeches and writings. Price Rs. 2.

The Hon. Mr. G. K. Gokhale, C. I. E. A sketch of his life and his work. Price As. 2.

The Congress and Conferences of 1905. Price Re. 1. Free to subscribers of the Indian Review.

From Messrs. G. S. Maniya & Co., Tanjore.

Hinduism: The Religion of Science. By N. K. Ramasami Aiyar, B. A. B. L. Price 6 Ps.

## NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

THE Advaita Ashrama, Mayavati, offers its best thanks to Pandit Rambhaji Dutt Chowdhuri, Vakil, Lahore, for his kind contribution of Rs. 25 towards the Ashrama Library.

WE are glad to learn that the Association for the Advancement of Scientific and Industrial Education of Calcutta, intends to send 43 young men to foreign countries for industrial education.

EXPERIMENTS are being carried out by the Agricultural Department at Washington to see whether cabbages, beet-roots, and garden produce can be forced to grow as well under electric rays as under the direct influence of the summer sun.

EVERY Japanese barrack has gymnasiums and the Japanese soldiers rank among the finest gymnasts in the world. In the short space of half a minute they can scale a wall 40ft. high by simply bounding on each other's shoulders, one man supporting several others.

TWO of the world's interesting mammals have lately become extinct without attracting attention. An English naturalist points out that the great straight-horned race of the Indian buffalo, which was occasionally met with fifty or sixty years ago, is no longer known. The other vanished form is the wolf of the Falkland Islands, a type of considerable importance, which seems to have been exterminated by strychnine about thirty years ago.

THE industrial departments of the Government School of Art at Madras are making good progress and there seems to be an increasing demand for their products. Over Rs.

25,000 were obtained during the past year by the sales of wood-work, carpet-weaving, metal work, weaving, tanning and the chrome-leather industry is said to have made a good beginning, and enquiries into the method of working were received from many parts of India. It was the more unfortunate that the experiments in natural native dyes were reported to have failed.

MUCH interest has been manifested in a lecture given by Dr. Korn in Vienna on the new method of photography from a long distance. Recent experiments have shown that a cabinet-size portrait now requires from 20 min. to 30 min. for transmission over hundreds of miles. It is not likely that the invention will often be used for personal photographs, but as it is equally applicable to the production of signatures, documents, sketches, etc., the system, which is now available for public use, is expected to be of considerable service to the Press and for the ends of justice.

"THE use of plenty of milk with tea," says the *Lancet*, "is a wise precaution and must be regarded as a sound physiological proceeding, since the proteids of milk destroy astringency and probably prevent the otherwise injurious action of tannin on the mucous membrane of the stomach. In the intestinal juice the proteids are separated and the tannin probably combines with the sodium salts. The immoderate drinking of tea is an unquestionable evil, but on the whole, we are inclined to think that the evils of tea-drinking have been exaggerated. The real difficulty is to convince people that a lightly drawn infusion gives them their money's worth."

ENAMELLED iron cooking and eating vessels are so largely used in India nowadays that some opinions of a metal manufacturer in the *Times* are interesting. Mr. Robert Kasper remarks that enamelled goods are in

the opinion of medical experts always more or less injurious to health owing to the enamel chipping off and getting mixed with the food—result "appendicitis." The most perfect and most hygienic cooking utensils at present are undoubtedly those made of pure solid nickel. They do not require tinning, replating, or enamelling, never rust or oxidise and are practically everlasting, nickel being as hard as steel. Besides they are of bright silver-like appearance.

ONE of the results of the revived interest in our handloom industry would, we knew, be to divert people's thoughts to devise some improved methods for the production of thread by means of our old spinning wheels. Sooner or later should this interest continue and increase, we are bound to have improved wheels, worked by paddle, which would both save labour on the one hand, and facilitate the production of threads of higher counts on the other. Already some improvements are said to have been made in the spinning wheels, and Babu Mihirlal Das of the Hooghly District Bar, is said to have manufactured a new kind of wheel which has combined the old dual process of preparing the threads and rolling these up simultaneously. This invention deserves careful examination and enthusiastic support. We are not told as to how much these improved wheels will cost.—*New India*.

A magnificent observatory for the study of meteorology has been erected at Lindenberg, near Berlin. It is intended that special attention should be given to the exploration of the upper strata of the atmosphere by means of kites. On the highest point of the plateau on which the observatory stands is a shed which can be turned to any point of the compass, and which contains a cable drum, driven by a small electric motor, for hauling in the kites. The kites, which are to be fitted with self-



registering apparatus, are to be of the square type, known as the Hargrave pattern. A great deal of meteorological research is being carried out with kites by the United States Weather Bureau. In this way information is being collected regarding the vertical gradients of temperature, humidity and wind direction which seems likely to result in more accurate weather prognostications being issued.

A Brahmana gentleman of Nazareth, Tinnevely, says the *Indian Review*, sends the following astonishing news :—

“Certain improved processes in weaving have been recently devised and demonstrated by Mr. Chinmasami Naidu, the head weaving instructor of the Art Industrial School, Nazareth, under the management of the Rev. Canon Margoshis. These have revolutionised the civilised world by dispensing with the services of a tailor in a fashionable Society. He has been conducting several experiments and has succeeded in making trousers, shirts, cushions stuffed with cotton, and provided with covers and pillows, cassocks and articles of a similar nature, without the least assistance of the tailor or his instruments. He has with splendid success pointed out that the above-mentioned articles can be woven in any loom, European or native, with the assistance of the fly-shuttle. Printed and written characters may also be woven in the articles mentioned. Mr. Chinmasami Naidu is an intelligent, plodding young man and deserves every commendation and credit.”

A vernacular contemporary, says *New India*, announces that Babu Mohendra Chandra Nandy of Sarail, Tipperah, has prepared a kind of cheap fly-shuttle hand looms without frame which can be had for rupees ten each, and that these looms can work with fine threads up to counts 100. More than quarter of a century ago, when Babu Mohendra Chandra was a medical

student in Calcutta, he invented an improved hand-loom which attracted considerable notice at the time. His increasing practice as a medical man, joined to engrossing domestic duties prevented him from following his early inventions up in right earnest. The recent Swadeshi upheaval having once more revived his old interest in these matters, the present cheap handloom is the first fruit of it. We have ourselves seen very fine dhoties and saris turned out, by the members of Babu Mohendra Chandra's own family, of these looms: these can be made as broad as the broadest available in the market. One loom, worked with fly-shuttle, can produce from two to three pieces of dhoties and saris, 11 hands in length and 46 inches in breadth in one working day. The price of fine dhoties and saris turned out by his looms, of counts 60 to 70, ranges from two rupees twelve annas to three rupees per pair.

#### OBITUARY

We deeply regret that we have to announce the death of Miss Henrietta F. Müller, which took place, from pneumonia at Washington D. C., on the 4th of January last. During the years 1896-98 Miss Müller was an ardent follower of the Swami Vivekananda, and though she afterwards shifted her interests elsewhere, many good deeds remain to attest the sincerity of her faith at that time. During the course of an arduous life, Miss Müller was associated with many great causes of a liberal nature, and the well-being of women in all lands was always specially dear to her heart.

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