

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XII, No. 137, DECEMBER, 1907

CONTENTS:

Sri Ramakrishna's Teachings.—Atma-Jnana, XIV.	...	...	...	221
Occasional Notes	...	...	...	222
The Beauty of Holiness, <i>Advaitin</i>	...	...	...	224
Beads from a String of Pearls (poem), by <i>Shoeffler</i>	...	...	...	225
The Master As I Saw Him, XIX., <i>Sister Nivedita</i>	...	...	...	226
Epistles of Swami Vivekananda, XXXII—XXXIV	...	...	...	227
The Way to the Realisation of a Universal Religion: A lecture by Swami Vivekananda	...	...	...	228
Swami Abhedananda's Journey from Mysore to Calcutta	...	...	...	232
News and Miscellanies	...	...	...	234
Srimad-Bhagavad-Gita., by <i>Swami Swarupananda</i> , pp. 45—48	...	...	...	237
Ramakrishna Home of Service, Benares	...	...	...	ii
Important Notice to Subscribers	...	...	...	ii
The Complete Works of the Swami Vivekananda, Parts I & II.	...	...	...	iii
Ramakrishna Sevashrama, Kankhal	...	...	...	iv
Mayavati Charitable Dispensary...	...	...	...	iv

Mayavati : Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILMANN, GROSS LICHTENFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 219 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

Indian annually :

Rs. 1-8.

Single copy As. 3.

1907

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

Prabuddha Bharata

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

—Swami Vivekananda

Vol. XII]

DECEMBER 1907

[No. 137

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XIV

SRI Ramakrishna: Were it given to this body to remain in this world for a few days more, the souls of many people would have been awakened. But it hath been ordained otherwise, and such is not the will of the Lord.

Rakhal (affectionately): Do speak to the Lord, Sir, so that thy body may abide in this world for sometime longer.

Sri Ramakrishna: The Lord shall do His will.

Narendra: Thy will hath become one with the will of the Lord.

Sri Ramakrishna: Why should I speak to the Lord about it? His will be done.

I now see that I and my Divine Mother have become one, once and for all. Radha said to Krishna: "O Beloved, abide thou within my heart and appear not any longer in thy human form." But she soon yearned to see Krishna in human form again. Her heart panted after and struggled for a sight of her Beloved. But the Lord's will must be done, and Krishna did not appear in bodily form to her for a long time.

HERE (i. e. within myself) there are two persons. One is the Divine Mother, the other, is Her devotee. It is the second person who once broke his arm. It is, also, the second person who is now taken ill. Do you understand this?

THE Lord comes with His disciples as a Divine Incarnation. He takes a human body, and His disciples go back with Him to the Divine Mother.

A band of *Bâuls* comes into a house all on a sudden;—they chant the name of the Lord and dance with joy! Having done that, they leave the house at once! They are as abrupt in going as they are in coming! And the people know them not!

THE Lord takes the human body for the sake of the pure souls who love the Lord alone.

A pariah was carrying the flesh of slaughtered animals in baskets suspended on each side of the yoke fitted to his shoulders, when he met Sankaracharya who was returning from bathing in the holy waters of the Ganges. It chanced that he touched the person of the holy man. Sankara was offended and cried out, "Thou hast touched me, Sirrah!" The pariah replied, "Lord, neither have I touched thee, nor hast thou touched me! Do thou reason with me and say whether thy true Self is the body, or the mind, or the Buddhi, and tell me what thou art truly. Thou knowest that the true Self is not attached to any of the three component parts of which the cosmos is made, viz., (1) the Sattva, which leadeth to God, (2) Rajas, which leadeth to action, and (3) Tamas, which turneth one away from God."

OCCASIONAL NOTES

NO man can resist forever the modifying influence of the things he perpetually contemplates. A very striking instance of this, lies in the effect which the doctrine of evolution has had on the morals of the nineteenth century. The sudden vision of the struggle for existence, in the year 600 B. C. or thereabouts, woke overwhelming pity in a certain royal heart, and the Prince of Kapilavastu became Gautama the Buddha, Gantama the Blessed One. The same vision in the year 1850 or so A. D., in the hands of Herbert Spencer, became the doctrine of the Survival of the Fit, and Charles Darwin wrote the *Origin of Species*.

Now there was nothing in the *Origin of Species* in praise or dispraise of the moral aspects of the struggle for existence. Not one word, in that book or any other that its author ever wrote, could be interpreted as an imperative to men, amongst themselves, to go and do likewise. The idea, that the mutual clash and destruction of colliding solar systems or races of plants and animals could furnish any justification, for ruthlessness and injustice of human beings to each other, may never have occurred to the gentle and scholarly mind of Charles Darwin. He was sore put to it, to account for things as they are, and would have felt it quite out of his beat to attempt to lay down the lines for things as they ought to be.

That twenty years, nevertheless, in which he tells us that he had set himself to the patient collecting of facts, 'without permitting himself to speculate on them,' that twenty years of watching pigeons breed, and counting the seedlings that grew on lawns, was the most ponderous gift of the time-spirit to the common European intellect of

the day. The idea that had thus been worked out, was immensely the largest intellectual phenomenon within the horizon of the men of 1860 and the succeeding years. It could not fail to bring about its own effects, in every stratum of the human consciousness, and undoubtedly the influence of the doctrine has been felt in disastrous ways in the field of social ethics and economics.

Not that the struggle for existence and the survival of the fit were ever held, by those most concerned, to be the whole foundation of human morals. Herbert Spencer recognised our hunger for the good of others, as one of the prime data of ethics, and the vastly more tender (though not more incorruptibly just) intellect of Thos. Henry Huxley was driven at the last to map out a whole process of self-sacrifice, beginning with motherhood, and the instincts of affection, in which the long coils of the effort for self-preservation found themselves, in the race of man, relaxed, undone, and finally reversed. Mankind as a whole, however, is not composed of great thinkers, but of hurrying, inefficient minds, for the most part, whose influences are clouded by egotism and self-interest. There can be no doubt that the majority of readers gathered from the literature of evolution in the second half of the Nineteenth Century, the idea that the world was a sort of tournament-hall, or cleared decks, where men and communities were to struggle against one another to the death, and the utmost that could be asked was a fair field and no favour. The struggles of the wolf against his competitors, and his treatment of his prey, are no doubt admirable subjects of study in their way. But a man cannot, without danger to his own higher life and instincts, fill his mind's eye with the exclusive contemplation of the virtues of the wolfish.

It was, we believe, at some date in the late eighties, that certain papers began to appear in the review known as *The Nineteenth Century*, which bore the title of "Mutual Aid Amongst Animals," by Peter, Prince Kropotkin. These papers have been followed up, during the past few years, by the volume called "Mutual Aid," published by Heinemann, of London. Nor ought we to forget, in connection with this, the kindred study by Maeterlinck known as "The Life of the Bee." Philosophically, the first is the all-important contribution. But as a scientific study, thrown into terms of immortal literature, and applying the scientific spirit even to the spiritual aspects of the subject in hand, the minor work of Maeterlinck cannot be rated too highly.

In the hands of Kropotkin, then, the doctrine of evolution has been carried a step onwards. The survival of the fit is no longer to be seen as dependent on the unmitigated severity of the struggle for existence, divided by the hereditary accumulation of the means with which to combat it. On the contrary, it is now shown that a great,—possibly the supreme—factor in the struggle, within any given species, is the development of systems of mutual aid.

Even between different species, it is shown that combination is a more efficient means of warfare than specialised weapons of defence. It is not only amongst the wandering herds of wild cattle, that the cows with their calves move onward "guarded," as has been beautifully said, "by the circling horns of the males." Even amongst the sparrows, who have no means of offence, the hawk is driven off, by the anger of great numbers, Party-spirit here taking the place of horns and spurs! Struggle and bloodshed and mutual conflict, in other words, have not played nearly so large a part in the progress of the

species, as co-operation and fraternity, and mutual aid. The history of Humanity may, after all, prove to have been less of a battlefield than of a garden, of a family, of a home. It is not that community which is most selfish and aggressive to which we must look as possessing the greatest strength, as likely eventually to achieve the greatest share of success,—but rather that which has the greatest common feeling, the greatest development of co-operation and solidarity, the largest number of institutions of mutual aid.

Kropotkin's book must be read for themselves, by all who would deeply understand the rightness of his demonstrations, or the way in which it embraces each phase in the historic development of man. But the fact proclaimed by religion stands also attested here by science, that true civilisation is not to be advanced by rapine, that might is not right, that brutality between communities or individuals is not only not excusable, it is not even expedient. It does NOT contribute to the survival of the aggressor.

To belong to a new sect does not often have the effect of opening a man's heart to all about him.....Sects, as a rule, unite us to the few, but separate us from the many. And here lies the meaning of the fact that Buddhism in India was no sect. It was a worship of a great personality. It was a monastic order. But it was not a sect. Asoka felt himself to be a monk, and the child of the monk-hood, though seated on a throne, with his People as his church.

Similarly to this day, there may at any time rise within Hinduism a great Saanyasin whose fully-enrolled disciples are monks and nuns, while yet he is honoured and recognised as the *guru* by numberless householders. The position of the memory of Buddha as a Hindu teacher, in the third century before Christ, was not in these respects different

from that of Sri Ramakrishna to-day, or that of Ramdas of Maharashtra in the seventeenth century. In the two last-named cases, however, the citizen-disciples, *Grihastha-bhaktas*, have a well-defined background, in which they inhere. Hinduism is long ago a virtual unity,—though that fact may not yet have been realised and defined,—with its choice of

religious systems to meet the needs of various types of character, and the great monastic *guru* stands outside all of these as a quickening and spiritualising force, whose influence is felt in each of these alike. The citizen-*bhakta* of Ramdas or Ramakrishna remains “a Hindu.”—Sister Nivedita in the *Modern Review*, Oct. '07.

THE BEAUTY OF HOLINESS

IN glancing over the lives of saints in the East and West, if we read aright and note something of the inner working of their minds, we can discern a certain unity of expression visible among them, which suggests that the Truth is one. The permanence and regard for saintship must mainly be ascribed to the fact, that throughout ages, the testimony of the soul's experience has never failed. Both the Orient and Occident furnish many instances, where saintly men and women expressed eternal truths, and possessed free and frequent access to the deep springs of spirituality. The resultant unison of thought and love are reflected in their lives, which apart from their intrinsic sweetness and simplicity, actually illustrate the God-nature and the beauty of holiness. They coloured the world by their beautiful thoughts, and serenity enveloped them as fragrance does the rose. The veil of the flesh was so transparent that their souls seemed to radiate goodness and to shine through. Their realisation may be likened to the Roentgen ray, which makes the very body luminous, and they see truths hitherto invisible. It discloses the mysteries of the wealth, and grandeur of the real Self by direct perception.

When the glory of the saints breaks upon us, we bow with renewed reverence before these great Prototypes. They are out of all comparison more important than any syllabus of religion however perfect: their presence is a Power. We have to study their lives in

order to comprehend both the height and the depth of the human mind in its search after the Infinite. The world needs these saints who have the open vision of the spirit, and who lift up humanity and sway man by a feeling that brooks no resistance, and who can reflect something of their own sanctity, and transport their fellow-mortals to the sphere of those higher planes of consciousness in which they themselves so exclusively live. They can transmit the seed to souls which are ready to receive it, and break down the barriers that shut men from God. They help to emancipate the world from bondage and misery, proclaiming the rights of man, and bringing peace to weary souls.

“To strengthen such as do stand, to comfort and help the weak-hearted, and to raise up those that fall,” is ever the mission of the saint to the world. He is a ministering spirit and the servant of all. His eyes beam with love and blessing, and his hands are raised only in benediction to friend and foe alike. The burden of life is lifted and we welcome the advance to light, life and truth. All saints have been men and women of sorrows, and those who have trod the path, find it leads by a thorny way, and fraught with difficulties. But the strength to meet them all and not be crushed by discouragement and defeat, is the proof of spirituality and power. He, whose heart has never felt the dawn of religious consciousness and whose heart has never quivered with love, faith and enthusiasm,

can little estimate the toil and travail of the human heart in its first spiritual aspirations, nor can it comprehend the intensity of its triumph, peace and bliss.

It is our duty to make the most of these beautiful lives and strive to make our life a harmony. Deep down in the heart of each one of us there reside latent potentialities and it is his recognition and cultivation of these that gives a man pre-eminence. Our inherent noble nature will, because it must, return eventually to its source.

The fondness for undisturbed contemplation, which is still marked among the Hindus, existed among the earliest inhabitants of Aryavarta, and gave rise to the ancient Oriental Philosophy. This tendency to a meditative life, aspiring to shake off the fetters of the body and senses, gave to retirement from the world, the charm of a peculiar sanctity. And at the present time the countries which profess the religions of Brahman, Buddha, and Mohammed are full of Sannyasins, Bhikshus, and Fakirs, who seek for elevation above the world of sense. The entrance into these orders is a tacit devotion of one's self to a purity and abstinence from worldly pleasures, born of dispassion, and many adopt the life.

The modern spirit of revolutionary religion and the spread of education, is powerfully affecting religious beliefs and practices. Science, with its mighty irresistible force of logic, is hourly making its power more widely felt and working in favour of the monistic theory. In the conflict between truth and error, the world will be ripe for greater bursts of truth. The saint therefore is as indispensable as he ever was. His functions may be extended, or his sphere may be restricted, but his dominion is unshaken, and he is an instructor in righteousness and a herald of peace. Living souls, who win and lead men, whose path through life leaves in its wake no bitterness, but only a current of sympathy connecting them and mankind, and

who shed Truth and Love by the radiance of their personality—these are the born saints and rulers of men, and it is in them that the light-bearers who pass on the light, can be found.

It is claimed that the Oriental has a tremendous advantage in so called saint-ship, as he lives and has his being in an emotional atmosphere, altogether in contrast to the Occidental. However that may be, the Hindu has the profoundest reverence for all matters connected with religion and a sublime conception of the Unity of God and man. He has a simple faith in the supremacy of Love over fear, and a pure trust and confidence in the advancement and perfectability of human nature, which he exalts instead of degrading: indeed, he holds it to be the very purpose of its existence. His innate idealism breathes a soul into the meanest things of every-day life: his highest aim is to recognise his own self as a mere limited reflex of the One Self, to know his self in the Eternal Self, and through that knowledge to return and regain his identity with It.

This, over and over again, indeed, has from across the vista of years been the teaching of the higher Asiatic religions, and is their spiritual message to the West.

ADVAITIN.

BEADS FROM A STRING OF PEARLS.

Written in 1677, by Shoeffler.

God's spirit falls on me like dewdrop on a rose,
If I but like a rose my heart to him unclose;
The soul wherein God dwells—what church can
holier be?

Becomes a walking tent of Heavenly majesty.

* * *

Ye know God but as Lord, Hence Lord his name
with ye,

I feel Him but as Love, hence Love His name
with me.

In all Eternity, no love can be so sweet,
As where man's heart with God in unison doth beat.

* * *

Ah! would the heart be but a manger for the birth,
God would once more become a little child on earth!
Immeasurable is the Highest—who but knows it?
And yet a human heart can perfectly enclose it.

[COPYRIGHTED.]

THE MASTER AS I SAW HIM

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

XIX.—(*Concluded*).

ROW he set himself to tell stories for an hour, of one or two others whom he had met. TRAILINGA SWAMI he had seen when very, very old, more than a hundred, apparently. He was always silent. He would lie in a Siva-temple in Benares, with his feet on the image. A madcap, seemingly. He allowed people, however, to write him questions, and sometimes, if he would fancy one, would write an answer in Sanskrit. This man was lately dead.

RAGHUNATH DASS had been dead two months, when the Swami reached his Ashrama. He had been a soldier originally in the British service, and as an outpost sentinel was faithful and good, and much beloved by his officers. One night, however, he heard a Ram-Ram party. He tried to do his duty, but "Jaya Bolo Ram Chunder ki jai!" maddened him. He threw away his arms and clothes, and joined the worship.

This went on for some time, till reports came to the Colonel. He sent for Raghunath Dass, and asked him whether these were true, and if he knew the penalty. Yes, he knew it. It was to be shot.

"Well," said the Colonel, "Go away this time, and I shall repeat it to no one. This once I forgive you. But if the same thing happens again, you must suffer the penalty."

That night, however, the sentinel heard again the Ram-Ram party. He did his best, but it was irresistible. At last he threw all to the winds, and joined the worshippers till morning.

Meanwhile, however, the Colonel's trust in Raghunath Dass had been so great that he

found it difficult to believe anything against him, even on his own confession. So in the course of the night, he visited the outpost, to see for himself. Now Raghunath Dass was in his place, and exchanged the word with him three times. Then, being reassured, the Colonel turned in, and went to sleep.

In the morning appeared Raghunath Dass to report himself and surrender his arms. But the report was not accepted, for the Colonel told him what he had himself seen and heard.

Thunderstruck, the man insisted by some means on retiring from the service. Rama it was who had done this for His servant. Henceforth, in very truth, he would serve no other.

"He became a Vairagi," said the Swami, "on the banks of the Saraswati. People thought him ignorant, but I knew his power. Daily he would feed thousands. Then would come the grain-seller, after a while, with his bill. 'Hin!' Raghunath Dass would say, 'a thousand rupees you say? Let me see. It is a month I think since I have received anything. This will come, I fancy, to-morrow! And it always came.'"

Someone asked him if the story of the Ram-Ram party were true.

"What's the use of knowing such things?" he answered.

"I do not ask for curiosity," urged the questioner, "but only to know if it is possible for such things to happen!"

"Nothing is impossible with the Lord!" answered Raghunath Dass. . . .

"I saw many great men," went on the Swami, "in Hrishikesh. One case that I remember

was that of a man who seemed to be mad. He was coming nude down the street, with boys pursuing, and throwing stones at him. The whole man was bubbling over with laughter, while blood was streaming down his face and neck. I took him, and bathed the wound, putting ashes † on it, to stop the bleeding. And all the time, with peals of laughter, he told me of the fun he and the boys had been having, throwing the stones. 'So the Father plays,' he said." . . .

"Many of these men hide, in order to guard themselves against intrusion. People are a trouble to them. One had human bones strewn about his cave, and gave it out that he lived on corpses. Another threw stones. And so on" . . .

"Sometimes the thing comes upon them in a flash. There was a boy, for instance, who used to come to read the Upanishads

† These ashes are made by burning a piece of cotton cloth.—N.

with Abhedananda. One day he turned and said 'Sir, is all this really true?'

"'Oh yes!' said Abhedananda, 'it may be difficult to realise, but it is certainly true.'

"And next day, that boy was a silent Sannyasin, nude, on his way to Kedar Nath!

"What happened to him? you ask!—He became silent!"

"But the Sannyasin needs no longer to worship, or to go on pilgrimage, or perform austerities. What, then, is the motive of all this going from pilgrimage to pilgrimage, shrine to shrine, and austerity to austerity? He is acquiring merit, and giving it to the world!"

And then, perhaps, came the story of the Shibi Rana. "Ah yes!" exclaimed the teller, as he ended, "these are the stories that are deep in our nation's heart! Never forget that the Sannyasin takes two vows, one to realise the truth, and one to help the world, and that the most stringent of stringent requirements is that he should renounce any *thought* of heaven!"

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXXII.

19 W. 38 St. New York '95.

Dear A—

* * Meddle not with so-called social reform, for there cannot be any reform without spiritual reform first.....Preach the Lord—say neither good nor bad about the superstitions and evils.....Do not lose heart, do not lose faith in your Guru, do not lose faith in God. So long as you possess these three, nothing can harm you, my child. I am growing stronger every day. Work on my brave boys.

Ever yours with blessings,

Vivekananda.

XXXIII.

6th March '95.

Dear A—

* * Do not for a moment think the "Yankees" are practical in religion. In that the Hindu alone is practical, the Yankee in money-making.....Therefore I want to have solid ground under my feet before I depart. Every work should be made thorough.....You need not insist upon preaching Sri Ramakrishna. Propagate his ideas first, though I know the world always wants the man first, then the idea.....Do not figure out big plans at first, but begin slowly and feel your ground.

* * Work on my brave boys. We shall see the light some day.

Harmony and peace.....Let things slowly grow. Rome was not built in a day. The Maharaja of Mysore is dead—one of our greatest hopes. Well! the Lord is Great. He will send others to help.

Send some Kushasans if you can.

Yours ever with blessings,

— Vivekananda.
XXXIV.

My dear A—,

Your letter just to hand. You need not be afraid of anybody's attempting to hurt me. So long as the Lord protects me I shall be impregnable. Your ideas of America are very hazy.....This is a huge country, the majority do not care much about religion... Christianity holds its ground as a mere patriotism, and nothing more.....Now my son, do not lose courage.....Send me the Vedanta Sutras and the Bhashyas of all the Sects....

I am in His hands. What is the use of going back to India. India cannot further my ideas. This country takes kindly to my ideas. I will go back when I get the command. In the meanwhile, do you all gently and patiently work. If any body attacks me, simply ignore his existence.....My idea is for you to start a society where people could be taught the Vedas and the Vedantas, with the commentaries. Work on this line at present.....Know that every time you feel weak, you not only hurt yourself but also the cause. Infinite faith and strength are the only conditions of success.

Be cheerful.....Hold on to your own ideal.....Above all never attempt to guide or rule others, or as the Yankees say "boss" others. Be the servant of all.

Ever with blessings,

Vivekananda.

THE WAY TO THE REALISATION OF A UNIVERSAL RELIGION

(*Concluded from page 192.*)

A PART from the sword, apart from material weapons, there are weapons still more terrible; contempt, social hatred, and social ostracism,—now these are the most terrible of all inflictions, that are hurled against persons who do not think exactly in the same way as we do. And why should everybody think just as we do? I do not see any reason. If I am a rational man, I should be glad they do not think just as I do. I do not want to live in a grave-like land: I want to be a man, in a world of men. Thinking beings must differ; difference is the first sign of thought. If I am a thoughtful man, certainly I ought to like to live amongst thoughtful persons, where there are differences of opinion.

Then, arises the question, how can all these varieties be true? If one thing is true, its negation is false. How can contradictory opinions be true at the same time? This is the question which I intend to answer. But I will first ask you: Are all the religions of the world really contradictory? I

do not mean the external forms in which great thoughts are clad. I do not mean the different buildings, languages, rituals, books etc., employed in various religions, but I mean the internal soul of every religion. Every religion has a soul behind it, and that soul may differ from the soul of another religion; but are they contradictory? Do they contradict or supplement each other?—that is the question. I took up the question when I was quite a boy, and have been studying it all my life. Thinking that my conclusion may be of some help to you, I place it before you. I believe that they are not contradictory; they are supplementary. Each religion, as it were, takes up one part of the great universal truth, and spends its whole force in embodying and typifying that part of the great truth. It is therefore addition, not exclusion. That is the idea. System after system arises, each one embodying a great idea, and ideals must be added to ideals. And this is the march of humanity. Man never progresses, from error to truth, but from truth

to truth; from lesser truth, to higher truth,—but it is never from error to truth. The child may develop more than the father, but was the father inane? The child is the father plus something else. If your present state of knowledge is much greater than it was when you were a child, would you look down upon that stage now? Will you look back and call it inanity? Why, your present stage is the knowledge of the child plus something more.

Then, again: we also know that there may be almost contradictory points of view of the same thing, but they will all indicate the same thing. Suppose a man is journeying towards the sun, and as he advances, he takes a photograph of the sun at every stage. When he comes back, he has many photographs of the sun, which he places before us. We see that not two are alike, and yet, who will deny that all these are photographs of the same sun, from different standpoints? Take four photographs of this church from different corners: how different they would look, and yet they would all represent this church. In the same way, we are all looking at truth from different standpoints, which vary according to our birth, education, surroundings, and so on. We are viewing truth, getting as much of it as these circumstances will permit, colouring the truth with our own heart, understanding it with our own intellect, and grasping it with our own mind. We can only know as much of truth as is related to us, as much of it as we are able to receive. This makes the difference between man and man and occasions sometimes, even contradictory ideas; yet, we all belong to the same great universal truth.

My idea, therefore, is that all these religions are differing forces in the economy of God, working for the good of mankind; and that not one can become dead, not one can be killed. Just as you cannot kill any force in nature, so you cannot kill any one of these spiritual forces. You have seen that each religion is living. From time to time it may retrograde or go forward. At one time it may be shorn of a good many of its trappings; at another time, it may be covered with all sorts of trappings; but all the same, the soul is ever there, it can never be lost. The ideal which every religion represents is never lost, and so every religion is intelligently on the march.

And that universal religion about which philoso-

phers, and others, have dreamed in every country, already exists. It is here. As the universal brotherhood of man is already existing, so also is universal religion. Who of you that have travelled far and wide, have not found brothers and sisters in every nation? I have found them all over the world. Brotherhood already exists; only, there are numbers of persons who fail to see this, and only upset it by crying for new brotherhoods. Universal religion too, is already existing. If the priests and other people that have taken upon themselves the task of preaching different religions, simply cease preaching for a few moments, we shall see, it is there. They are disturbing it all the time, because it is to their interest to do so. You see that priests in every country are very conservative. Why is it so? There are very few priests who lead the people; most of them are led by the people, and are their slaves and servants. If you say it is dry, they say it is so; if you say it is black, they say, it is black. If the people advance, the priest must advance. They cannot lag behind. So, before blaming the priest—it is the fashion to blame the priest—you ought to blame yourselves. You only get what you deserve. What would be the fate of a priest who wants to give you new and advanced ideas and lead you forward? His children would probably starve and he would be clad in rags. He is governed by the same worldly laws that you are. “If you go on,” he says, “let us march.” Of course, there are exceptional souls, not cowed down by public opinion. They see the truth and truth alone they value. Truth has got hold of them, has got possession of them, as it were, and they cannot but march ahead. They never look backward, and for them there are no people; God alone exists for them, He is the Light before them and they are following that Light.

I met a Mormon gentleman in this country, who tried to persuade me to his faith. I said, “I have great respect for your opinions, but in certain points we do not agree. I belong to a monastic order, and you believe in marrying many wives. But why don't you go to India to preach?” Then he was astonished; he said: “Why, you don't believe in any marriage at all, and we believe in polygamy, and yet you ask me to go to your country!” I said, “Yes; my countrymen will hear every religious thought wherever it may come from. I wish

you would go to India ; first, because I am a great believer in sects. Secondly, there are many men in India who are not at all satisfied with any of the existing sects, and on account of this dissatisfaction, they will not have anything to do with religion, and, possibly, you might get some of them." The greater the number of sects, the more chance of people getting religion. In the hotel, where there are all sorts of food, everyone has a chance to get his appetite satisfied. So I want sects to multiply in every country, that more people may have a chance to be spiritual. Do not think that people do not like religion. I do not believe that. The preachers cannot give them what they need. The same man that may have been branded as an atheist, as a materialist, or what not, may meet a man who gives him the truth needed by him, and he may turn out the most spiritual man in the community. We can eat only in our own way. For instance, we Hindus eat with our fingers. Our fingers are suppler than yours, you cannot use your fingers the same way. Not only the food should be supplied, but it should be taken in your own particular way. Not only must you have the spiritual ideas, but they must come to you according to your own method. They must speak your own language, the language of your soul, and then alone they will satisfy you. When the man comes who speaks my language and gives truth in my language, I at once understand it and receive it forever. This is a great fact.

Now, from this, we see that there are various grades and types of human minds and what a task religions take upon them. A man brings forth two or three doctrines and claims that his religion ought to satisfy all humanity. He goes out into the world, God's menagerie, with a little cage in hand, and says: "God and the elephant and everybody has to go into this. Even if we have to cut the elephant into pieces, he must go in." Again, there may be a sect with a few good ideas. They say: "All men must come in!" "But there is no room for them." "Never mind! cut them to pieces; get them in, anyhow; if they don't get in, why, they will be damned." No preacher, no sect have I ever met that pause and ask: "Why is it, people do not listen to us?" Instead, they curse the people and say, "The people are wicked." They never ask:

"How is it people do not listen to my words? Why cannot I make them see the truth? Why cannot I speak in their language? Why cannot I open their eyes?" Surely, they ought to know better, and when they find people do not listen to them, if they curse anybody it should be themselves. But it is always the people's fault! They never try to make their sect large enough to embrace every one.

Therefore, we at once see why there has been so much narrow-mindedness, the part always claiming to be the whole; the little, finite unit always laying claim to the infinite. Think of little sects, born within a few hundred years, out of fallible human brains, making this arrogant claim of knowing the whole of God's infinite truth! Think of the arrogance of it! If it shows anything, it is this, how vain human beings are. And it is no wonder that such claims have always failed, and, by the mercy of the Lord, are always destined to fail. In this line the Mohammedans were the best off: every step forward was made with the sword—the Koran in the one hand and the sword in the other: "Take the Koran, or you must die; there is no alternative!" You know from history how phenomenal was their success; for six hundred years nothing could resist them, and then there came a time when they had to cry halt. So will it be with other religions if they follow the same methods. We are such babes! We always forget human nature. When we begin life we think that our fate will be something extraordinary, and nothing can make us disbelieve that. But when we grow old, we think differently. So with religions. In their early stages, when they spread a little, they get the idea that they can change the minds of the whole human race in a few years, and go on killing and massacring to make converts by force; then they fail, and begin to understand better. We see that these sects did not succeed in what they started out to do, which was a great blessing. Just think if one of those fanatical sects had succeeded all over the world, where would man be to-day? Now, the Lord be blessed that they did not succeed! Yet, each one represents a great truth; each religion represents a particular excellence,—something which is its soul. There is an old story which comes to my mind: There were some ogresses who used to kill people and do all sorts of mischief; but they,

themselves, could not be killed, until, someone found out that their souls were in certain birds, and so long as the birds were safe nothing could destroy the ogresses. So, each one of us has, as it were, such a bird, where our soul is; has an ideal, a mission to perform in life. Every human being is an embodiment of such an ideal, such a mission. Whatever else you may lose, so long as that ideal is not lost, and that mission is not hurt, nothing can kill you. Wealth may come and go, misfortunes may pile mountains high, but if you have kept the ideal entire, nothing can kill you. You may have grown old, even a hundred years old, but if that mission is fresh and young in your heart, what can kill you? But when that ideal is lost and that mission is hurt, nothing can save you. All the wealth, all the power of the world will not save you. And what are nations but multiplied individuals? So, each nation has a mission of its own to perform in this harmony of races, and so long as that nation keeps to that ideal, that nation nothing can kill; but if that nation gives up its mission in life and goes after something else, its life becomes short, and it vanishes.

And so with religions. The fact that all these old religions are living to-day proves, that they must have kept that mission intact; in spite of all their mistakes, in spite of all difficulties, in spite of all quarrels, in spite of all the incrustation of forms and figures, the heart of every one of them is sound,—it is a throbbing, beating, living heart. They have not lost, any one of them, the great mission they come for. And it is splendid to study that mission. Take Mohammedanism, for instance. Christian people hate no religion in the world so much as Mohammedanism. They think it is the very worst form of religion that ever existed. As soon as a man becomes a Mohammedan, the whole of Islam receives him as a brother with open arms, without making any distinction, which no other religion does. If one of your American Indians becomes a Mohammedan, the Sultan of Turkey would have no objection to dine with him. If he has brains, no position is barred to him. In this country, I have never yet seen a church where the white man and the Negro can kneel side by side to pray. Just think of that: Islam makes its followers all equal,—so, that you see is the peculiar excellence of Mohammedan-

ism. In many places in the Koran you find very sensual ideas of life. Never mind. What Mohammedanism comes to preach to the world is this practical brotherhood of all belonging to their faith. That is the essential path of the Mohammedan religion; and all the other ideas about heaven, and of life etc., are not Mohammedanism. They are accretions.

With the Hindus you will find one national idea,—spirituality. In no other religion, in no other sacred books of the world, will you find so much energy spent in defining the idea of God. They tried to define the idea of soul so that no earthly touch might mar it. The spirit must be divine; and spirit understood as spirit must not be made into a man. The same idea of unity, of the realisation of God, the omnipresent, is preached throughout. They think it is all nonsense to say that He lives in Heaven; and all that. It is a mere human, anthropomorphic idea. All the heaven that ever existed is now and here. One moment in infinite time is quite as good as any other moment. If you believe in a God, you can see Him even now. We think religion begins when you have realised something. It is not believing in doctrines, nor giving intellectual assent, nor making declarations. If there is a God, "Have you seen Him?" If you say "no," then what right have you to believe in Him? If you are in doubt whether there is a God, why do you not struggle to see Him? Why do you not renounce the world and spend the whole of your life for this one object? Renunciation and spirituality are the two great ideas of India, and it is because India clings to these ideas that all her mistakes count for so little.

With the Christians, the central idea that has been preached by them is the same: "Watch and pray, for the Kingdom of Heaven is at hand,"—which means, purify your minds and be ready! And that spirit never dies. You recollect that the Christians are, even in the darkest days, even in the most superstitious Christian countries, always trying to prepare themselves for the coming of the Lord, by trying to help others, building hospitals, and so on. So long as the Christians keep to that ideal, their religion lives.

Now, an ideal presents itself to my mind. It may be only a dream. I do not know whether it will ever

be realised in this world, but sometimes it is better to dream a dream, than die on hard facts. Great truths, even in a dream, are good, better than bad facts. So, let us dream a dream :—

You know that there are various grades of mind. You may be a matter-of-fact, common-sense rationalist : you do not care for forms and ceremonies ; you want intellectual, hard, ringing facts and they alone will satisfy you. Then there are the Puritans, the Mohammedans, who will not allow a picture, or a statue in their place of worship. Very well ! But there is another man who is more artistic. He wants a great deal of art,—beauty of lines and curves, the colours, flowers, forms ; he wants candles, lights, and all the insignia and paraphernalia of ritual, that he may see God. His mind takes God in those forms, as yours takes it through the intellect. Then, there is the devotional man, whose soul is crying for God ; he has no other idea but to worship God, and to praise Him. Then again, there is the philosopher, standing outside all these, mocking at them. He thinks, "What nonsense they are ! What ideas about God !"

They may laugh at each other, but each one has a place in this world. All these various minds, all these various types are necessary. If there ever is going to be an ideal religion, it must be broad and large enough to supply food for all these minds. It must supply the strength of philosophy to the philosopher, the devotee's heart to the worshipper ; to the ritualist, it will give all that the most marvellous symbolism can convey ; to the poet, it will give as much of heart as he can take in, and other things besides. To make such a broad religion, we shall have to go back to the time when religions began and take them all in.

Our watchword, then, will be acceptance, and not exclusion. Not only toleration, for so-called toleration is often blasphemy, and I do not believe in it. I believe in acceptance. Why should I tolerate ? Toleration means that I think that you are wrong and I am just allowing you to live. Is it not a blasphemy to think that you and I are allowing others to live ! I accept all religions that were in the past, and worship with them all ; I worship God with every one of them, in whatever form they worship Him. I shall go to the mosque

of the Mohammedan ; I shall enter the Christian's church and kneel before the crucifix ; I shall enter the Buddhistic temple, where I shall take refuge in Buddha and in his law. I shall go into the forest and sit down in meditation with the Hindu, who is trying to see the Light which enlightens the heart of every one.

Not only shall I do all these but I shall keep my heart open for all that may come in the future. Is God's book finished ? or is it still a continuous revelation, going on ? It is a marvellous book,—these Spiritual Revelations of the world. The Bible, the Vedas, the Koran and all other sacred books, are but so many pages, and an infinite number of pages remain yet to be unfolded. I would leave it open for all of them. We stand in the present, but open ourselves to the infinite future. We take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future. Salutation to all the prophets of the past, to all the great ones of the present, and to all that are to come in the future !

SWAMI ABHEDANANDA'S JOURNEY FROM MYSORE TO CALCUTTA

On the evening of the 21st August '06, the three Swamis left Mysore for Puri, where they were to meet and be welcomed by Swami Brahmananda, the President of the Ramakrishna Mission, and several other members of the Order.

The journey from Bangalore to Puri by way of Madras is a long and tedious one, the distance being nearly eleven hundred miles. At several stations, *en route*, people who had heard about the Swami's tour and were eager to see him, brought fruits, flowers, and other offerings, as tokens of love and esteem for the honoured teacher.

The Swami Brahmananda accompanied by other Swamis of the Brotherhood and Aial Babu, the Deputy Magistrate of the place, came to the Railway station at Puri to receive Swami Abhedananda, and at once took him to the Holy Temple of Jaggunnath, where he offered worship with all devotion.

A week of complete rest and retirement at Puri came as a delightful treat after the ten week's arduous work on the journey from Colombo. A group of disciples of Sri Ramakrishna met there and lived as they had done in the early years of their

Sannyasin life, just after their blessed Master had left them; this reunion was a truly happy one for Swami Abhedananda. It was not until the 31st of August that public duties were once more remembered and Swami Abhedananda accompanied by Swamis Ramakrishnananda and Paramananda set out for Berhampur, Ganjam Dt., where he delivered a lecture in the Town Hall before a very large gathering on "Vedanta in America." Before leaving Berhampur the Swami delivered another lecture on "What is Vedanta."

In one of his lectures at Berhampur, the Swami delivered himself to the following effect:—

The ideal of a universal religion as realised in the Vedanta, was made familiar to the world by the late Swami Vivekananda, who indicated how its teachings should be practically applied to daily life. Universal toleration is the keystone of the creed of the Ramakrishna Mission. In all the various religious creeds which have for centuries distracted the world with their conflicting claims, the disciples of Bhagavan Sri Ramakrishna Paramahansa see nothing but truth and harmony. There is but one Supreme Existence. Various people give it various appellations. Different intellects comprehend it in different degrees. Christianity, Buddhism, Mohammedanism, Judaism, Zoroastrianism, each looks at it from a different point of view, and represents a different phase of the same eternal truth. Vedanta alone has seen and comprehended it in all its aspects and hence nothing in any religion appears to it strange or untrue. All religions are like paths leading to the same goal, each from a different direction. The religion of the Vedanta recognises them all and gives to each its proper place either as a dualistic, or qualified non-dualistic, or monistic faith. But the goal of all is the same—the realisation of the Supreme Being in us and all around us. Everyone, whatever his creed, has to attain to this state of God-consciousness. Absolute purity, absolute chastity, and absolute renunciation are the means by which we reach perfection. But one need not actually give up the world and become a Sannyasin in order to attain salvation. He can realise God in any condition. It is possible for him to be in the world and yet be not of it. Ultimate salvation is the birthright of every soul, if such a word as birthright can be applied in connection with the soul, which has neither a beginning nor an end. Each soul is as much an eternal existence as God Himself. In fact it is a part of Himself, a tiny spark thrown out from the same Divine flame, an *angsa* of the same Divine glory.

Then comes the application of this knowledge to practical life. "Love thy neighbour as thyself," commands the Bible. It is the Vedanta that tells us the reason why. When man learns to realise

God in himself and all around him, when he learns to see the same divinity shining through all living creatures, how can he help loving them as himself? How can he any more affect to distrust or despise the rest of mankind? Is not the soul of the pariah as great and glorious as that of the learned Brahmana who gives himself airs and fancies himself polluted by the touch of his shadow? The pariah lies down-trodden to-day because of the intolerance of the priestcraft. Lend a helping hand to him and lift him up. A Brahmana should not scruple to take food even at his hands. One should only be afraid of mixing with men of evil ways however high their caste, lest they should retard one's salvation. But otherwise, shall we not rise superior to the petty prejudices of caste and sect, and taking the lessons of the Vedanta to heart, recognise our brother, nay our own self, in every man? Let not the apparent differences between Dwaita, Adwaita, and Vishishtadwaita beguile your hearts. Let the Vadagalais and Tengalais no more look on each other as natural enemies. Practise true religion, and realise your one-ness. Learn to unite; that is your primary need. Politics alone cannot make a nation great; it is but a secondary thing. Educate your masses, drive away superstition and ignorance and become united, and then you will achieve greatness in every field.

Go out to foreign countries, and see things for yourselves, and learn by comparison. You will then know your strength and realise your weakness. You have a good deal to learn from the Western nations, although on the spiritual plane you have much to teach them. They are all a freedom-loving people, these Western nations. The Americans are especially so. They keep their minds open to truth from whatever direction it may come. That it sometimes comes from Asia does not prejudice it in their eyes. They permit no consideration to trammel their action, to hinder them from practising what is right and what is true. They never sit quiet expecting others to help them, for they know the secret of self-help; that is their greatest virtue. And India has need to learn it. Obstacles do not discourage them, opposition does not cow them down; they know how to dare and do. What one man cannot singly achieve, they accomplish by mutual co-operation. In every branch of human activity that is the secret of their greatness. When several Americans or Germans meet for a common purpose they all act like one body. But under similar circumstances, ten Hindus would be as irreconcilable, as ten different nations. That is the reason of our fall.

Education is universal among the Americans, and they are the most civilised and enlightened people in the world. No European nation can compare with them, they are the nation of the future. The

higher education and greater liberty given to the American woman, instead of being prejudicial to her morality as some are apt to think, have made her more cultured, more moral, more self-reliant, more self-respecting and more respected than her sisters elsewhere. One of the most prominent virtues of the Americans is the honour paid to the fair sex. Theoretically the Hindus are supposed to worship the divine *Shakti*. Not however until they honour their women as the earthly manifestations of the Divine Motherhood, will they be entitled to the name of *Shakti*-worshippers. In practice, the Americans are the truest worshippers of *Shakti* and national greatness has been their reward.

In America a woman is in no hurry to marry before she is thirty. Some women never want to marry at all. A man considers himself to have attained the marriageable age between thirty and forty. And yet their lives are chaste and pure. The married state is not the highest ideal of life. Absolute purity, absolute chastity and absolute renunciation is the highest ideal. But this high ideal cannot be universally practised, and marriage as an institution is necessary to-keep the world going. But every man and woman should be given a chance of choosing or refusing it, and rising superior to it, if possible. But what do we find in India at the present day? Every little girl and practically every boy is forced into marriage before either can realise what it is all about. And what is the result? A lad of sixteen or eighteen and his little wife of twelve or fourteen begin forthwith to fill the world with their weakly progeny. That is how the country is being filled with a race of moustached babies with no backbone. Whereas in the West, men and women marry when their physical and mental vigour is at its best, and consequently give birth to a race of heroes.

Yet I am not a social reformer. The so-called social reform will not prove our salvation. Go back to the Vedic Age for the ideals of life. Caste has existed and will exist in all societies. Caste in the Vedic Age was no rigid system but was based on individual merit as it is now in the West, and was never determined by birth. You may take your food even from the hands of a Sudra. His birth should make no difference. But do not associate with an unworthy person even if he is a Brahmana.

Why are you so anxious to have your widows remarried? Why do you not train them in pious and devotional ways? Marriage is after all not the highest ideal of life. Widow remarriage is permissible under certain conditions. The lower the class to which the widow belongs, the more is it permissible for her to remarry. Marriage, with the Hindu, is not as in the West a matter of contract. It is on the other hand, based on a spiritual ideal.

The wife is the *Sahadharma-Charini* of the husband. The relation of husband and wife started in this life will not cease at death but will continue even after the gross earthly body is dissolved. And applying this doctrine logically and impartially to man and woman alike, a man should not take a second wife on the demise of the first.

Custom is not religion; what laws man has made, he may unmake at any moment. Do what is right and make that the custom. Cultivate your muscles, and build up your bodies, so as to make them fit temples for your souls. An unhealthy body is a drag on the soul. A diseased person cannot attain salvation, say the Scriptures. Therefore perfect your physique. Acquire knowledge. Educate your women equally with yourselves and honour them. Educate the masses, and uplift the down-trodden classes. Practise self-help. Learn to live independent of Government service and Government support. Be united, and learn to co-operate among yourselves. Build up your character and be pure and chaste in thought, word, and deed. Offer both morning and evening at the feet of the Lord, the flowers of your good thoughts and the fruit of your good deeds, and you will yet be great.

After forty eight hours' sojourn at Berhampur the Swami returned to Puri, where the leading citizens presented an address of welcome to him on September the seventh. The Swami in reply spoke for an hour, explaining the spiritual ideal that is behind all rituals and ceremonies, practised at the holy Temple. He dwelt on Bhakti and renunciation showing that the Hindus are never idol-worshippers but Ideal-worshippers. He further said, that no one can become a leader without renunciation. India is always guided by leaders like Bhagavan Sri Chaitanya and Bhagavan Sri Sankaracharya who lead the life of thorough renunciation.

This marked the close of the Swami's pleasant sojourn at Puri. And on September 8th he took the night train for Calcutta, accompanied by the Swamis Brahmananda, Ramakrishnananda and Paramananda.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

H. H. the Gaekwar has granted Rs. 23,000 for the repairs of a mosque in Baroda.

THE Salvation Army head-quarters are arranging to raise £5,000 to buy grain for sale in starving parts of India.

HAPPINESS is a queer thing. The more one tries to give it to others, the more of it he has himself.—A.

A Mohammedan Ladies' Association, styled the Anjuman-i-Tahazib-i-Niswan, has been established at Lahore.

THERE is no use whatever trying to help people who do not help themselves; you cannot push any one up the ladder unless he be willing to climb a little himself.—*Mr. Andrew Carnegie.*

THE total Civil revenue of the Government of India directly brought to account up to the end of October last is shown by returns in the week's gazette to be Rs. 3,963 lakhs against Rs. 3,856 lakhs in the corresponding period last year.

Realising that the enjoyments of wealth and of the body are not permanent, one should strive after emancipation, but emancipation results from knowledge, knowledge from study, and study is only possible in a healthy body.—*Sarva darshan Sangraha.*

MR. K. N. Das Gupta, the proprietor of "Industrial India," has left for England. His chief object is to establish direct trade relationship with the English market in machinery lines as well as to discover possibilities of improvement of the Indian export trade.

No occupation a human being can put hand to, is a sufficient employment and gratification of all the capacities of his nature. The part of divinity which is in us will not be satisfied with finite products and *must* have something more than all we can ever reach on earth.—*Dr. Veitch.*

To try to make others comfortable is the only way to get right comfortable ourselves, and that comes partly of not being able to think so much about ourselves when we are helping other people. For ourselves will always do pretty well if we don't pay them too much attention.—*George MacDonald.*

THE only town ruled by women with one or two unimportant exceptions, is East Claridon in Ohio, says the "Young Woman." The women have all the places—public jobs, professional offices, and, with two exceptions, are at the head of all the

commercial enterprises. Most remarkable is the fact that at East Claridon there is no rivalry between the men and the women.

SWAMI Premananda Bharati has returned to his native land after a five years' sojourn in America, where he lectured and taught the religion and philosophy of Vaishnavism in many of its large cities. The Swami brings with him six American disciples—five ladies and one gentleman. The party has been enthusiastically welcomed along their route from Colombo to Calcutta.

THE State expenditure on education is Rs. 1-12-4 pies per head in Japan, in British India it is a little over an anna! Even the small State of Baroda spends seven annas per head on education. In this respect Germany spends Rs. 5-7-2 pies; France, Rs. 3-13-11 pies; England, Rs. 3; Spain, Rs. 1-7-2 pies; and Italy Rs. 1-1-11 pies, per head on education. The smaller States of Europe spend even more.

SWAMI Sachchidananda in charge of the Vedanta School, Los Angeles, is conducting class lessons on Sundays in English, on original Sanskrit texts, Bhagavad-Gita, Upanishad, Sankhya, Patanjala and other treatises in Hindu philosophy and Religion, and also devotional service with reading and meditation on Thursdays. These are open for students only. Studentship free. Voluntary offerings support the work.

THE Rajput Shuddhi Sabha held its sitting at Buntara, Etawah district, on the 6th November. 375 Rajputs whose ancestors had been converted to Islam were taken back into the Hindu community after due ceremony. About six hundred persons who had assembled on the occasion dined with the new converts. The Rajputs of Bulandshahr declared that they were prepared to intermarry with their caste men just taken into the Hindu fold.

MR. Edison has invented an improved cement which can be poured into iron moulds, and thus, within twenty-four hours, he can really build a house of solid cement, twenty-five feet wide, and forty-five feet deep, three stories high, and capable

of comfortably housing three families. He claims it to be absolutely fire-proof and practically permanent. Mr. Edison puts the cost at £300, including raw material, labour, and appliances. The same cost will include heating pipes, staircases, casements, floors, and mantels of cement, and a cement roof.

THE only true cure for irrational musing over ancient enigmas is a solid faith in a real religion. There will always be minds debilitated by hopeless questionings, until a passionate devotion of the soul to a real and active power becomes the atmosphere of general life. A religion of action, a religion of social duty, devotion to an intelligible and sensible Head, a real sense of incorporation with a living and controlling force, the deliberate effort to serve an immortal Humanity—this, and this alone, can absorb the musings and the cravings of the spiritual man.—*Mr. Frederic Harrison.*

THE Aryan Hindus and the true Egyptians of vast antiquity knew more of the psycho-physical science of the emotions of women than any or all other races. These races carried human culture to the highest limits ever reached. They discovered the rigid laws, solid as mathematics, governing maternity. None can be broken without human misery. There are perhaps ten men now living, nine in Europe and one in the United States, mayhap two, that come somewhere near knowing as much of Eugenics as did the sages of ancient India and Egypt, the most remarkable men that ever lived within any historic period.—*Prof. Edger L. Larkin in Nautilus, Sept.*

A correspondent to the *Times* points out in his articles on "The Administration of Charity," that the total income of bona-fide charitable agencies in 1906 "in or available for London" was £10,402,232. This sum does not include large sums contributed for the purposes of relief by church and chapel, and it is all the more remarkable since the expenditure of the Poor-Law authorities in relief of the destitute amounted during the same year to £4,898,458. In addition to this, it has been estimated that at least £100,000 is giving away every year in the London streets; while the money given through other

private sources must amount to a considerable sum.

MR. Bhagavanta Raghunatha Keskar gave a performance of his marvellous feats of memory in the Sadvidyâsâla, Mysore city, on the 19th of November. There were some people playing Ganjeep, some others at cards. Another set were playing at chess; a fourth was ringing a bell; a fifth was asking some questions to divert his attention. A sixth was asking a certain digit in the remainder of a certain subtraction. The seventh was asking the square and cube roots of certain figures. Another was asking the sum of a number of digits in the product of certain figures. The gentleman was taking part in all the plays and answering all the questions put to him and giving the solutions of all the problems proposed, and this he did with such readiness that it astonished everyone.

THE opening of the Ramakrishna Vivekananda Home, on Brodie's Road, Mylapore, came off on the 17th November, when an interesting programme was gone through. There were *puja* and *bhajans* at 8 A. M., and feeding of the poor at 11 A. M. A Harikatha performance was given between 3 and 5 P. M. At 6 P. M. the inaugural meeting took place, at which the Honourable Mr. P. S. Sivaswami Iyer presided. Mr. G. A. Natesan, one of the Secretaries to the Vivekananda Memorial Committee, explained the origin of the memorial movement. The site was generously presented by Mr. Condiah Chettiar. The cost of the building amounted to about Rs. 5,700, and the amount collected was about Rs. 4,300 leaving a deficit of about Rs. 1,400. Mr. Natesan appealed to the generosity of the public of Madras not only to make up this deficit but to raise a permanent fund with which to carry on the work of the Home. Mr. A. S. Balasubramania Iyer has presented the Home with books in Sanskrit and English of the value of Rs. 1,000. Swami Ramakrishnananda accepted the charge of the Home in suitable words. The Honourable Mr. Sivaswami Iyer then made a short speech, dwelling eloquently on the Mission and life-work of Swami Vivekananda, in the course of which, he recounted the immense services done to this country by Swami Vivekananda.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ॥
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥२२॥

V. 22.

कौन्तेय O Kounteya ये which हि verily संस्पर्शजाः contact-born भोगाः enjoyments ते they दुःखयोनयः generators of misery एव only आद्यन्तवन्तः with beginning and end बुधः the wise तेषु in them न not रमते seeks pleasure.

Since enjoyments that are contact-born are parents of misery alone, and with beginning and end, O son of Kunti, a wise man does not seek pleasure in them.

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ॥
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥२३॥

V. 23.

यः Who शरीरविमोक्षणात् (abl.) liberation from the body प्राक् before कामक्रोधोद्भवं born of lust and anger वेगं impulse इह in this world एव verily सोढुं to withstand शक्नोति is able सः he युक्तः steadfast in Yoga सः he सुखी happy नरः man.

He who can withstand in this world, before the liberation from the body, the impulse arising from lust and anger, he is steadfast (in Yoga), he is a happy man.

योऽन्तःसुखोऽन्तरारामस्तथान्तज्योतिरेव यः ॥
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥२४॥

V. 24.

यः Who अन्तःसुखः one whose happiness is within अन्तरारामः one whose relaxation is within तथा again यः who अन्तज्योतिः one whose light is within सः that योगी Yogi ब्रह्मभूतः becoming Brahman ब्रह्मनिर्वाणं bliss in Brahman i. e., absolute freedom अधिगच्छति gains.

Whose happiness is within, whose relaxation is within, whose light is within, that Yogi alone, becoming Brahman, gains absolute freedom.

[Within : In the Self.

Absolute Freedom : Brahma-Nirvana. He attains Moksha while still living in the body.]

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥२५॥

V. 25.

क्षीणकल्मषाः Those whose imperfections are exhausted छिन्नद्वैधाः those whose doubts are dispelled यतात्मानः those whose senses are controlled सर्वभूतहिते in the good of all beings रताः engaged ऋषयः Rishis ब्रह्मनिर्वाणं absolute freedom लभन्ते obtain.

With imperfections exhausted, doubts dispelled, senses controlled, engaged in the good of all beings, the Rishis obtain absolute freedom.

[Rishis : Men of right vision and renunciation. Engaged.....beings : Seeing his own Self in all he cannot injure anyone.

The stages which lead to self-realisation are : First, the purification of the mind, then knowledge, then renunciation of all actions, and then comes Moksha.]

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

V. 26.

कामक्रोधवियुक्तानां Of those who have been released from lust and anger यतचेतसां of those whose heart is controlled विदितात्मनां of those who have realised Self यतीनां of the Sannyasis अभितः both here and hereafter ब्रह्मनिर्वाणं absolute freedom वर्तते exists.

Released from lust and anger, the heart controlled, the Self realised, absolute freedom is for such Sannyasis both here and hereafter.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ॥
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥२७॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ॥

विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥२८॥

V. 27, 28.

वाह्यान् External स्पर्शान् (contacts) objects बहिः (outside) कृत्वा shutting out चक्षुः eye च and भ्रुवोः of the (two) eyebrows अन्तरे in the middle एव thus नासाभ्यन्तरचारिणौ moving inside the nostrils प्राणापानौ currents of Prana and Apana समौ even कृत्वा having made यतेन्द्रियमनोबुद्धिः one who has controlled his senses, mind and intellect मोक्षपरायणः one to whom Moksha is the supreme goal विगतेच्छाभयक्रोधः freed from desire, fear and anger यः who मुनिः man of meditation सः he सदा for ever मुक्तः free एव verily.

Shutting out external objects, steadying the eyes between the eyebrows, restricting the even currents of Prana and Apana inside the nostrils; the senses, mind, and intellect controlled, with Moksha as the supreme goal, freed from desire, fear and anger: such a man of meditation is verily free for ever.

[*External objects*: Sound and other sense-objects. External objects are shut out from the mind by not thinking of them. When the eyes are half-closed in meditation, the eye-balls remain fixed, and their gaze converges as it were, between the eyebrows. Prana is the out-going breath, Apana the in-coming; the restriction described is effected by Pranayama.

These two verses are the aphorisms of which the following chapter is the commentary.]

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥२६॥

V. 29.

यज्ञतपसां Of Yajnas and asceticisms भोक्तारं dispenser सर्वलोकमहेश्वरं great Lord of all worlds सर्वभूतानां of all beings सुहृदं friend मां me ज्ञात्वा knowing शान्तिं peace मृच्छति attains.

Knowing me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.

[*Dispenser*: Both as author and goal, the Lord is the dispenser of the fruit of all actions.

Friend: Doer of good without expecting any return.]

इति संन्यासयोगो नाम पञ्चमोऽध्यायः ॥

The end of the fifth chapter, designated THE WAY OF RENUNCIATION.

Srimad-Bhagavad-Gita.

॥ षष्ठोऽध्यायः ॥

SIXTH CHAPTER

श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ॥

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥१॥

VI. 1.

श्रीभगवान् The Blessed Lord उवाच said :

यः Who कर्मफलं fruit of action अनाश्रितः not leaning कार्यं bounden कर्म duty करोति performs सः he संन्यासी renouncer of action च and योगी devotee to action न not निरग्निः one without fire न not च and अक्रियः one without action.

The Blessed Lord said :

He who performs his bounden duty without leaning to the fruit of action—he is a renouncer of action as well as a devotee to action: not he, who is without fire, nor he who without action.

[*Bounden duty*: Nityakarma.

Renouncer of action as well as a devotee to action: Sannyasi and Yogi.

Without fire: He that has renounced actions enjoined by the Veda, requiring fire as adjunct e.g., Agnihotra.

Without action: He who has renounced actions which do not require fire as adjunct, such as austerities and meritorious acts like digging wells etc.]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ॥

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥२॥

VI. 2.

पाण्डव O Pândava यं which संन्यासं renunciation इति this प्राहुः said तं that योगं devotion to action विद्धि know हि for असंन्यस्तसंकल्पः one who has not forsaken Sankalpa कश्चन any one योगी a devotee to action न not भवति becomes.

Know that to be devotion to action, which is called renunciation, O Pândava, for none becomes a devotee to action without forsaking Sankalpa.

[*Sankalpa*—is the working of the imaging

faculty, forming fancies, making plans, and again brushing them outside, conceiving future results, starting afresh on a new line, leading to different issues, and so on and so forth. No one can be a Karma-Yogin or a devotee to action, who makes plans and wishes for the fruit of action.]

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ॥
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

VI. 3.

योगं Concentration आरुरुक्षोः wishing to climb (i. e. to attain) मुनेः of the man of meditation कर्म work कारणं means उच्यते is said योगारूढस्य of one who has attained concentration तस्य his शमः inaction एव verily कारणं way उच्यते is said.

For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the way : For him, when he has attained such (concentration), inaction is said to be the way.

[*Purification of the heart leading to concentration—Yogam.* “For a Brahmana there is no wealth like unto (the eye of) one-ness, (and) even-ness, true-ness, refinement, steadiness, harmlessness, straightforwardness, and gradual withdrawal from all action.”—Mahabharata. Shanti Parva. 175, 38.]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ॥
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

VI. 4.

यदा When हि verily इन्द्रियार्थेषु in sense-objects कर्मसु in actions न not अनुषज्जते is attached तदा then सर्वसंकल्पसंन्यासी renouncer of all Sankalpas योगारूढः to have attained concentration उच्यते is said.

Verily, when there is no attachment, either to sense objects, or to actions, then is one said to have renounced all Sankalpas, and attained concentration.

[*Attained concentration: Yogârûdha.*

Renouncer of all Sankalpas: “O desire, I know where thy root lies : thou art born of *sankalpa*. I shall not think of thee, and thou shalt cease to exist, together with thy root.”—Mahabharata. Santi-parva. 177, 25.]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ॥
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥५॥

VI. 5.

आत्मना By self आत्मानं oneself उद्धरेत् should

uplift न not (तु but) आत्मानं oneself अवसादयेत् should drag down हि verily आत्मा self एव alone आत्मनः of oneself बन्धुः friend आत्मा self एव verily आत्मनः of oneself रिपुः enemy.

Let a man uplift himself by the Self. Let him not drag himself down. For the Self alone is the friend of the self. And the self alone is the enemy of the Self.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ॥
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

VI. 6.

येन By whom आत्मना by oneself एव verily आत्मा self जितः is conquered तस्य his आत्मा self आत्मनः of oneself बन्धुः friend तु but अनात्मनः of unconquered self आत्मा self एव verily शत्रुवत् like foe शत्रुत्वे in the position of a foe वर्तेत would remain.

The Self is the friend of the self, for him who has conquered himself by the Self. But to the unconquered self, the Self is inimical, (and behaves) like (an external) foe.

[The Self is the friend of one, in whom the aggregate of the body and the senses has been brought under control, and an enemy when such is not the case.]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ॥
शीतोष्णसुखदुःखेषु तथा मानावमानयोः ॥७॥

VI. 7.

जितात्मनः Of the self-controlled प्रशान्तस्य of the serene one परमात्मा the Supreme Self शीतोष्णसुखदुःखेषु in cold and heat, pleasure and pain तथा as also मानावमानयोः in honour and dishonour समाहितः is steadfast.

To the self controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, pleasure and pain, as well as in honour and dishonour.

[Hence he remains unruffled in pleasant and adverse environments.]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ॥
युक्त इत्युच्यते योगी समलोष्टाश्मकाश्चनः ॥८॥

VI. 8.

ज्ञानविज्ञानतृप्तात्मा One whose heart is satisfied by wisdom and realisation कूटस्थः unshaken विजितेन्द्रियः

who has conquered his senses समलोष्टाशमकाञ्चनः one to whom a lump of earth, stone, and gold are the same योगी Yogi युक्तः steadfast इति this उच्यते is said.

Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same : that Yogi is called steadfast.

[*Wisdom*—Jnâna : knowledge of Shastras. *Realisation*—Vijnâna : in one's own experience of the teachings of Shâstras.

Changeless—like the anvil. Things are hammered and shaped on the anvil, but the anvil remains unchanged : in the same manner he is called *Kutastha*—whose heart remains unchanged though objects are present.]

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ॥

साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥६॥

VI. 9.

सुहृन् Well-wisher मित्रं friends अरिः foe उदासीनः the neutral मध्यस्थः the arbitor द्वेष्यः the hateful बन्धुः relative (सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु in well-wishers etc.) साधुषु in the righteous अपि even च and पापेषु in the unrighteous समबुद्धिः one whose mind is even विशिष्यते attains excellence.

He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, and arbitors, upon the hateful, the relatives, and upon the righteous and unrighteous alike.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ॥

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

VI. 10.

योगी Yogi सततं constantly रहसि in solitude स्थितः remaining एकाकी alone यतचित्तात्मा one with body and mind controlled निराशीः free from hope अपरिग्रहः free from possession आत्मानं युञ्जीत should practise concentration of the heart.

The Yogi should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, free from hope and possession.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ॥

नात्युच्छ्रितं नातिनीचं चेलाजिनकुशोत्तरम् ॥

VI. 11.

शुचौ In the cleanly देशे spot आत्मनः one's own स्थिरं firm न not अत्युच्छ्रितं too high न not अतिनीचं too low चेलाजिनकुशोत्तरं a cloth, a skin and Kusha grass arranged in consecution आसनं seat प्रतिष्ठाप्य having established,

Having in a cleanly spot established his seat, firm, neither too high nor too low, made of a cloth, a skin, and Kusha-grass, arranged in consecution,—

[*Arranged in consecution* : that is,—the Kusha-grass arranged on the ground ; above that, a tiger or deer skin, covered by a cloth.]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ॥

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

VI. 12.

तत्र There आसने in the seat उपविश्य sitting मनः mind एकाग्रं one-pointed कृत्वा making यतचित्तेन्द्रियक्रियः one who has subdued the actions of mind and senses आत्मविशुद्धये for the purification of the heart योगं Yoga युञ्ज्यात् should practise.

There, seated on that seat, making the mind one-pointed, and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ॥

संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

VI. 13.

कायशिरोग्रीवं Body, head and neck समं erect अचलं still धारयन् holding स्थिरः (being) firm स्वं one's own नासिकाग्रं tip of the nose संप्रेक्ष्य gazing दिशः directions च and अनवलोकयन् not looking.

Let him firmly hold his body, head and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.

[*Gazing at the tip of his nose*,—could not be literally meant here, because then the mind would be fixed only there, and not on the Self : when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.]

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ॥

मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥१४॥