

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

Vol. XII, No. 136, NOVEMBER, 1907

CONTENTS:

Sri Ramakrishna's Teachings.—Atma-Jnana, XIII.	...	...	...	201
Occasional Notes	...	...	...	202
The Master As I Saw Him, XIX., <i>Sister Nivedita</i>	...	...	...	204
Where is God? by <i>E. P. C.</i>	...	...	...	205
Epistles of Swami Vivekananda, XXIX—XXXI	...	...	...	206
Peace (A poem), by <i>A. E.</i>	...	...	...	207
Moral Sayings,—Wealth, Society, <i>V. Sitarama Aiyar</i>	...	...	...	208
Swami Abhedananda's Address to the students of Mysore	...	...	...	208
The Fourth yearly report of the Mayavati Charitable Dispensary	...	...	...	212
Reviews and Acknowledgments	...	...	...	213
News and Miscellanies	...	...	...	215
Srimad-Bhagavad-Gita, by <i>Swami Swarupananda</i> , pp. 41—44	...	...	...	217
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 : Kumaon, (Himalayas).

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

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

Indian annually :

Re. 1-8.

Single copy Ab. 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]

NOVEMBER 1907

[No. 136

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XIII

THE Vedas, Tantras, the Puranas, and all the sacred scriptures of the world, become as if defiled (as food thrown out of the mouth becomes polluted), because they are constantly uttered by human mouths. But the Brahman or the Absolute has never been defiled, for no one has been able to express It by human speech.

A traveller who was fatigued and hungry after a long journey, sat down under the shade of the Kalpa-vriksha (wishing-tree). He at once wished for some cooling drink and sumptuous food, and immediately these things came before him, and his cravings were satisfied. After this, he thought how happy he would be if he had the company of a charming damsel, and instantly one appeared at his side. While he was enjoying himself in her pleasing society the thought came to him, "Suppose a tiger should come and devour me!" And alas! instantaneously he was in the jaws of a tiger! God is like the Kalpa-vriksha. Whoever in His presence fancies that he is weak and destitute, remains so, but he who thinks and believes that the Lord fulfils all his wants, receives all he needs.

SOME fish have many bones, and others have few; the eater picks out the bones and

eats the fish. Some men have many sins and others have few; but the grace of God purifies them all in time.

THE breeze of His Grace is blowing night and day over thy head. Unfurl the sails of thy boat (mind) if thou wantest to cross the ocean of life.

IN taking a human body one cannot avoid suffering, for the body is made up of the five elements, from matter. Hence the sufferings are of the flesh.

KNOWEST thou what I see! I see Him as All. Man and other creatures appear as veritable skin-bound figures,—shaking the head and moving the hands and the feet, but the Lord is within.

I had once a vision:—I felt that One Substance had taken the form of the cosmos with all living creatures, which resembled a house of wax, with men, animals, gardens, roads, and the rest, all made of wax and nothing but wax.

I realise that the three come of one substance,—the block for sacrifice, the victim to be sacrificed, and he who cutteth down the victim for sacrifice.

OCCASIONAL NOTES

IT is not the amount of a man's reading, but the amount of his *thinking*, that marks the degree at which his education has arrived. Thought, thought, thought, the struggle for new thought, every moment spent in the endeavour, this is the path. And for this, the interchange of thought is necessary. And if the area of interchange is to be widened adequately, we must deliberately seek to lift new minds into it. We must become missionaries of thought, missionaries of knowledge, apostles of education, sent to one another. Each of us who receives a definite schooling, might try to share some thing of what he has gained with two others in his home who have not received it. It is little by little, brick by brick, that the greatest of cities grows up.

Indian boys might read the books of Charles Kingsley, if they would catch a glimpse of what educated man in a city, eager to share his knowledge, could do. Charles Kingsley was one of the clergy of Chester Cathedral, and he gathered round him a little club of working-men, who, on their Saturday afternoon holidays, would tramp with him, all over the country, collecting plants and botanising, or selecting objects for the microscope. An old watchmaker in Chester afterwards became a famous botanist, through the start given him by Charles Kingsley, on those Saturday afternoons!

A few peeps of the same kind may be caught in the pages of Mrs. Humphrey Word's Novel, *Robert Elsmere*. We have here a fine picture of the English Country Clergyman, who is striving to scatter, to distribute the knowledge that has been imparted to him, with so much trouble and expense, without any merit on his part.

And is it not clear that this is one of the highest of social duties? If it be a duty to distribute food, if it be a duty to help the sick and wounded, is it not ten times a duty to carry to those who have not yet enjoyed it, the lamp of knowledge, that their days may be made a delight, and their lives a power?

In this process, the ringleaders are of course the innumerable workers all over the country, at vernacular literature. In the magazine, in the village-school, in the home, amongst the women, the work is being done. But let us intensify it. Let us remember that knowledge is a religion, that privilege is an apostolate, that true conviction is aggressive, that Churches grow. Let us realise that the supreme necessity is to express *modern* knowledge in the vernaculars. And Mother grant that we pour strong true thought therewith into the cup of our people's minds, knowledge gained by the heart, and speaking straight to the heart. For this alone *is* knowledge, and it is knowledge, and not mere information, that makes great!

The Free Religious Society of Vienna, six thousand members strong, is well-off financially, and pursues an incessant but not aggressive warfare against the church through lectures, distribution of pamphlets, celebrations, and by the publication of "Der Lichtfreund," which has appeared since 1886, says the Truth Seeker. Not satisfied with compelling Mr. Schwella, the worthy Director of the Society, to confine himself to popular scientific lectures, the Government imposes upon the society a tax of about fifty cents for each lecture delivered.

For quoting the Bible in an unorthodox fashion, Eva Lichtblau, member of the Free

Religious Society in Silesia, and one member of the Vienna Society, Frans Passdorfer, have been sentenced to fourteen days and three months' imprisonment, while Mr. Schwella has been in court time and again, on account of his lack of "reverence" for orthodoxy.

For a country like Vienna at the present day, at the Van of Modern Scientific Education and progress, this sounds strange enough. But the iron fetters of orthodoxy wear out very slowly. Indeed the unorthodox reader will have a sigh of relief and harbour a fond hope yet for the good people of Vienna, when he realises what time can do, on a perusal of the following extract from the Code of Laws enacted in 1650 by the Puritans "dwelling upon the River of Connecticut."

I. If any man after legall conviction, shall have or worship any other God but the Lord God, hee shall bee put too death.—Deut. 13. 6-17. 2.—Exodus 22. 20.

II. If any man or woman bee a witch, that is, hath or consulteth with a familiar spiritt, they shall bee put too death. Exodus 22. 18.—Levitt. 20. 27—, Deut. 18, 10, 11.

III. If any person shall blaspheme the name of God the Ffather, Sonne or Holy Ghost, with direct, express, presumptuous or high handed blasphemy, or shall curse in the like manner, hee shall bee put too death.—Lev. 24. 15. 16.

Thus wrote Herbert Spencer in *Science Monthly* :—

The visiting on Adam's descendants through hundreds of generations dreadful penalties for a small transgression which they did not comit; the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness which most men have never heard of; and the effecting a reconciliation by sacrifice of one who was perfectly innocent—are modes of action which, ascribed to a

human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of Things, even now felt to be full of difficulties, must become impossible. So, too, must die out the belief that a Power present in innumerable worlds throughout infinite space, and who, during millions of years of earth's earlier existence, needed no honouring by its inhabitants, should be seized with a craving for praise, and having created mankind, should be angry with them, if they do not perpetually tell him how great he is. Men will by and by refuse to imply a trait of character which is the reverse of worshipful.

Our genial contemporary of the *Light*, London, is always open to truth, wherever it may come from. In its issue of the 12th Oct. '07, we find the following :—

A page from a late number of 'Prabuddha Bharata' grapples with a profound truth which is seldom even touched. Two students or disciples of Swami Vivekananda and Swami Ramakrishna (?) give recollections of their Masters' teachings. The first related to the horrors of Kali-worship, one side of which Vivekananda called 'devil-worship'* : but he did not shrink from the aspect of terror in Nature, and did not believe in the 'watering down' of the ever-brooding fact of evil, sorrow and destruction :—

'Fools!' he exclaimed once.....God manifests through evil as well as through good.†

The Second is a recollection of the teachings of the other Master, very much on the same subject :—

'Man,' he said, 'is a born fighter against Nature.....This struggle is what is called civilisation; and that nation which struggles with the greatest success is the most civilised.' †

* This refers to the following words of the Sister Nivedita in the July No. of P. B. :—“ He (Swamiji) told me however, that he had never tolerated the blood-offering commonly made to the “demon who attend on Kali.” This was simple devil-worship, and he had no place for it.—Ed. P. B.

† See page 125, July last, P. B.

There is a profound truth in both of these utterances. It is true that a great deal of 'shop-keeping' is going on in the name of Religion; and that, partly out of fear, there is always a tendency to identify God only with life and loveliness. And yet, all that time, the stern truth stares us in the face. The solution

of the problem is never entirely possible, but the doctrine of Evolution and the glorious hope of an after-life in connection with it, go far to enable us to end the really cowardly exclusion of God from evil, sorrow and destruction. These are not the last things. They are only by the way: and they help.

[COPYRIGHTED.]

THE MASTER AS I SAW HIM

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

XIX.

THE Swami talked with me one day, of the saints he had seen. The subject began perhaps with that Nag Mahashoy, who had paid him a visit in Calcutta, only a few weeks before, and whose death must have occurred a day or two previous to our leaving. The news reached him, while the ship was still in the River. Nag Mahashoy, he said repeatedly, was "one of the greatest of the works of Sri Ramakrishna Paramahansa." He described his impassioned idea of the necessity of *bhakti*, and how he would refuse to give food, to the body of one so worthless and unfortunate as he himself was, in never yet having loved God. He told me, too, how on one occasion Nag Mahashoy had cut down the ridge-pole of his cottage, in order to make the fire to cook food for a guest.

The talk passed perhaps, to the story of that youth who was touched by Sri Ramakrishna's hand, and who never afterwards spoke, save to say "My Beloved! My Beloved!" He lived ten years, without other speech than this.

There were many stories amongst the monks of persons who came to Dukhineshwar during the life-time of their Master, and being touched by his hand, went immediately into *Samadhi*. In many cases, nothing more was known of the visitants than this. This was notably true of a certain woman, who

had driven to the Temple, and of whom Sri Ramakrishna had said at once that she was "a fragment of the Madonnahood of the worlds." He had offered salutation to this guest, in the name of the Mother, throwing flowers on her feet, and burning incense before her, and she, as was perhaps not surprising, had passed immediately into the deepest *Samadhi*. From this, however, to everyone's surprise, it had proved most difficult to recall her. It was two or three hours before she awoke from her ecstasy, and when this happened, her whole appearance it is said, was as that of one who had been intoxicated. Much relieved that all was ending thus well, however,—for it had been feared that her *Samadhi* might last much longer, and her family, wherever they were, feel justly disturbed—all lent their aid to the departure of the stranger from the temple, and none had the forethought to make a single enquiry as to her name or abode. She never came again. Thus her memory became like some beautiful legend, treasured in the Order as a witness to the worship of Sri Ramakrishna for noble and gracious wisdom and motherhood. Had he not said of this woman, "a fragment of the eternal Madonnahood"?

In my own ignorance of religious matters in general, my mind felt out much after these stray children of the central impulse, shining

like distant stars in their own orbits, as it were, and never returning upon us or ours. I wanted to know whether, even in lives so fair as theirs, it might perhaps be possible to forget the great experience of a day long years ago, so that the memory of the great Teacher and his touch would become to them also a far-away incident, a story heard in a dream, even as their visits had become to those who saw them pass. I wanted in fact to be able to measure the relative values of many things, and I left out of sight at that time altogether,—having not yet begun to consider it—the preparedness which the national idea has produced in every Hindu for such experiences. But the Swami could not understand my mental twilight. “Was it a joke,” he said, “that Ramakrishna Paramahansa should touch a life? OF COURSE he made new men and new women of those who came to him, even in these fleeting contacts!” And then he would tell story after story of different disciples. How one came, and came again, and struggled to understand. And suddenly to this one, he turned and said “Go away now, and make

some money! Then come again!” And that man to-day was succeeding in the world, but the old love was proving itself ever alight. There was no mention of the defects of this or any other, of whom he told. As one listened, it was the courage and nobility of each man’s struggle that one felt. Why should every man force himself to be a monk? Nay, how *could* every man, till his other work was done? But there would be no mistake in the end. All these would be his at last.

Similarly, of the saints. His whole soul went to the interpretation of each, as he rose before him, and it would have been impossible at that moment for the listener to think of any other as higher. Of Pavhari Baba he had so striven to tell us everything, that it would have seemed scarcely delicate to press vague questions upon him further. All who had been with him at the time of the saint’s death knew that he held him second only to Sri Ramakrishna, knew that there was none whose love to himself he had more valued.

(To be continued).

WHERE IS GOD?

TO every soul who stops to contemplate the wonderful laws of Nature comes the question: Where is God? All those looking for the first time into the Vedanta Philosophy, and longing to reach the “Goal” ask themselves: “When shall I reach God?”

A sage and a merchant sat talking together. The merchant was sincere and earnest, but he being of a materialistic turn of mind, did not believe in the possibility of any one knowing that he has a soul, or that God is ever known. The sage gradually led the mind of the merchant to the point where he showed him, that a blind faith in God is not the same as the true Realisation of knowing God face to face. The merchant threw his

head back and laughing out loud, said: “My blessed Sir, then do you have the presumption to say that you *know* God, have *seen* God?” And the sage in a strong and tender voice replied: “I not only know God, but realise Him in every atom of my being—in every breath of the Universe.” The merchant only smiled and wandered away, thinking to himself—“What strange fools wise men seem to be!” The sage glanced at the merchant’s retreating figure, and within his heart he said: “When he awakes, how surprised he will be!”.....

In the early history of modern landscape art, we read of a young man who saw trees as transparencies against the sky, lucent with

beautiful light and glorious colour! He felt the individuality of each tree, and loved the life which pervaded each one. Sky and cloud ceased to be mere canopy and became filled with vital meaning. Nature was dignified, from the mere picturesque, to the very domain of God. The most modest brook, the commonest wild flower, the simplest bird-note, brought to him a nearness and a closeness to that All, That Great Divine Power in and through all the Universe, and his heart sang, and his days passed in rapture and joy.

Those who once have known the power of this Inner Vision, this comprehension of the beauty of Nature, may be able after study to understand that this beauty is but the major note, and that all the seeming horrors and sad experiences of life are but the minor notes of Nature. Both represent the Law. That which is within, and which is behind both, is the great absorbing One, which, when we

realise, is as our very Highest Self, and is God.

It is easy for the poet-artist to feel, to see God in the exquisite realms of Nature's beauties and musical notes of her wonderful orchestra, but it takes the deep, earnest student of Nature and her ways to learn, that God's dress is both *night* and day, both tender and seemingly cruel.

One of the greatest sages of modern times prayed and loved the God of Terror, the God of Misery and Pain, as well as the God of Mercy and Love, for he well knew the great Absolute,—and within both was the same.

Deep within our hearts a wee Light is to be found, and in this Light the meaning of God expresses Itself. As we awaken through the beautiful and the ugly, we see the Invisible—and we then know God face to face.

E. P. C.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXIX.

12th Jan. '95.

* * * *

Now know once and for all that I do not care for name or fame or any humbug of that type. I want to preach my ideas for the good of the world. You have done a great work, but so far as it goes it has only given *me* name and fame. My life is more precious than spending it in getting the admiration of the world. I have no time for such foolery. What work have you done in the way of advancing the ideas and organising in India? None, none, *none*.

An organisation that will teach the Hindus mutual help and appreciation is absolutely necessary. Five thousand people attended that meeting that was held in Calcutta to express an appreciation of my work here,—well and good! But if you asked them each to

give an anna, would they do it? The whole national character is one of childish dependence. They are all ready to enjoy food if it is brought to their mouth, and even some want it pushed down.....You do not deserve to live if you cannot help yourselves. * *

I have given up at present my plan for the education of the masses. It will come by and by. What I now want is a band of fiery missionaries. We must have a *College* in Madras to teach comparative religions; Sanskrit, the different schools of Vedanta and some European languages; we must have a press, and papers printed in English and in the vernaculars. When this is done, then I shall know that you have accomplished something. Let the nation show that they are ready to *do*. If you cannot do anything of the kind in India, then let me alone. I have

a message to give, let me give it to the people who appreciate it and who will work it out. What care I who takes it. "He who doeth the will of My Father," is my own. * *

My name should not be made prominent ; it is my ideas that I want to see realised. The disciples of all the prophets have always inextricably mixed up the ideas of the Master with the *person*, and at last killed the ideas for the *person*. The disciples of Sri Ramakrishna must guard against doing the same thing. Work for the *idea*, not the person. The Lord bless you.

Yours ever with blessings,—

— Vivekananda.
XXX.

23rd Jan. '95.

Dear A—

* * * *

I only want men to follow me who will be true and faithful unto death. I do not care for success or non-success.....I must keep my movement *pure* or I will have none of it. * *

Yours—

— Vivekananda.
XXXI.

17th Feb. 1895.

Dear A—

* * The work is terribly hard and the more it is growing the harder it is becoming. I need a long rest very badly. Yet a great work is before me in England.....Have patience, my son—it will grow beyond all your expectations.....Every work has got to pass through hundreds of difficulties before succeeding. Those that persevere will see the light sooner or later. * *

I have succeeded now in rousing the very heart of the American civilisation, New York, but it has been a terrific struggle.....I have spent nearly all I had on this New York work and in England. Now things are in such a shape that they will go on.

To put the Hindu ideas into English and then make out of dry Philosophy, and intricate Mythology and queer startling Psychology, a religion which shall be easy, simple, popular,

and at the same time meet the requirements of the highest minds—is a task only those can understand who have attempted it. The abstract Advaita must become living—poetic—in everyday life ; out of hopelessly intricate Mythology must come concrete moral forms ; and out of bewildering Yogi-ism must come the most scientific and practical Psychology—and all this must be put in a form so that a child may grasp it. That is my life's work. The Lord only knows how far I shall succeed. To work we have the right, not to the fruits thereof. It is hard work, my boy, hard work ! To keep one's self steady in the midst of this whirl of *Kâma-Kâuchana*, and hold on to one's own ideals, until disciples are moulded to conceive of the ideas of realisation and perfect renunciation, is indeed difficult work. Thank God, already there is great success. I cannot blame the missionaries and others for not understanding me—they hardly ever saw a man who did not care about women and money. At first they could not believe it ; how could they ? You must not think that the Western nations have the same ideas of chastity and purity as the Indians. Their equivalence are virtue and *courage*.....People are now flocking to me. Hundreds have become convinced, that there are men who can really control their bodily desires ; and reverence and respect for these principles are growing. All things come to him who waits. May you be blessed for ever and ever.

Yours—

Vivekananda.

PEACE.

Where shall true peace be found ?

Not in attained desire ;
Not in heart's passion-fire ;
These teach none to aspire
To peace profound.

True peace is won through strife ;

Through sorrow bravely borne ;
By struggling, tempest-torn.
Out of the 'depths' is born
Eternal life!—A. E. (*Coming Day*).

MORAL SAYINGS

WEALTH.

1. The deceitfulness of riches or the cares of this life, have choked the seeds of virtue in many a promising mind.

2. Affluence may give us respect in the eyes of the vulgar, but it will not recommend us to the wise and good.

3. If opulence increases our gratifications, it increases in the same proportion our desires and demands.

4. Prosperity debilitates instead of strengthening the mind. Its most common effect is to create an extreme sensibility to the slightest wound. It fomented impatient desires and raises expectations which no success can satisfy. It fosters a false delicacy, which sickens in the midst of indulgence. By repeated gratification, it blunts the feelings of men to what is pleasing; and leaves them unhappily acute to whatever is uneasy. Hence the gale which another would scarcely feel, is, to the prosperous, a rude tempest.

5. Men who are rich and avaricious drown themselves in a spring which might have watered all around them.

6. All that great wealth generally gives above a moderate fortune, is, more room for the freaks of caprice and more privilege for ignorance and vice, a quicker succession of flatteries and a larger circle of voluptuousness.

7. Prosperity is redoubled to a good man by his generous use of it. It is reflected back upon him from every one whom he makes happy. In the intercourse of domestic affection, in the attachment of friends, the gratitude of dependents, the esteem of goodwill of all who know him, he sees blessings multiplied round him on every side.

SOCIETY.

1. In unity consist the welfare and security of every society,

2. An inquisitive and meddling spirit often interrupts the good order and breaks the peace of society.

3. By means of society our wants are supplied and our lives are rendered comfortable, our capacities are enlarged and our virtuous affections called forth into proper exercise.

V. SITARAMA AIYAR.

 SWAMI ABHEDANANDA'S ADDRESS
TO THE STUDENTS OF MYSORE

(Concluded from page 194)

The Hindus are wonderfully practical in matters of religion. They are a religious people, though they are behindhand in these days, in rising to the lofty ideals which their sages have placed before them. Such a religious people as the Hindus are found nowhere else in the world. Realise the ideal of Brahmacharya. It must continue, according to our Shastras up to twenty-five, thirty and even forty years of age. But in these degenerate days, this is lost sight of. Our boys are married very early. Their education suffers. The result is, that babies with big moustaches are found, with weaker babies and the weakest intellects. Parents are expected to exercise a higher sense of responsibility in marrying their children. They must see that the duties of Brahmacharya are duly performed and if rightly performed, their children will become better fitted for Grihasthashrama. If not, their sons will become physical, moral, intellectual, and spiritual dwarfs. I appeal to you, my young friends, to stand up and assert your rights of true manhood. Have the courage of your convictions. Do not succumb to the short-sighted advice of your parents, —sticklers to the old, worn-out, and misinterpreted Smriti texts. So much for boys. What about the girls who have to be married according to caste before the age of puberty? This is only a custom. Our Smritis allow full latitude for girls to be married after the attainment of their puberty. She must wait till she has fulfilled all the conditions of her Brahmacharya. She has her own Brahmacharya. Not only boys should be taught Brahmacharya, the ideal of manhood, but girls should also be taught to be Brahmacharines to attain the ideal of womanhood. If the husband is to be a Rama, the wife should be a Sita. Again and again, keep the ideal of the Atman before you. It is sexless. Lead this life of sexlessness or Brahmacharya even in this life, as far as possible. Realise, again and again, that our women are the earthly representatives of the Divine Mother. Parents are responsible for the

irreligious nature of their children. They should set the example, and show young men how to lead a moral and spiritual life. They must realise God-consciousness through their own Brahmacharya, so that the sons and daughters may follow their example. That is the purpose of earthly life.

Pleasures of the senses, power, riches and success in business, do not bring real happiness. The happiness of these is a mirage. In truth, it is misery and the ruin of the soul. Our Scriptures say: "Pleasures of the senses are like butter. The more they are poured into the fire, the more it flames up. It can never be quenched." Quench it by not feeding it with morbid desires. Allow it to die out by discrimination, Viveka. Realise the purpose of life by means of Viveka. What is Viveka? It is to discriminate between the eternal and non-eternal, between the real and the non-real, between the lasting and the fleeting, between soul and matter. The pleasures of the senses are short-lived. They end in pain and pass away. Hence, they are unreal, non-eternal and material. Give way to the senses and impress the mind with the objects sought by the senses, and you are well nigh on the way to destruction. Give room to discrimination and practise it daily, and you are on the high road to salvation and eternal life. Spiritual education should, therefore, be given to children. Its aim should be pitched high. Its ultimate aim is to make man spiritually great. All other teachings should be but steps leading to this goal; otherwise, what is the use of education? It might fit a man for material life of an ephemeral nature. But does it end there? Is not real education that which secures both earthly and heavenly bliss? Even our Pandits who are purposed to have received the right kind of education are not educated on right spiritual lines. They do not care to put their knowledge into use. They produce no original works. They do not help the advancement of the nation. The fault lies not in them, but in the want of encouragement which our Hindu Princes are bound by their holy traditions, to give. I visited the Oriental Library and the Sanskrit College in Mysore. They reflect great credit on the Maharaja. But a great deal more remains to be done. University students die for the want of the bare necessities of life to support their families. What is the kind of education they receive? So much stuff to be forgotten the next day; not of the least value to make them true men here and hereafter. Does modern education make their minds spiritually great? Are their hearts spiritually pure? Are their souls spiritually lofty? It is high time that we should have National Colleges and Universities, where we can teach our boys how to become morally and spiritually great. Vedanta becomes necessarily an essential part of our curriculum; and religion, in its essentials, can be taught in them.

Where we differ is in the non-essentials, the rituals, ceremonials, dogmas and doctrines, but the essentials are the same. These must be taught.

Obedience is a great virtue. This commodity constitutes the assets of a nation. It is a virtue very much wanted just now in India. Here, no obedience is paid to leaders. Among our educated men the idea prevails that each one is a leader. If all lead, who is to obey? No one can be a general who is not an obedient soldier. "In this Kali Yuga, every one is a preacher, no one is a disciple." This should not be. For, where there is no obedience, no organised action, no nationality can be formed. A nation without obedience is only like so many myriads of atoms repelling each other. Let teachers of societies in India themselves first practise obedience and then teach it to their children. Obedience is not to the person, but to the eternal truths which the person embodies and which he represents. In honouring me, you have honoured the message I bring. In respecting me, you respect the Rishis whom I voice and the Vedanta which I uphold. Obedience is a national characteristic. Without it, each one is selfish. Thus he becomes isolated. Self-centred, he is no more a part and parcel of the national body. Selfish, he is no more a helper in national life. Unselfishness means an eye for the welfare of our fellows, sympathy for our neighbours and friendliness to all creatures. These qualities will not allow room for chilling considerations such as, caste, creed, and colour. Compassion and love mark all ages, for through these qualities they attained their highest goal, God, the source of all love, from whom springs all compassion. God is love. Do not our Vedas say so? "Blissful love, Ocean of love. Practise it daily among your brethren. Remove sorrow." "Love thy neighbour as thyself" says the Bible, but it gives no reason. That reason is given in our Vedas. It says: "O Shvetaketu! That art thou." This passage does not mean that God dwells somewhere in the clouds as the Christians say, but is a living God everywhere, in your heart and in my heart. Therefore, in loving you, I love myself. In loving you, I love God. This is the reason. Let us love each other with the love organised by obedience, love exerted for united effort.

Caste, my young friends, has done good in the past. To the Brahmana caste is due all the wonderful literary monuments we possess. Most of our Vedic Rishis belonged to this caste. Viswamitra strove hard to become a Vashishta. But the Brahmana caste has now gone. We have now, as a rule, Brahmanas in name; Brahmanism in mere outward resemblance. They do not hesitate to fondle a dog in their lap, but reject and look down upon a man who may belong to a low caste! You despise a pariah? Is there not Atman in him? Is it not our bounden duty to extend to him the right hand

of fellowship and elevate him? What did Ramanuja not do for this despised class? Is not his spirit to-day animating your blood? Social distinctions exist in all lands. If castes are here, classes are in other countries; but classes are more accommodating to modern conditions than our steel-bound caste, where caste prejudice and social distinction produce discord and disturb the free action of love and compassion. They must be done away with as far as possible. No institution came into existence except for the purpose of establishing peace. If that condition is not satisfied, the institution of caste must undergo all necessary changes. Practise humanitarianism. It was on this rock that our caste system was built. But if that foundation has given way, how can the edifice stand? I appeal to you not to look down upon a pariah. They are the backbone of our nation. They are full of promise. They helped Ramanuja and they were called by him Tirakula—the blessed caste. We are a nation who unanimously worship God. Is that worship to be paid only to stone Idols in man-made temples? Are we not living-temples of God? Are not our hearts sought after by God as the choicest temple built by His own hands? Does not that God dwell in my Atman as well as in the Atman of the pariah? Extend then your love, charity and sympathy to your fallen brethren and make them like yourself. Flowers and incense and cocoanuts are daily offered to our Gods in the temples. But to our gods in the human temples must be offered flowers of good-will, incenses of sympathy, and cocoanuts of loving help. Manaspuja is important. About that our Vedas are unanimous. Worship Him who is seated on the altar of the heart. Flowers, fruits etc., how are they accepted by God? He eats not the fruit, but accepts the feeling with which it is offered. "What fruit, what flower or leaf or drop of water is with Bhakti offered, I accept that," and not otherwise. Love God, therefore, by loving all creatures. He abides there, otherwise, we are not true disciples of our Rishis. For, they declared in trumpet voice before the world, that this sameness is to be realised. It is the same in a cow, in a dog, in an elephant and in a Chandala.

Try to feel the presence of Divinity everywhere. This is Religion. You may learn, all the days of your life; but without practice, it is useless. Mere book-learning without practice is like sandal on the back of a donkey. Your ideal is not to be a mere book-worm; but to practise what you learn, so as to arrive at perfection. Here is one remarkable thing in our religion—the Vedanta. Whereas other religions aver that perfection comes only after the grave, our Vedanta affirms that it is to be attained here; right on earth and now. Says the Gita, "Before this present body is cast off, perfection is attainable by one who has conquered desire and

hatred." Show me a passage like this in any other Scripture in the world!

The Atman is eternal and cannot be killed or harmed in any way. This is our strength and stronghold, and this is the message of peace and comfort. Alexander the Great learnt that lesson in India; for, when he came to India, he met a Sage under a tree and paid his respects to him. The Sage smiled. Alexander wanted him to go to Greece. The Sage refused, on which the Emperor threatened to behead him. At this, the Sage smiled again and said, "You kill me! O! You the Lord of the Western world! You!" Alexander was surprised and demanded an explanation. The Sage said: "I am Atman. How can you kill me?" This opened the spiritual eye of the conqueror of the world. The Sage again said: "You are a conqueror of the world. Have you conquered your passions? You have not. You are a slave to passions. If you wish to be a real conqueror of the world, of the universe, conquer yourself. Learn to rule over your senses and passions. That will be a greater conquest. Hold fast to this ideal of Atman and this self-conquest of mind and senses. When this victory is gained, you have achieved all. Nothing is impossible."

Another characteristic which is to-day desired for the building of the Indian Nation is, fearlessness, in our young men. "Fearlessness is for him who has realised the blissful Brahman," says the Vedanta. If you are not fearless, if you are a coward, what can you accomplish? Young friends, can you stand up and say, "I can do anything. Nothing is impossible for me." Look at Englishmen. They can go and place themselves before a gun not caring for the weeping of those who are near and dear to them. We think of our little home, little affections, wife and children, and forget the ideal of the nation. What makes the English child say so, but his nerves of steel and muscles of iron? Do not think that I am boasting. But I stand before you as a living example of Brahmacharya, and describe what I have seen and experienced. Stand up and prove to the world that you are the worthy disciples of our Rishis. Put aside the idea that the heaven is only for a handful of Brahmanas. Go to other nations, preaching salvation to all. For, Christians say that only Christians go to Heaven. How absurd! The Christians too should be saved. Go to them as friends and not as beggars. For, beggars are not cared for. In Europe or America, they are simply kicked out and sent to Poorhouses. When we go to America or Europe, we should go, to give them something which they have not. We cannot now give them Science, Astronomy, Medicine, Politics etc. But we have one thing to teach them and that is, spirituality. Their ideal is purely a commercial one. They know how to amass riches,

We do not care for wealth. Let us give them spiritual wealth and open their eyes to the spiritual truths which we have inherited in such abundance. They stand in need of religion. Indeed, they go to Church. But they go there mostly not to worship God, but to worship anything other than God. I have heard that a doctor goes there to find his patient, the lawyer goes there to find his client, the young man goes there to find a wife, and a lady in search of a husband. Teach them the ideal of renunciation, show them the way to find the Atman, and they will worship you as the ideal Christ. India is the home of all religions. Europe never produced a great religion. It never produced a spiritual leader or an Avatara like ours. Jesus Christ was an Oriental. Christians do not understand Christ. It is only Vedanta that can interpret Christ to the Christians. Theologians never teach true Christianity. They teach Christianity, but not as it should be taught. You can teach it most satisfactorily in the light of Vedanta. This does not mean that you should give up your Vedanta and fall at the feet of saints other than your own. Teach them how to worship God. You will have acquired the merit of having saved so many Christian brethren from ignorance and superstition. A king is respected in his country. A king has many worries and anxieties. But a wise man has none. His only care is the good of humanity. Live for the world and die for the world. Sacrifice passion on the very altar of humanity and be a servant of God. Christ lived for humanity and died for humanity. Hence, he was worshipped. Here, in India, there were hundreds of men like Christ. We have forgotten many of them. We should recall their memory. We should hold up high spiritual ideals before younger generations. Instead of imitating only the vices of the foreigners as we do, we should learn their good qualities. Absorb what is excellent in them. Go to foreign countries, absorb their best methods and introduce them into our land. One of these methods is the power of organisation. This is the secret of their greatness. Separated individuals lose their strength, but united, they become a tremendous power, united for a common cause. Can you all unite? Yes, you can. When a house is divided against itself, there can be no strength. It must fall. United efforts towards one ideal should be made. Learn how to obey leaders. Leaders may be false in private life, but they must be obeyed all the same, as long as they occupy the position of leaders. Practise obedience in your own house. The Vedanta Society in America, for example, chooses its own leader for one year, and that leader, for the time being, is obeyed and honoured. They govern their own society. They make their own laws and bye-laws and they obey them. But here in India, the case is different. Societies spring

up, but they die the very next day. Imitate the British example in this respect. They select their own leaders. It is they who send out your Viceroys and Governors. Fifty years ago, the Japanese quarrelled among themselves; for, they did not know the art of self-government. But to-day, you find something new evolved out of chaos. What did they do? They went abroad to Europe and America, studied in the Universities, learnt all their systems and returned home, with all their virtues and not their vices. Such spirit is necessary for our material salvation. I met in Mysore a very clever astronomer. I admired his proficiency. How valuable would be his knowledge to our country, if he could be persuaded to go to Europe and America and learn all the improvements in Astronomy there, and come back and give the benefit of his learning, to his country? I am afraid this is too much to ask of old men, but young men can do it. Parents have begun to consider the present conditions, and everything is pointing towards the union of the East and the West. Once more, I hold up before you the national ideal. Individual ideals should make room for national ideals. Freedom should be admired, and freedom should be the aim of every one. It includes social, political, physical, intellectual and moral freedom. This should be aimed at. We must be free in all places; but we are slaves now.

Our desire for original research has been lost sight of and even where exceptional genius is seen, it is not encouraged. It was during the Mohammedan period, that our intellectual talents received a rude shock. But under the benign rule of the British Government, we have received a blessing, liberty of conscience being restored to us. This is our best opportunity to regain it. You know Dr. Bose, our Indian Scientist. He is honoured by all the Scientists of America and Europe. Nine years ago, he went to London to lecture. I was present there. Lord Reay took the chair. Dr. Bose showed many experiments. He was honoured, cheered and idolised by the British people. They know how to honour great talents.

The secret of success is organisation. In Britain forty millions of people have one voice and one mind. But here in India three hundred millions of people have more than three hundred millions of purposes and minds. Our only sign of manhood is our big moustaches. Wake up, my young friends, from this lethargy. Stand firm on your legs, go abroad and freely give what you have and freely take what you can, in return. Make West and East come together. America wants India and India wants America. Let us send our children to America; they will give us every help. They are the most practical people on earth. Here is a great opportunity for Mysore to shine in the galaxy of nations. I hope the Mysore Government will

help in sending some workers to devote their lives to the call of their motherland. The Americans will teach our young men practical life; let us teach them in return, spiritual life. I will ask Americans to come to India. Let some of us go and bring them and some remain in their midst. America wants to learn the life of simplicity; for, life there is become very complex. In India we know how to live a simple life; with one meal a day we yet remain happy and contented. We know how to live on a penny a day; there, a pound a day is not enough. The Americans are becoming vegetarians, and this will create a bond of friendship between them and us. You teach them how to be vegetarians, and you learn from them, industrial life. I am glad to inform you, that with the help of His Highness's Government, we mean to start an Institution in Bangalore to train people and to interchange them with some from New York. I appeal once more to you, to devote some of your precious lives to the cause of our motherland, and try to raise it to the dignity of its ancient greatness.

When Swami Abhedananda finished his speech, Moulvi Durvesh Peer, a Muslim nobleman, addressed the audience in Hindusthani, which was much appreciated. The following is the translation of parts of his address:—

Swami Abhedananda's wonderful intellectual gifts and his brilliant powers of expression of the highest truths in their simplest forms speak for themselves. He is an extraordinary being. I shall not compare him with a Rishi, a Sage or a Prophet, but I shall call him a "Living Gramophone," with practical records of spiritual experiences of those eternal truths drawn from the ocean of wisdom.

Thirteen hundred years ago, Mahommed, our Prophet explained to his followers the principles of "fellow sympathy," "brotherhood," and above all, the "Unity of God." The same truths were framed in the sacred Vedas some thousands of years before the Mahommedan era, and are being repeated now to our Hindu brethren by our Swamiji. If such is the teaching professed by a Hindu like the Swamiji and a Mahommedan like myself, why should I not call Swamiji a Mahommedan and myself a Hindu. Let me go a step farther and say, why should we not be both of one common religion. We are all one, though divided into multifarious individualities, and we come from one common source and we shall return to the same through our endeavours to follow the true footsteps of our great Rishis and Prophets.

On the 13th, the Swamiji and party left Mysore to see the famous Cauvery Falls, which they reached in the afternoon. In the evening they paid a visit to the local club where they met an American Engineer, a Mr. Haskell from San Francisco. The

next morning they went to see the power-house, from which electricity is carried a distance of eighty miles; and then they returned to have a glance of the Falls, with its great body of water pouring down three hundred feet, and presenting a spectacle of unusual beauty and grandeur.

The party arrived at Bangalore early the next morning, and were met by many friends at the station, and they were driven to the Palace Cottage. There were no public meetings from the 15th to the 20th, the time being spent in receiving or visiting friends. On the 18th, the Swami went with the Dewan to visit the tract of land, some 90 acres, which as the result of Swami Abhedananda's visit, had been donated to the Ramakrishna Mission, as a site for an Educational Institution; and on August the 20th the corner-stone of the building was laid by the Swami. The ceremony opened with Bhajanam, then an English poem was read, and other poems in Sanskrit, Canarese, and Persian were recited, and followed by the girls' Bhajanam, and Mr. Nair's speech. As the Swami laid the foundation-stone of the "Ramakrishna Mission Institute," he gave a short address to the persons assembled. The ceremony closed with the distribution of Prasad.

THE FOURTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY.

WE give below an abstract of the annual report of the Mayavati Charitable Dispensary, from November 1906 to October 1907. As will be seen, the total receipts amounted to Rs. 166-7-6 and the disbursements to Rs. 86-4-6, thus leaving a balance of Rs. 80-3-0 in our hands. The total number of patients treated was 588.

Through the kindly help of our subscribers we have been able to continue this much-needed work here, and our best thanks are due to them. The funds at our disposal did not allow us to engage and maintain a Doctor as formerly, but the work of the Dispensary was efficiently carried on by the monks in residence at Mayavati, to the entire satisfaction of the hill people, who have much faith in the efficacy of the medicines dispensed by the hands of the Sannyasins. In the future we shall provide invalid foods for the patients, as they find it impossible to carry out the

regulations as to diet, owing to their lack of means.

We hope our generous subscribers will continue the same kind support in the maintenance of the work as they have all along done.

Remittances will be welcomed and duly acknowledged in the Prabuddha Bharata by the Editor.

RECEIPTS	R.	A.	P.
Amount of subscriptions received, as acknowledged in this paper from December 1906 to October 1907	147	6	0
Amounts further received in October last :—			
Ranchandjee Raghunathjee Desai Esq., Mauritius	2	0	0
Motibhai Gopalbhai Patel Esq., Ahmednagar	4	1	6
Jadupati Chatterjee Esq., Siliguri	12	0	0
G. H. K. Kaladgi Esq., Shahapur	1	0	0
Total Rs.	166	7	6
Total disbursements, Rs.	86	4	6
Balance in hand, Rs.	80	3	0
DISBURSEMENTS	R.	A.	P.
Allopathic Medicines	38	13	9
Homœopathic Medicines	10	0	0
Medical instruments &c.	8	9	3
Phials	5	6	6
Invalid foods	1	13	0
Railway freight and coolie hire for bringing up the things from Calcutta	21	10	0
Total Rs.	86	4	6

REPORT OF THE TOTAL NUMBER OF PATIENTS TREATED FROM NOV. 1906 TO OCT. 1907.

	Men,	Women	Children,	Total
Europeans :	nil	3	nil	3
Mohammedans „	8	3	2	13
Hindus :	400	160	12	572
Grand Total	408,	166,	14,	588

REVIEWS

AND ACKNOWLEDGMENTS

THE RAMAKRISHNA MISSION FAMINE RELIEF REPORT. July 1906 to April 1907.

We have received the above report, published over the signature of Swami Brahmananda, the President of the Mission. It is superfluous to go into details of the method and the work done by our Mission during the last famine, as our readers have already learnt them from the pages of P. B. We shall only note here that the relief extended to 410 villages, 3,545 families and 12,224 persons, (though these numbers do not mean always new villages, families and persons relieved), besides doling out rice to hundreds of beggars, and helping indigent families in various other ways, such as medical aid, distribution of clothes &c. The total receipts amounted to Rs. 6201-15-7 including a balance of Rs. 542-0-10 from our last famine reserve fund.

Besides the money acknowledged, relief in kind was received from many persons, and also from various organised charitable bodies.

The total disbursement was Rs. 6077-13-9 thus leaving a small balance of Rs. 124-1-10 in the hands of the Mission, which will be devoted in the future to any emergency of a similar nature.

HALF-YEARLY REPORT OF THE BRINDABAN SEVASHRAMA. January to June 1907.

Brindaban is one of the most sacred places of pilgrimage for the Hindus, as it is the greatest centre of Vaishnavism. We are glad to notice that since January last, a Sevashrama has been started under the auspices of the Ramakrishna Mission, at Kala Babu's Kunja, on the banks of the Jamuna, where the sick and the destitute find shelter, nursing and medical help. Babu Jajneshvar Chandra, his son, and a Brahmachari of the Belur Math

are the chief workers at the Ashrama. The work is conducted on the same lines as those of the other Homes of Service, connected with the Ramakrishna Mission.

Babu Upendra Narain Deb, of Entally, Calcutta, met all the expenses of the Ashrama for the first four months, of its commencement.

The total receipts for the six months amounted to Rs. 511, and the expenditure was Rs. 501-14 as., thus leaving a balance of Rs. 9-2-0 only. We earnestly hope, the generous and large-hearted public will liberally respond to the appeal of the committee, for help and encouragement in this noble and disinterested work by sending contributions, however small, to Babu Jajneshvar Chandra of the Home, or to Swami Brahmananda, Belur Math, Howrah, Bengal.

WE have received from Mr. Krishnarao Desai, B. L., the Secretary to the Sri Sankaracharya Utsab Committee, Hubli, Bombay, an oleograph after Ravi Varma's well-known painting of Sankaracharya and four of his famous disciples, which has been reproduced in a style which does credit to the Press, from which it is issued. The faces of the great religious teacher and his disciples are instinct with sweetness and holiness. The picture is reminiscent of those glorious days when, aspirants fired with religious zeal and yearning after truth, gathered round the sages in the solitude of their forest retreats, to listen to the life-giving teachings, the echoes of which still reverberate, not only through the land of their birth but even beyond the seas. The picture is priced at one Rupee per copy, and the profits will go to the Sri Sankaracharya Utsab permanent fund.

BHABBAR KATHA.* Being a collection of the short Bengali contributions by Swami Vivekananda which appeared from time to time, in the pages of the Udbodhan on,

"Hinduism and Sri Ramakrishna," "Bengali literature," "Modern problem," "Acquirement of knowledge," "Paris Exhibition," "Suggestive thoughts," "Sri Ramakrishna and his sayings." With a photogravure of Swamiji. Pp. 65. Price 5 as.

MY MASTER.* By the Swami Vivekananda. With photogravures of Sri Ramakrishna and Swamiji. Pp. 61. Price 8 as.

PARAMAHAMSA RAMAKRISHNA.* By Pratap Chander Mazoomdar. Pp. 19. Price 2 as.

PAVAHRI BABA* (The celebrated saint of Gazipore). By the Swami Vivekananda. A reprint from the Prabuddha Bharata. Pp. 30. Price 3 as.

KARMA YOGA.* By the Swami Vivekananda, (with a photogravure of the Swamiji), translated into Bengali by Swami Suddhananda. Second Edition. Pp. 126. Price 10 as.

All the above books are nicely printed on excellent paper.

REPORT of a public meeting held in the Town Hall, Calcutta, on the 14th August '06, in connection with the inaugural ceremony of the Bengal National College and School, established by the National Council of Education, Bengal.†

A statement of the schemes of study adopted by the National Council of Education, Bengal.†

THE United Reading Rooms Report for 1906. 20, Gour Laha's Street, Calcutta.

Prospectus for a first grade College in South India on the lines of the Fergusson College (Poona), to be opened at Coimbatore.

A Report of two years' work of the Swadeshi Vastu-Pracharini Sabha, Bombay.

* Published by the Udbodhan office, Bagh Bazar P. O. Calcutta.

† Published by the National Council of Education, Bengal, 191-1, Bowbazar Street, Calcutta.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

To the world wisdom is folly, to wisdom the world is folly.—*Tamil Proverb.*

THE Radhaswami Sect has lost its leader in Pandit Brahmashankar Misra, who died of phthisis, at a comparatively early age.

THAT only which we have within, can we see without. If we meet no gods, it is because we harbour none.—*Emerson.*

The more we know, the better we forgive ;
Who'er feels deeply, feels for all who live.
—*Madame de Staël.*

IN Orissa, from the recent floods 50,000 homes have been swept away, and it is estimated that 200,000 people are homeless.

NOR because it is difficult, have we not the courage to do good ; but because we have not the courage to do good, it becomes difficult.—*Seneca.*

ONE lakh has been added to the Griffith Bequest to found a University Library attached to the Madras University, and another sum of sixty thousand for University Lectureships and Research Scholarships.

He that cannot think, is a fool ;
He that will not, is a bigot ;
He that dare not, is a slave.
—*Inscription on the wall of Carnegie's Library.*

THE Government of India have sanctioned an advance of one crore of rupees to the United Provinces Government, for employment, in *taccavi* advances in the distressed districts in those provinces.

Small souls enquire, 'Belongs this man
'To our race, or class or clan ?'
But larger-hearted men embrace,
As brothers all the human race.
—*Mahabharata.*

WE beg to inform the subscribers, who did not receive with the Sept. number of P. B. 1906, the illustration of the Hindu Temple in San Francisco, that we have now received two hundred and fifty copies from the Swami Trigunatita, and we shall be glad to forward them to the first two hundred and fifty applicants. No application will receive attention unless the subscriber's own number is quoted.

JOHN Floettum, a "boy with six senses," is fourteen years old, the son of a small farmer in Norway. The best authorities have carefully investigated his mental capacity, and it seems that, according to many experiments, the boy has a real prophetic eye and the gift of divination. In many cases he indicated exactly, places where persons and things were lost, and by his help articles lost thirty years ago have now been found again. He also obtained a clue to find a little child stolen by gipsies.

GOD is infinite, since He is and exists in Himself, and all things in the universe are and exist from Him. God is infinite, for He was before the world, consequently before spaces and times arose. God, since the world was made is in space, without space. And in time without time. Infinity, in relation to space is called immensity ; and in relation to time is called eternity ; and, although there are these relations, still there is nothing of space in His immensity, and nothing of time in His eternity.—*Swedenborg.*

A National Medical Institution has just been opened in Calcutta. The new institution has been styled, National Medical College. Three kinds of degrees will be conferred on the deserving students, viz., L. M. S. (Nat.) and L. C. P. and S. (Nat.) after four years, and V. L. C. P. and S. after three years. There will be also special classes for backward pupils, dissection, practical teaching in Medicine, Surgery, Midwifery, Boarding for mofussil students, classes for female students and compounders. The staff comprises many distinguished medical men.

THE projected Railway up the Matterhorn will have its summit station on the north side of

the Matterhorn, at a height of 14,682ft., only 65ft. below the top of the mountain. The total length of the railway would be 7,700ft. and the work could be completed in four years, while the whole undertaking is estimated to cost £400,000.

The culminating point of the Central Peruvian Railway, which is an ordinary adhesive line, occurs in a tunnel 15,774ft. above sea level, or 44ft. higher than the summit of Mont Blanc. The highest rack-and-pinion line in the world is that up Pike's Peak, Colorado, which reaches a point 14,000ft. above sea level.

Dr. A. A. Macdonell, Boden Professor of Sanskrit at Oxford, has left England for India and Ceylon in furtherance of Sanskritic research. All the most important Sanskrit libraries, archæological sites and museums, and University Colleges in India and Ceylon will be visited, and conferences will be held with Indian scholars. One of the objects of the tour is to acquire old Sanskrit MSS. where opportunity offers, and another to collect material for a Dictionary of Indian Religion and Mythology, illustrated and treated historically. Professor Macdonell also has in contemplation a complete translation of the Rigveda, of which it is said that only about a tenth has been rendered into English, in the series of the Sacred Books of the East.

A contemporary writes :—Two Hindu boys of wonderful precocity may now be seen in Benares in the care of Pandit Sivananda Bhattacharya, Deonathpura. One of them is now seven years old. When he was two years of age he acquired the alphabets of several languages almost unaided, and by his fifth year got by heart the whole of the great Grammar of Panini together with several English, Sanskrit, Hindi and Bengali books. By his sixth year he was able to write a round hand and solve problems of Arithmetic. Now in his seventh year he has taken up the vow of an ancient Brahmacharin, and is studying the Vedas. The other boy, his younger brother, now about four years old, is able to read books in Sanskrit, Bengali and Hindi with ease, and can commit to memory any passage on hearing it once or twice.—*Tribune*, Lahore, Oct. 13, '07.

Rev. John S. Chandler has looked up the figures of the census of India for 1901, to determine the number of widows, with this result :—

The number of widows in all India was then 25,991,936; widows under fifteen years of age numbered 391,147; under ten years of age, 115,285; under five years of age, 19,487. The following table shows the age of these girl-widows in the Madras Presidency :—

AGE.	NUMBER.
Below one year	15
One to two years	23
Two to three years	60
Three to four years	157
Four to five years	362
<hr/>	
Below five years	617
Five to ten years	3,731
Ten to fifteen years	18,078
Below fifteen years	22,446

IN his address before the East India Association, London, Mr. Das laid particular stress on the Industrial value of the Caste system. Mr. Das observed that the caste system, in which a particular industry was followed in each caste, had the remarkable effect of producing physical adaptability among the workers. The son of a silversmith, for instance, showed an extraordinary facility in beginning his training in filigree work, in bending a tiny piece of wire into a circular form by a dexterous twist of the left-hand thumb; a man not inheriting this work, would scarcely succeed in this operation even after months of strenuous effort. The man in India who makes fine silver or gold wires (much finer than a human hair) carries on the tip of his tongue a wire gauge. "I have never seen," said Mr. Das, "any gauge test the thinness of such wires, but an Indian who has been a wire-drawer for generations can, by putting two pieces of such wires on his tongue, effectively test their comparative thickness." This rich legacy of the caste system—physical adaptability to particular forms of industry—ought to be regarded as one of India's natural resources as much as her raw materials, and its commercial value fully considered in any project for the improvement of industries in modern India.

Srimad-Bhagavad-Gita.

॥ पञ्चमोऽध्यायः ॥

FIFTH CHAPTER

अर्जुन उवाच ॥

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ॥
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥१॥

V. 1.

अर्जुनः Arjuna उवाच said :

कृष्ण O Krishna कर्मणां of actions संन्यासं renunciation पुनः again योगं performance च and शंससि commendest एतयोः of these two यत् which श्रेयः the better एकं one तत् that (एकं one) सुनिश्चितं decisively मे to me ब्रूहि tell.

Arjuna said :

Renunciation of actions, O Krishna, thou commendest, and again, its performance. Which is the better one of these? Do thou tell me decisively.

[In IV. 18, 19, 21, 22, 24, 32, 33, 37 and 41, the Lord has spoken of the renunciation of all actions ; and in IV. 42 He has exhorted Arjuna to engage in Yoga, in performance of action. Owing to the mutual opposition between the two, which makes it impossible for one man to resort to both of them at the same time, doubt arises in the mind of Arjuna, and hence the question as above.

[Its performance —“Yoga” in the text: Yoga here and in the following verses means, Karma-Yoga.]

श्रीभगवानुवाच ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ॥
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥२॥

V. 2.

श्रीभगवान् The Blessed Lord उवाच said :

संन्यासः Renunciation कर्मयोगः performance of action च and उभौ both निःश्रेयसकरौ leading to freedom तयोः of those two तु but कर्मसंन्यासात् from renunciation of action कर्मयोगः performance of action विशिष्यते is superior.

The Blessed Lord said :

Both renunciation and performance of

action lead to freedom : of these, performance of action is superior to the renunciation of action.

[Performance of action—is superior to mere renunciation (i.e., unaccompanied with knowledge) in the case of the novice in the path of spirituality. See the 6th sloka of this chapter.]

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ॥
निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥३॥

V. 3.

यः Who न not द्वेष्टि dislikes न not कांक्षति likes सः he नित्यसंन्यासी constant Sannyasi ज्ञेयः should be known महाबाहो O mighty-armed हि verily निर्व्वन्द्वः one free from the pairs of opposites बन्धात् from bondage सुखं easily प्रमुच्यते is set free.

He should be known a constant Sannyasi, who neither likes nor dislikes : for, free from the pairs of opposites, O mighty-armed, he is easily set free from bondage.

[Constant Sannyasi : he need not have taken Sannyas formally, but if he has the above frame of mind, he is a Sannyasi for ever and aye.

Neither likes nor dislikes : Neither hates pain and the objects causing pain, nor desires pleasure and the objects causing pleasure, though engaged in action.]

सांख्ययोगौ पृथग्वालाः प्रवदन्ति न पण्डिताः ॥
एकमप्यास्थितः सम्यग्भयोर्विन्दते फलम् ॥४॥

V. 4.

वालाः Children सांख्ययोगौ Sankhya (knowledge) and performance of action पृथक् distinct (इति this) प्रवदन्ति speak न not पण्डिताः the wise एकं one अपि even सम्यक् truly आस्थितः established in उभयोः of both फलं fruit विन्दते gains.

Children, not the wise, speak of knowledge and performance of action, as distinct. He who truly lives in one, gains the fruits of both.

[*Children*: the ignorant people devoid of insight into the purpose of the Shâstra.]

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ॥

एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥५॥

V. 5.

सांख्यैः By the Jnânins यत् which स्थानं place प्राप्यते is reached योगैः by the Karma-yogins अपि even तत् that गम्यते is reached यः who सांख्यं knowledge च and योगं performance of action च and एकं one पश्यति sees सः he पश्यति sees.

The plane which is reached by the Jnânins is also reached by the Karma-yogins. Who sees knowledge and performance of action as one, he sees.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ॥

योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥६॥

V. 6.

महाबाहो O mighty-armed अयोगतः without performance of action संन्यासः renunciation of action प्राप्तुं to attain दुःखं hard तु but योगयुक्तः devoted to the path of action मुनिः a man of meditation न not चिरेन after a long time (न चिरेन quickly) ब्रह्म to Brahman अधिगच्छति goes.

Renunciation of action, O mighty-armed, is hard to attain to without performance of action; the man of meditation purified by devotion to action, quickly goes to Brahman.

[It is not, that renunciation of action based on knowledge is not superior to performance of action, but that the latter method is easier, and therefore superior in the case of a beginner. Since performance of action purifies his mind, and qualifies him for the higher path.]

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ॥

सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

V. 7.

योगयुक्तः Devoted to the path of action विशुद्धात्मा a man of purified mind विजितात्मा one with the body conquered जितेन्द्रियः one whose senses are subdued सर्वभूतात्मभूतात्मा one who realises his self as the Self in all beings कुर्वन् acting अपि though न not लिप्यते is tainted.

With the mind purified by devotion to

performance of action, and the body conquered, and senses subdued, one who realises his self, as the Self in all beings, though acting, is not tainted.

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ॥

पश्यन्शृण्वन्स्पृशन्जिघ्रन्श्नन्गच्छन्स्वपन्श्वसन् ॥८॥

प्रलपन्विसृजन्गृह्णन्निमिषन्निमिषन्नपि ॥

इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

V. 8, 9.

युक्तः Centred (in the Self) तत्त्ववित् the knower of truth पश्यन् seeing शृण्वन् hearing स्पृशन् touching जिघ्रन् smelling अन्नन् eating गच्छन् going स्वपन् sleeping श्वसन् breathing प्रलपन् speaking विसृजन् letting go गृह्णन् holding उन्मिषन् opening (the eyes) निमिषन् closing (the eyes) अपि though इन्द्रियाणि senses इन्द्रियार्थेषु amongst sense-objects वर्तन्ते move इति this धारयन् being convinced किञ्चित् anything एव at all न not करोमि (I) do इति this मन्येत should think.

The knower of Truth, (being) centred (in the Self) should think, "I do nothing at all"—though seeing, hearing, touching, smelling, eating, going, sleeping, breathing, speaking, letting-go, holding, opening and closing the eyes,—convinced that it is the senses that move among sense-objects.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ॥

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

V. 10.

यः Who ब्रह्मणि in Brahman आधाय resigning संगं attachment त्यक्त्वा forsaking कर्माणि actions करोति does सः he अम्भसा by water पद्मपत्रं lotus-leaf इव like पापेन by evil न not लिप्यते soiled.

He who does actions forsaking attachment, resigning them to Brahman, is not soiled by evil, like unto a lotus-leaf by water.

[*Evil*: the results good and bad, producing bondage.]

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ॥

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वात्मशुद्धये ॥११॥

V. 11.

योगिनः Devotees in the path of work **संगं** attachment त्यक्त्वा forsaking **आत्मशुद्धये** for the purification of the heart **केवलैः** only **कायेन** by body **मनसा** by mind **बुद्ध्या** by intellect **इन्द्रियैः** by senses **अपि** even **कर्म** action **कुर्वन्ति** perform.

Devotees in the path of work perform action, only with body, mind, senses, and intellect, forsaking attachment, for the purification of the heart.

[*Only with &c.*—without egotism or selfishness : it applies to body, mind, senses and intellect.]

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ॥
अयुक्तः कामकारेण फले सक्तो निवध्यते ॥१२॥

V. 12.

युक्तः The well-poised **कर्मफलं** fruit of action त्यक्त्वा forsaking **नैष्ठिकीं** born of steadfastness **शान्तिं** peace **आप्नोति** attains **अयुक्तः** the unbalanced **कामकारेण** led by desire **फले** in the fruit of action **सक्तः** (being) attached **निवध्यते** is bound.

The well-poised, forsaking the fruit of action, attains peace, born of steadfastness ; the unbalanced one, led by desire, is bound by being attached to fruit (of action).

[*Born of steadfastness* : Sankara explains *naisthik- ing* as meaning due to gradual perfection in the path of knowledge, having the following stages of development (1) purity of heart (2) gaining of knowledge (3) renunciation of action (4) steadiness in knowledge.]

**सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ॥
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥**

V. 13.

वशी Subduer (of the senses) **देही** embodied soul **मनसा** by discrimination **सर्वकर्माणि** all actions **संन्यस्य** having renounced **सुखं** happily **नवद्वारे** in the nine-gated **पुरे** city **न** not **एव** verily **कुर्वन्** acting **न** not (**एव** verily) **कारयन्** causing (others) to act **आस्ते** rests.

The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine-gates, neither acting, nor causing (others) to act.

[*All actions* : 1st, *nitya*, or obligatory—the performance of which does not produce any merit,

but by non-performance produces demerit. 2nd, *naimittika*, those arising on the occurrence of some special events, as the birth of a son : these also are customary. 3rd, *kâmya*—those intended for securing some special ends : these are only optional. 4th, *nishiddha*—or forbidden. He rests happily in the body, seeing inaction in action : just exhausting his *prârabddha*—not relating or identifying himself with anything of the dual universe.]

**न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ॥
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥१४॥**

V. 14.

प्रभुः The Lord **लोकस्य** for the world **न** neither **कर्तृत्वं** agency **न** nor **कर्माणि** actions **न** nor **कर्मफलसंयोगं** union with the fruits of action **सृजति** creates **तु** but **स्वभावः** (Nature) universal ignorance **प्रवर्तते** leads to action.

Neither agency, nor actions does the Lord create for the world, nor (does He bring about) the union with the fruit of action. It is the universal ignorance that does (it all).

**नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ॥
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जंतवः ॥१५॥**

V. 15.

विभुः Omnipresent **कस्यचित्** of none **पापं** demerit **न** not **आदत्ते** takes **सुकृतं** merit **च** and **न** not, **अज्ञानेन** by ignorance **ज्ञानं** knowledge **आवृतं** enveloped **तेन** hence **जंतवः** beings **मुह्यन्ति** get deluded.

The Omnipresent takes note of the merit or demerit of none. Knowledge is enveloped in ignorance, hence do beings get deluded.

[In unmistakable words, Krishna describes the position of Iswara, or the Lord, in relation with the Universe, in these two verses.

He is all-blissful, all-perfect ; even the shadow of a motive or relation in Him, would be contradictory to His nature. His mere proximity to Prakriti or Nature, endues the latter with power and potency of causing all that is. Jiva is bound so long as it relates itself to, and identifies itself with this Nature. When it does otherwise, it attains freedom. The whole teaching of the Gita, and therefore of the whole Hindu Scripture on this subject, is condensed, in the above.]

**ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ॥
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥१६॥**

V. 16.

तु But आत्मनः of Self ज्ञानेन by knowledge येषां whose तत् that अज्ञानं ignorance नाशितं is destroyed तेषां their तत् that ज्ञानं knowledge परं the Supreme (Brahman) आदित्यवत् like the sun प्रकाशयति reveals.

But whose ignorance is destroyed by the knowledge of Self,—that knowledge of theirs like the sun, reveals the Supreme (Brahman).

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ॥

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥१७॥

V. 17.

तद्बुद्धयः Those who have their intellect absorbed in That तदात्मानः those whose self is That तन्निष्ठा those who are steadfast in That तत्परायणाः those whose consummation is That ज्ञाननिर्धूतकल्मषाः those whose impurities have been shaken off by knowledge अपुनरावृत्तिं non-return गच्छन्ति attain.

Those who have their intellect absorbed in That, whose Self is That, whose steadfastness is in That, whose consummation is That, their impurities cleansed by knowledge, they attain to Non-return (Moksha).

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ॥

शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥१८॥

V. 18.

पण्डिताः The knowers of the Self एव verily विद्याविनयसंपन्ने in one endowed with learning and humility ब्राह्मणे in a Brâhmana गवि in a cow हस्तिनि in an elephant शुनि in a dog च and श्वपाके in a pariah (lit. one who cooks or eats a dog) च and समदर्शिनः lookers with an equal eye (भवन्ति become).

The knowers of the Self look with an equal eye on a Brâhmana endowed with learning and humility, a cow, an elephant, a dog, and a pariah.

[Because they can see nothing but the Self. It makes no difference to the sun whether it be reflected in the Ganges, in wine, in a small pool, or in any unclean liquid; the same is the case with the Self. No attribute of the Upâdhi (or limiting adjunct) can attach to it.]

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ॥

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥१९॥

220

Prabuddha Bharata

V. 19.

येषां Whose मनः mind साम्ये in even-ness स्थितं fixed इह in this world एव verily तैः by them सर्गः (relative) existence जितः is conquered हि indeed ब्रह्म Brahman समं even निर्दोषं without imperfection तस्मान् therefore ते they ब्रह्मणि in Brahman स्थिताः are established.

(Relative) existence has been conquered by them, even in this world, whose mind rests in even-ness, since Brahman is even and without imperfection; therefore they indeed rest in Brahman.

[*Relative existence* : All bondage as of birth and death etc. All possibility of birth is destroyed when the mind attains perfect even-ness, which in other words, means—becoming Brahman.]

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ॥

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥२०॥

V. 20.

ब्रह्मविन् Knower of Brahman ब्रह्मणि in Brahman स्थितः established स्थिरबुद्धिः one with intellect steady असंमूढः undeluded प्रियं the pleasant प्राप्य receiving न not प्रहृष्येत् should rejoice अप्रियं the unpleasant च and प्राप्य receiving न not उद्विजेत् should be troubled.

Resting in Brahman, with intellect steady, and without delusion, the knower of Brahman neither rejoiceth in receiving what is pleasant, nor grieveth on receiving what is unpleasant.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ॥

स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥२१॥

V. 21.

बाह्यस्पर्शेषु In the contacts (of the senses) with the external objects असक्तात्मा one whose heart is unattached आत्मनि in Self यत् that सुखं joy विन्दति realises सः he ब्रह्मयोगयुक्तात्मा heart devoted to meditation of Brahman अक्षयं undecaying सुखं happiness अश्नुते attains.

With the heart unattached to external objects, he realises the joy that is in the Self. With the heart devoted to meditation of Brahman, he attains undecaying happiness.

[*Heart*—Antah-Karana.]