

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

ATMAJNANA—V

AS THE cloud covers the sun, so Maya conceals the Deity. When the cloud moves away, the sun is seen; so when Maya is removed, God becomes manifest.

“THIS is gold,” “This is brass,” is ignorance. “Everything is gold” is knowledge.

GOD cannot be seen so long as love of lust and wealth is not extinguished.

WITHOUT speaking truth, man cannot find God Who is the essence of Truth.

HOW can one attain Divinity?

One must sacrifice one's body, mind and everything to find Him.

A LOGICIAN once asked Sri Ramakrishna, “What are knowledge, knower and the object known?” The Bhagavân replied, “Good man, I do not know all these niceties of scholastic learning, I know only myself and my Divine Mother.”

BEYOND the depth of understanding even to Brahmá and the Devas is the mysterious working of that key which opens the chamber of God. To reach Him, you have to renounce yourself and the worlds.

A THIEF enters a dark room and feels the various articles therein. He puts his hand

upon a table perhaps, and saying, “not this,” he passes on; he comes in contact with some other article, may be, a chair, and again he says, “not this,” and continues his search. Thus he leaves one thing after another till he finally lays his hand on the box containing the treasure; and then he exclaims, “It is here,” and his search ends. Such is indeed the search after *Brahman*.

KNOWLEDGE and love of God are ultimately one and the same. There is no difference between pure knowledge and pure love.

AS A rope that is burnt retains its form intact, but nothing can be bound with it; so the man burnt by the fire of *Jñána* retains merely the form of egoism without its binding qualities.

AS THE sun is not reflected in the muddy water, so self-knowledge does not manifest itself in the heart of the devotee so long as there is *Mâyá* or the idea of “I” and “mine” in it.

GOD can never appear,
Where there are aversion, shame and fear.

INDULGENCE in futile talks and criticisms concerning others, only distracts the mind and makes one forgetful of contemplation on the Self or *Paramátman*.

ONLY two sets of people can attain self-knowledge; either those whose minds are not encumbered at all with learning, (i. e., not overcrowded with the borrowed thoughts of others), or those who after studying all the scriptures and sciences come to know that they know nothing.

IN the kingdom of God, reason, intellect and learning are of no avail. There the dumb speak, the blind see, and the deaf hear.

THERE are various grades of knowledge. The knowledge which comes through discrimination is one thing; that which results from concentration is of another kind; but the knowledge which comes direct from Him (i. e., Revelation) is quite different. Verily, that is the Truth absolute.

ONE cannot run to excesses in the absorption in God and thus injure oneself. The rays of the diamond illumine and soothe but never burn.

TO SOME one the Bhagaván said: Well, now you have come to seek God when you have spent the best part of your life in the world. Had you entered the world after realising God, what peace and joy you would have found!

Parâvidyâ (the Highest Learning) is that by which we know God. All else—the mere Sástras, philosophy, logic, grammar, &c., &c., as such, only load and puzzle the mind. The *Granthas* (Scriptures) are, as it were, *Granthis* (knots). They are good only when they lead to the Highest *Vidyâ* (Learning).

WHEN your foot is pricked with a thorn, you take the help of another thorn to get the former out, and then you cast both of them away. So relative knowledge (*Vidyâ*) alone can remove the relative ignorance (*Avidyâ*), which blinds the eye of Self. Before a man attains the highest *Jñâna* he does away with both of them. For, God (Brahman) is above and beyond knowledge and ignorance, above and beyond all relativity.

OCCASIONAL NOTES

THE relation between the individual and the community, the extent to which no one of us is an individual at all, but merely constitutes an instrument carrying hands and feet and senses for the great social organism behind us, this is a subject on which we think too little and too seldom. Yet few questions are at the present time more important. A distinguished European sociologist has said that man in his earliest development thinks as “we,” and only later as “I.” The statement is not so paradoxical as it sounds. Most educated persons are aware that if a frog’s brain be removed, and a drop of acid then placed on the hind foot of the frog, the foot will be rapidly withdrawn, and the leg folded convulsively against the body. This is called

‘reflex action,’ because it is carried out without the necessary intervention of consciousness. Similarly, much of our social conduct, perhaps all that is a part of our characters, is reflex.

Imagine for instance, a slight put upon our family honour. Can we not feel the impulse of retaliation that is demanded of each and every member of the family alike, in the men as acts, in the women as malediction? Is this retaliation planned, or instinctive? Can we not see from this, something of what the European scholar meant? Is it not true that in family-matters we think even now, rather as ‘we’ than as ‘I’? And can we not see, casting our glance back over the evolution of

humanity, that this must be more and more so, the earlier the period under review? In an age when individual scope was small, each man would be more true to the type of the family or the tribe, or the race, than in a later epoch, when, even physically, there is greater divergence of the individual from his kindred and brothers.

Every state of society, then, and every social institution, carries with it its own reflex consciousness, its own code, its own ideals. Polygamy has its ethics, quite as much as monogamy. The European woman has her poets, as truly as the Oriental. Joan of Arc is also a saint, though so different in type from Sita.

Taking the whole of this reflex consciousness, these codes, these ideals, and putting together the principles of conduct which we can deduce from them, we call the result morality. Morality, then, is fundamentally the expression of Humanity as a whole, through the individual. It follows that morality is not the same in all ages. It becomes finer and more complex, with the growth of intellectual knowledge and social experience. There was a time when the morality of family and tribe was all-sufficient; when it seemed right to a people to extirpate, in the name of this morality, not only the people of other tribes, but also their Gods! Indeed as we look about us to-day, we may perhaps be pardoned if we think that that time, even now, has not altogether gone by.

It is the proud distinction of the Indian culture that Hindus have never, within historic times, been contented with the tribal morality, or the tribal ideal. This fact it is, which forms the granite foundation of that destiny, in right of which India, as we believe, is yet again to lead the world. Even a philosophy like the Vedanta, even an ideal like that of Advaita, is organically related to the social experience, or it could never have been

formulated. The day will yet dawn in this country, when young men shall set themselves to conquer all the most difficult knowledge of the world, with the sole object of being able to trace out these connections between the communal organisation and the national achievement. It may be that the caste-system, with its suggestion of a synthesis of races, ideals, and customs, was the concrete basis of that intellectual comprehensiveness which is yet to be the gift of India to the world. Or the secret may be found elsewhere. In any case, if we of to-day would prove ourselves the worthy children of our ancestors, we, like them, must refuse to be contented with a tribal morality. India may seem now to be but a trifling factor in the development of man, but it will not be always so, and great or small, none can measure the power of true thought, for the world is governed by mind, and not by matter.

Our Rishis and Yogis tell us of a stage of meditation in which we develop a cosmic sense, and feel ourselves to be present in the moon, the sun, and the stars. Far below this meditative experience, however, we must train ourselves and our children to another, which will assuredly help to fit us for it,—a *world-sense*. Through this consciousness, we must develop the power to suffer with the pain, and hope with the hope, of all men. The tragedy of the Congo Negro, the South African Kaffir, the Chinese coolie, of Korea, of Thibet, of Egypt, of Poland,—all these are *our* sorrows, personally and collectively. Let us educate ourselves to feel them so, and then, in the moment of power it may be, we shall give birth to a morality which shall include them all.

In some such way has every advance in morality been made. First the trained sympathy, secondly the cultivated intellect, and third and last, the moral impulse, ending in a new institution, that cuts a step higher than

humanity had heretofore reached, in the icy face of the mountain peaks.

That is to say, all new social developments must arise out of new sympathies, new emotional experiences, giving birth to new and loftier ideals, and through these to a renewal or reform of institutions. Not by a mere substitution of one custom for another can a society be mended.

Such thoughts occur to us in connection with the much-disputed question of woman's education. All that Indian women can do for themselves, they would seem to have done. Forty years ago, we are told, they had still, for the most part, to learn to read and write in their vernaculars. All over India, spontaneously as it seemed, the effort began. The simple magazines which are so essential to first steps in such a culture-process, found their way, by the cheap postal system, from the city-presses to the eagerly-waiting subscribers in the country. The vernacular education of Indian woman was organised by the women themselves, and some very few well-wishers outside.

To-day, to a great extent, this vernacular education has been assimilated. In Bengal, Maharashtra, Madras, and the Punjab, every little girl expects to have to learn, not only to read her mother-tongue, but also to write it. This amount of wisdom is often attainable in the zenana itself, which thus becomes for the moment, almost a schoolroom. In Bengal at least, moreover, such historical narratives as those of Mr. R. C. Dutt, and some of Bankim Chandra Chatterjee, have been read by all Orthodox ladies, and there are magazines, and even illustrated magazines, in abundance.

But to-day we stand before the question of a new step to be taken in the education of woman, and it is meet that there should here

be a certain searching of heart. Education is the highest and most moral of all social functions, and unless it is rightly directed, it may easily be made pernicious. Its direction, moreover, is more than anything else an affair of its motive.

What is our motive in desiring education for our sisters and daughters? Is it that they may be decked out in the faded finery of European accomplishments, and so take a better place in the matrimonial market? If so, the education that we are likely to give them is little calculated to help them over life's rough places. It is in fact, merely an extension of privilege, it is no enfranchisement, and perhaps those who receive it, were better without it. Or do we desire to educate the women we are ourselves to wed, in the hope that their knowledge may save us trouble in the future? It is undoubtedly convenient to have a wife who can, unaided, take the baby's temperature, when he has fever. If we go further than this, and feel that we should like to spend our lives with our intellectual equal, instead of with a prisoner,—bound to the treadmill of daily routine, and capable of few speculations beyond, in the darkness of the mental jail,—we are, even then, only men of taste, crying out for a more appetising morsel than the common. We are not yet true advocates and champions of the education of woman.

The only ground on which woman can claim, or man assist her to obtain, anything worthy of the name of education, is that of the common humanity in both, which makes the one fit to be trusted and revered as the other, makes the one worthy of honour and responsibility as the other, and finally, makes the whole question of sex a subordinate consideration, like that of a blue or a green garment. For Humanity is primarily soul and mind, and only in a very secondary sense body. 'Whatsoever things are just, whatso-

ever things are pure, whatsoever things are beautiful, whatsoever things are true, think on these things,' is a text that has even more often cried for fulfilment by woman than by man. But how shall it be fulfilled, except in knowledge?

If woman is really as much a human being as man, then she has the same right to her fullest possible development as he has. If we should hesitate to emphasise the sex of man, then we ought also to hesitate at emphasising that of woman. If we seek by every available means to ennoble the one, then we must surely seek equally to ennoble the other. The development of woman must be regarded as an end, and a sacred end. And this for the sake of woman herself, and not in any way as a mere accessory to the happiness or well-being of man.

The visit of His Majesty, the Amir of Afghanistan to India, has dispelled the fallacy, that Asiatic rulers, brought up in the traditions of autocracy, are in point of culture and civilization, little removed from a state of barbarism. The contrary has been proved—if indeed proofs were wanted—by the recent developments in Persia and other oriental countries. They may be taken as object-lessons by the civilised rulers of the world. The many acts and utterances of the Amir during his Indian tour, testify beyond doubt, to his large-heartedness, his deep religious convictions and broad-minded toleration. For example, his earnest solicitations to the *Imams* of Delhi not to slaughter 101 kine on the sacred Mahomedan festival, the Bakr-id, in deference to the religious sentiments of the Hindus; his unwillingness to protect himself from the rain on his formal visit to the Viceroy at Cawnpore, when, as he observed, the sentinels were dripping-wet; and his spontaneous charities to the Hindu as well as to the Mahomedan temples. His dislike of flattery, pomp and show, his critical observation of

facts and acute penetration into the heart of things are greatly to his credit.

His visit to the Aligarh College is memorable from more points than one. His first words are worthy of record. "I am pleased," remarked His Majesty, "to see all these festive preparations; but I should have been more pleased not to see them. What I mean is that my idea in coming here was to meet you in your everyday garb, not in holiday attire. I wanted to inspect you at work, and I want to examine the work itself under normal conditions." Then, with a smile, "But perhaps you would not have liked me to come upon you before you had prepared yourselves for the scrutiny."

"We are often told," the *Bengalee* pertinently observes, "that the East is enamoured of pomp and show. It is forgotten that the East is the home of asceticism and that the history of Mahomedan rule in India presents to us more than one sovereign who on the throne led the life of an ascetic. One of the most capable of the Moghal Emperors (Aurangzeb) belonged to this type. The divinely-inspired founder of Islamism, both a sovereign and a prophet, performed menial duties in his own household. Wherever the real East has an opportunity of showing itself, it evinces a marked dislike of all pomp and show. The Eastern mind really despises such shows; and the Amir of Afghanistan has added the weight of his testimony to this view."

And again, when the Amir was shown the Library, he evinced the same insight into the real as opposed to the plausible and the unreal. "I came not to see books," he said, "I came to see boys." 'But this is the Holy *Quran*' they pointed out. "Because your father left a copy of the Rubbairat on the family bookshelf, are you therefore a Persian poet?" cried the Amir. "I know what is in the pages of these books. I

want to know what is in the minds of those who read them."

SAFETY IN STILLNESS

While giving a lecture on Flame, a scientist once made a most interesting experiment. He wanted to show that in the centre of each flame is a hollow, a place of entire stillness, around which its fire is a mere wall. To prove this he introduced into the midst of the flame a minute and carefully shielded charge of explosive powder. The protection was then carefully removed, and no explosion followed. The charge was again shielded and withdrawn. A second time the experiment was made, and by a slight agitation of the hand central security was lost, and an immediate explosion told the result. Our

safety, then, is only in stillness of soul. If we are affrighted, and exchange the principle of faith for that of fear, or if we are rebellious and restless, we shall be hurt by the flames, and anguish and disappointment will be the result.—M. LUTHER. (*Bible Review*).

THINGS UNSEEN

By Beele Bush.

There are marvels unseen at one's very door,
 There are richest hearts that the world calls
 poor,
 There are lives so true and so dutiful,
 That men see not they are beautiful,
 There are lowly ones that the proud despise,
 And yet to watchers with angel eyes,
 They are heirs to wonderful destinies.
 —*Harbinger of Light*.

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THE MASTER AS I SAW HIM

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

XI.

THIS was not perhaps the only experience of its kind, but it was certainly the only one to which I need refer in detail; and the whole incident of which it formed a part gave me the clue to the attitude which the Eastern teacher demands of a disciple. Before all things, this attitude must be one of passivity. I have also heard it urged, that it must be one of personal service. Under these conditions, it is said, the thoughts of the master become as seeds, and germinate in the mind of the pupil. I cannot tell. My own offerings in this kind were limited to very brief and very occasional requisitions of the needle or the pen. A daughter must not at any time act, said the Swami, as if in her father's house were too few servants! Yet I do believe—for in some cases I have known its truth—that by the loving performance of

humble offices for those above us, we may enter into spiritual and intellectual communion with them, which may bear strange and beautiful fruit in our own lives.

That feeling which people of certain schools in the West devote to the Church, that mixture of perfect faith and adoring love, the Eastern disciple is called upon to render to his *Guru*, or spiritual master. It is he, and his achievement, which are the power behind his follower. And the unpardonable sacrilege is a failure to acknowledge, or a repudiation of, this debt. Each will express his devotion in his own way. Greatest of all gurus is he who realises most deeply the freedom of the disciple. But devotion to the uttermost there must be. And dry-rot, it is believed, invades that spiritual life which seeks to base its message on itself.

We had at this time, it will be remembered,

become part of a society in which solitude was regarded as the greatest medium of self-development. Nothing, said the Swami, better illustrated to his own mind, the difference between Eastern and Western methods of thought, than the European idea that a man could not live alone for twenty years, and remain quite sane, taken side by side with the Indian notion that till a man had been alone for twenty years, he could not be regarded as perfectly himself. And the contrast, though necessarily expressed with some exaggeration, is nevertheless essentially correct. To Hindu thinking it is only in silence and alone-ness that we can drink so deep of the Impersonal Self that all the facets and angles of our personal littleness are rounded out, as by growth from within. Thus, the faces of the Buddhas, in the hour of Nirvana, are always *calm*. The world, in all its aspects and relations, is but a childish interruption of the flow of thought. Behind everything is felt to be that unutterable fulness, of which the thing seen is so paltry and distorted an expression. Human relations are too poor to tempt those who have hatched in the wellspring of all such relations at the Ultimate Source. And this Ultimate Source is not thought of here, it must be remembered, as love or compassion or heroism, though all these may be roads by which to reach it, but as the perception of Oneness, and that alone. I have always thought that this is the reason why steadiness and quiet and self-effacement are virtues so much more central, in the Hindu conception, than the more active and aggressive characteristics prized in the West. Every respect in which we, being persons, can yet be consistently indifferent to our own personality, is so much gained.

Under the domination of these ideas, then, it appeared self-evident to all of us, in that wonderful summer of 1898, that far beyond any of the Saviours-made-visible, were those greater souls who had entered into the Im-

personal and the Unmanifested, never to return. "It is a sin even to *think* of the body," the Swami would say, now and again; or, "It is wrong to *manifest* power!" And even in the compassion of a Buddha there was memory of persons! Even in the purity of Jesus there was manifestation!

This last thought seems to form a common motive with Indian *Sadhus*, for on one occasion when our tents had been pitched indiscreetly near a pilgrims' camp, and the Swami was half-minded to insist, against hundreds of obstreperous complainants, on leaving them where they were, a strange monk came up to him, and said in a low voice, "You *have* this power, Swamiji, but you ought not to manifest it!" And he at once had them removed.

As to the power of silence and retirement to make illumination visible, we had many opportunities of judging. For over and over again the Swami would break away, to return unexpectedly. It sometimes seemed as if life in society were an agony to him. He grew nervous under the gaze of numbers of admirers who had heard of his great fame, and would enter his boat and sit watching him, leaving him no privacy. The life of the silent ashen-clad wanderer, or the hidden hermit, he thought of, it would now and then seem, as the lover might think of the beloved. At no time would it have surprised us, had someone told us that to-day or tomorrow he would be gone for ever; that we were now listening to his voice for the last time. He, and necessarily we, in all that depended on him, were as straws carried on the Ganges of the Eternal Will. At any moment It might reveal Itself to him as silence. At any moment, life in the world might end for him.

This plan-less-ness was not an accident. Never can I forget the disgust with which he turned on myself once, a couple of years later, when I had offered him some piece of worldly wisdom regarding his own answer to a

letter which he had brought for me to see. "Plans! Plans!" he exclaimed in indignation. "That is why you Western people can never create a religion! If any of you ever did, it was only a few Catholic saints, who had no plans. Religion was never never preached by planners!"

As it was, in the course of that pleasant summer-journey, we were always liable to hear from the servants that the Swami's boat had left its moorings an hour ago, and would not return to-day. He might be away in fact, either one or many days. We never knew. But always he returned from these lonely retreats with shining of radiance and peace, and ever-deepening utterance of knowledge. To all the disciples of Ramakrishna, religious customs consecrated by the faith of others, have great significance. One of them speaks of the Scala Santa in Rome as moving him deeply. The ideal of the Order moreover, is to participate in the worship of the accustomed devotees in every detail. Thus I have seen my own Master, when visiting holy places, make the same offerings of milk and rice, or tell his beads in the same manner, as the humblest of the women about him. The minutest rules of conduct, both secular and religious, would be scrupulously observed by him on these occasions. Thus he one-d himself with the people, before rising to his own greatest heights.

Two places in Kashmir are regarded as extremely sacred, one is Kshir Bhowani, a spring at which the Divine Motherhood is worshipped, and the other Amarnath, a mountain-cave in which there is an ice-emblem of Siva. And the most notable events of our summer were his pilgrimages to these two shrines. But we also were ambitious. We desired to be taught to meditate, in systematic fashion, and begged to be allowed to make a retreat in some lonely place, where we might keep hours of silence, and make our attempts under definite direction. For this reason, tents

were brought, and we camped for a week on the edge of a forest, at a place called Achhabal, in the beginning of September. The pilgrimage to Amarnath had been made at the beginning of August, and the Swami left us for Kshir Bhowani on the thirtieth of September. Finally we parted from him, and our journey was over, at Baramulla, October the twelfth.

Even apart from the greater revelations and experiences, flashes from the beacon-fire of that life in whose shadow we dwelt, fell constantly upon us. Once he had just returned from an absence, and as he sat talking of *bhakti*, a servant came to say his meal was ready. But we could see how intolerable was the thought of food, to one who was still living on the heights of the love of God. Again it was evening, and we women-folk were seated in the boat of *Sthir Mâtâ*, as we called our hostess, chatting in low tones, in the falling dusk, when suddenly he came in to spend a few minutes with us. The talk turned on the approaching departure for Europe; but it soon ended; and then one who expected to be left alone in India, spoke of how the others would be missed. The Swami turned on her with a wonderful gentleness. "But why so serious about it?" he said. "Why not touch hands and part with a smile? You are so morbid, you Westerns! You worship sorrow! All through your country I found that. Social life in the West is like a peal of laughter, but underneath, it is a wail. It ends in a sob. The fun and frivolity are all on the surface: beneath, it is full of tragic intensity. Now here, it is sad and gloomy on the outside, but underneath are carelessness and merriment.

"You know, we have a theory that the Universe is God's manifestation of Himself, just for fun, that the Incarnations came and lived here, 'just for fun.' Play, it was all play. Why was Christ crucified? It was mere play. And so of life. Just play with the Lord. Say, 'It is all play. It is all play.' Do *you* do anything?" And then, without another word,

he turned and went out into the starlight, and passed into his own boat. And we also, in the hush of the river, said goodnight and parted.

One evening, in our week of retreat, we sat under the great trees beside the stream, and it was of leadership that he talked. He began by comparing certain notable movements of the hour, of which one had grown daily during the lifetime of its founder, both in numbers and complexity, while the other had been seen breaking up into its component parts. Finally he said "I am persuaded, that a leader is not made in one life. He has to be born for it. For the difficulty is not in organisation, and making plans: the test, the real test, of a leader, lies in holding different people together, along the line of their common sympathies. And this can only be done unconsciously, never by trying."

From this, the talk somehow strayed to Plato, and someone asked for an explanation of the doctrine of Ideas. He gave this, and as he ended, he said, addressing one of the group in particular, "And so you see, all this is but a feeble manifestation of the great ideas, which alone are real and perfect. Some-

where is an ideal you, and here is an attempt to manifest it! The attempt falls short still in many ways. Still,—go on! You will interpret the ideal some day."

"I cannot feel the longing to get out of life that Hindus feel," said one on another occasion, in response to something he had said about breaking the bonds of life. "I think I would a great deal rather come back, and help the causes that interest me, than achieve personal salvation." "That's because you cannot overcome the idea of progress," he retorted quickly. "But things do not grow better. They remain as they were, and *we* grow better, by the changes we make in them."

This last sentence has to myself the ring of a *Veda*. "*We* grow better, by the changes we make in them." Similarly, when we were at Almora, I remember a certain elderly man, with a face full of amiable weakness, who came to put to him a question about *karma*. What were they to do, he asked, whose *karma* it was, to see the strong oppress the weak? The Swami turned on him in surprised indignation. "Why thrash the strong, of course!" he said. "You forget your own part in this *karma*. Yours is always the right to rebel!"

DIVINITY IN HUMANITY

THE inter-relationship of the Divine and the human has long been definitely pronounced as an article of faith. Proclaimed, for us of the Western world, on Mar's Hill, by Saint Paul, it has been closely cherished and held fast, through all changes and all chances, by those believers within the Christian pale, who have clung to the faith 'once delivered to the saints.'

That Pauline proclamation as avowed to the Greeks, in fine defence of their worship of an 'unknown God,' is being made again to-day, by the churches and by those without the churches. The very terms of the avowal are as desirable, as essential, now as then;—

"Whom, therefore, ye ignorantly worship, Him declare I unto you! He is not far from every one of us. In Him we live and move and have our being."

The speaker emphasised his assertion by cunningly quoting a Grecian poet;—"For we also are His offspring."

Our own poet Tennyson, like the Grecian, had, one sees, ample apology for his statement;—"Closer is He than breathing; nearer than hands and feet."

No facet of the crystal of truth is more wonderful, more fascinating, than this,—the coming, the descent of Divinity into man. The fact bestows benediction on the body.

Another of our poets, Browning, put it, and put it well ;—" God is the perfect poet, Who, in His own Person, acts His own Creation." Browning, it will be seen, repeated in effect, a world-old Eastern saying ;—" He, the great poet, the ancient poet ; the whole universe is His poem, coming in verses and rhymes and rhythms, written in infinite bliss."

So, God is good : Goodness is Love : God, Goodness, Love ;—these manifested themselves in the Universe in order that the universe might partake of Godhood, Goodness and Love.

So, the all-uniting, all-embracing Love, shadows itself to-us-ward. We, shadows, too, of the Divine Love can as yet discover that love only in shadow form. Its manifestation thus becomes possible to our realisation. The full light of Love Divine could not be borne by mortals surrounded by mortality. Here we can only see, "through a glass, darkly." So, in tune with us and with our mortal surroundings, Love assumes mortal semblance. That, assuredly, is the meaning of the phrase, "The Word was made flesh, and dwelt among us ;" dwelt within us. The Word put on mortal garb. The Divine Logos clothed itself with humanity that humanity should recognise, appreciate, and aspire unto Divinity.

ERIC HAMMOND.

NATIVITY OF VIVEKANANDA *

Unruffled is the mighty ocean of cosmic mind.
Lo ! A Light flasheth forth, riseth, taketh shape
Maya's play we see ; the undivided divided.
Who can understand ?

A child ! All brightness, all loveliness,
How many millions of suns have been taken
to shape His form !
Ascending He entereth into those sublime
regions,
Where minds are withdrawn into the Absolute.

Folding one in His arms most tenderly
Holding Him close with love divine,
Sweetly He speaks :
" Oh Hero, open Those Thine eyes, cease now
from meditation.
The whole world is lost in shadow.
Depart Thou there with me.

Filled, body and mind with ecstasy by that
gentlest touch,
The Yogi opens His eyes, with silent tears
of joy,
And the hairs of His body standing on end.

There flasheth forth a star !
Traversing the milky way it reaches earth.
Once more descends the man-God on the
holy land.
Behold !

—*Brahmachari Guru Das* (Mr. Heyblom).

* Translated from a Bengali song composed by Swami Saradananda.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXIII.

U. S. A.
26th Dec. 1894.

Blessed and Beloved,

* * * *

In reference to me every now and then, attacks are made in missionary papers (so I hear), but I never care to see them. If you send any of those made in India I should throw them into the waste paper basket. A little agitation was necessary for our work.

We have had enough. Pay no more attention to what people say about me, whether good or bad. You go on with your work and remember that, "Never one meets with evil who tries to do good." (Gita).

Every day the people here are appreciating me. Everything must proceed slowly..... I have written to you before and I write again, that I shall not pay heed to any criticisms or praises in the newspapers. They are con-

signed to the fire. Do you do the same. Pay no attention whatsoever to newspaper nonsense or criticism. Be sincere and do your duty. Everything will come all right. Truth must triumph.....

Missionary misrepresentations should be beneath your notice.....Perfect silence is the best refutation, and I wish you to maintain the same.....Make Mr. S—the President of your society. He is one of the sincerest and noblest men I know, and in him, intellect and emotion are beautifully blended. Push on in your work, without counting much on me; work on your own account.....As for me, I do not know when I shall go back; I am working here and in India as well.....

With my love to you all,

Yours ever with blessings,

Vivekananda.

XXIV.

CHICAGO

541 Dearborn Ave. '94.

Dear A—

Your letter just to hand.....Money can be raised in this country by lecturing for two or three years. But I have tried a little and although there is much public appreciation of my work, it is thoroughly uncongenial and demoralizing to me. * *

I have read what you say about the Indian papers, and their criticisms, which are natural. Jealousy is the central vice of every enslaved race. And it is jealousy and the want of combination, which cause and perpetuate slavery. You cannot feel the truth of this remark until you come out of India. The secret of Westerner's success is this power of combination, the basis of which is mutual trust and appreciation. The weaker and more cowardly a nation is so much the more is this sin visible.....But my brother, you ought not to expect anything from a slavish race. The case is almost desperate no doubt, but let me put the case before you all. Can you put life into this dead mass—dead to

almost all moral aspiration, dead to all future possibilities—and always ready to spring upon those that would try to do good to them. Can you take the position of a physician who tries to pour medicine down the throat of a kicking and refractory child?An American or a European always supports his countrymen in a foreign country.Let me remind you again, "Thou hast the right to work but not to the fruits thereof." Stand firm like a rock. Truth always triumphs. Let the children of Sri Ramakrishna be true to themselves and everything will be all right. We may not live to see the outcome, but as sure as we live, it will come sooner or later. What India wants is a new electric fire to stir up a fresh vigour in the national veins. This was ever, and always will be slow work. Be content to work and above all be true to yourself. Be pure, staunch and sincere, to the very backbone and everything will be all right. If you have marked anything in the disciples of Sri Ramakrishna, it is this,—they are sincere to the backbone. My task will be done and I shall be quite content to die, if I can bring up and launch one hundred such men over India. He, the Lord knows best. Let ignorant men talk nonsense. We neither seek aid nor avoid it—we are the servants of the Most High. The petty attempts of small men should be beneath our notice. Onward! Upon ages of struggle a character is built. Be not discouraged. One word of truth can never be lost; for ages it may be hidden under rubbish, but it will show itself sooner or later. Truth is indestructible, virtue is indestructible, purity is indestructible. Give me a genuine man; I do not want masses of converts. My son, hold fast! Do not care for anybody to help you. Is not the Lord infinitely greater than all human help; be holy—trust in the Lord, depend on Him always, and you are on the right track; nothing can prevail against you... Let us pray, "Lead kindly light," a beam will come through the dark, and a hand will

be stretched forth to lead us. I always pray for you: you must pray for me. Let each one of us pray day and night for the down-trodden millions in India, who are held fast by poverty, priestcraft and tyranny—pray day and night for them, I care more to preach religion to them than to the high and the rich. I am no metaphysician, no philosopher, nay, no saint. But I am poor, I love the poor—I see what they call the poor of this country and how many there are who feel for them. What an immense difference in India! Who feels there for the two hundred millions of men and women sunken forever in poverty and ignorance. Where is the way out; who feels for them; they cannot find light or education. Who will bring the light to them—who will travel from door to door bringing education to them? Let these people be your God—think of them, work for them, pray for them incessantly—the Lord will show you the way. Him, I call a Mahátman,

whose heart bleeds for the poor otherwise he is a Durátman. Let us unite our wills in continued prayer for their good. We may die unknown, unpitied, unbewailed, without accomplishing anything—but not one thought will be lost. It will take effect, sooner or later. My heart is too full to express my feeling; you know it, you can imagine it. So long as the millions live in hunger and ignorance, I hold every man a traitor, who while being educated at their expense, pays not the least heed to them. I call those men,—who strut about in their finery, having got all their money by grinding the poor,—wretches, so long as they do not do anything for those two hundred millions who are now no better than hungry savages. We are poor my brothers, we are no-bodies, but such have been always the instruments of the Most High. The Lord bless you all.

With all love,
Vivekananda.

SWAMI VIVEKANANDA'S BIRTHDAY CELEBRATIONS

BELUR MATH

THE 6th of January is celebrated in the West as Epiphany. Epiphany, that great festival on which the Christian Church commemorates the visit of the Eastern Magi to the cradle of the Infant Christ. Therefore no date is so beautiful as this, to the Western disciples of the Swami Vivekananda, for his birthday-celebration. And this was its date in the present year,—the day of the shining-forth (Epiphany) of the Avatar to foreign worshippers. It was on this date, moreover, in the last year of his life, that the Swami himself arrived at Bodh-Gaya. This day was observed privately at the Belur Math.

The public commemoration, held on January 13th drew numbers of people, in response to the invitations issued by the President, Swami Brahmananda. The monastery is now approached from the river by a

wide flight of steps, and a massive embankment, built after the plans and under the personal supervision, of Swami Bijnanananda. The area in front of the building is considerably increased thereby, and it makes a most desirable addition, enhancing the appearance of the place. The Swamis received their guests at the head of the steps and exchanged cordial greetings with all. By noon the delightful grounds were filled with an interested crowd of disciples and friends, eager to testify by their presence to their feelings of reverence and regard for the Swami Vivekananda. His portrait tastefully decorated as usual, and beautifully enshrined amongst various floral tributes in a special pavilion, attracted much attention. Upon the gathering the charm of the great teacher seemed to descend and brood in silent majesty. While gratefully cherishing his sweet and fragrant memory, we

pondered over the lessons of his life, and the message which he gave to his countrymen and carried to the Western world. The day opened with the recital of a hymn composed in honour of Swamiji by Babu Sarat Chandra Chakravarti and succeeded by a reading from the Upanishads, followed by music and singing.

It is typical of the Hindu spirit that the feeding of the poor should be made an especial feature of a festive occasion, and a large company of men, women and children sat down together, irrespective of caste to participate in the hospitality freely tendered by the Swamis to all their visitors on this happy day. The assembly of the hungry folk, estimated at about 2500, scattered over the grass, presented an impressive spectacle, in their many rows of expectant faces, upon which the sun's rays played with wonderful effect. The monks and their friends meanwhile, found their keenest pleasure in serving the meal with their own hands, and did not shrink from the menial tasks which this imposed upon them, when it was over. To the interested onlooker, meanwhile, it seemed as if this loving and humble labour, given to the people whom he so loved, were in itself the highest and holiest offering that could have been made to the Swami's memory.

A WESTERN DISCIPLE.

THE CALCUTTA VIVEKANANDA SOCIETY

The above Society celebrated the *Utsav* on the Math grounds, Belur, on the 20th January. About two hundred young men and their friends came from Calcutta, to attend the meeting. The proceedings opened with songs suitable to the occasion, followed by readings from Swamiji's works. Dr. J. Kanjilal, the Secretary, explained to the audience the aims and objects of the Society. Babu Kiran Ch. Dutt then read an essay written by Mr. G. C. Ghose, the famous dramatist-disciple of Sri Ramakrishna, on "Swamiji and young Bengal." After the President's short address on "Swami

Vivekananda" several questions put by the audience were answered by Swami Saradananda to their entire satisfaction. Light refreshments were offered to the visitors, and the meeting terminated.

MADRAS

The birthday anniversary was celebrated with much joy and devotion at the Ramakrishna Math, Triplicane, Madras. About 2500 poor were sumptuously entertained.

BANGALORE

The celebration of the Ramakrishna Mission, Bangalore, went off very successfully, marked by the usual devotion and enthusiasm. The programme included, a procession with *Bhajana* in the morning; feeding about 2000 poor at Gavipur, at noon; music in the afternoon in the Sanskrit College Hall, and eloquent and instructive addresses on the "Life and work of Swami Vivekananda." The late Dewan Sir P. N. Krishnamurti, K. C. I. E., presided.

RAMAKRISHNA ADVAITA ASHRAMA,

BENARES

The Janma Titli day was observed with devotional songs, worship and *Homa* on the 7th January and terminated with the sumptuous entertainment of the admirers and devotees assembled. On the 13th about 300 poor beggars were fed and pice given to each one of them.

THE VIVEKANANDA SOCIETY, COLOMBO

The birthday anniversary of Swami Vivekananda was celebrated on the 13th instant in the Society Rooms at No. 63 Wolfendahl St. with great eclat. The Hall which was testefully decorated presented a very fascinating appearance. At 6-30 P. M., the President being unavoidably absent, the Vice-President Mudaliyar R. C. Kailaspillai took the chair. The chanting of Vedas having been gone through, a paper on "Some features in the Swami's life," was read, which was followed by reading from the Sastras, with

music at intervals. The singing of Thevara Thiruvagasam to the accompaniment of music, the last item on the programme being over, the proceedings came to a close.

THE RAMAKRISHNA ANATH BANDHU
SAMITI, SALKHIA, HOWRAH

The above Samiti celebrated with great enthusiasm, the birthday *Utsob*, held in connection with the fourth anniversary of their

Society on the 3rd of February last. After the usual worship and *Sankirtan*, *Prasad* was distributed to more than a thousand of poor and destitute people.

OTHER CENTRES

The anniversary was also observed in a fitting manner at all the other centres of the Ramakrishna Mission at home and abroad.

THE SECRET OF CONTENT

ME AND MY MIND

* * * For me, spiritual content (I will not use the word "happiness," which implies too much) springs essentially from no mental or physical facts. It springs from the spiritual fact that there is something higher in man than the mind, and that that something can control the mind. Call that something the soul, or what you will. My sense of security amid the collisions of existence lies in the firm consciousness that just as my body is the servant of my mind, so is my mind the servant of *me*. An unruly servant, but a servant—and possibly getting less unruly every day! Often have I said to that restive brain: "Now, O mind, sole means of communication between the divine *me* and all external phenomena, you are not a free agent; you are a subordinate; you are nothing but a piece of machinery; and obey me you *shall*."

THE FAULT OF THE EPOCH.

The mind can only be conquered by regular meditation, by deciding beforehand what direction its activity ought to take, and insisting that its activity takes that direction; also by never leaving it idle, undirected, masterless, to play at random like a child in the streets after dark. This is extremely difficult, but it can be done, and it is marvellously well worth doing. The fault of the epoch is the absence of meditateness. A sagacious man will strive to correct in himself the faults of his epoch. In some deep ways the twelfth century had advantages over the twentieth. It practised meditation. The twentieth does Sandow exercises. Meditation (I speak only for myself) is the least dispensable of the day's doings. What

do I force my mind to meditate upon? Upon various things, but chiefly upon one.

A UNIQUE FORCE.

Namely, that Force, Energy, Life—the Incomprehensible has many names—is indestructible, and that, in the last analysis, there is only one single, unique Force, Energy, Life. Science is gradually reducing all elements to one element. Science is making it increasingly difficult to conceive matter apart from spirit. Everything lives. Even my razor gets "tired." And the fatigue of my razor is no more nor less explicable than my fatigue after a passage of arms with my mind. The Force in it, and in me, has been transformed, not lost. All Force is the same force. Science just now has a tendency to call it electricity; but I am indifferent to such baptisms. The same Force pervades my razor, my cow in my field, and the central *me* which dominates my mind: the same force in different stages of evolution. And that Force persists for ever. In such paths do I compel my mind to walk daily. Daily it has to recognise that the mysterious Ego controlling it is a part of that divine Force which exists from everlasting to everlasting, and which, in its ultimate atoms, nothing can harm. By such a course of training, even the mind, the course, practical mind, at last perceives that worldly accidents don't count.

NOTHING NEW.

"But," you will exclaim, "this is nothing but the immortality of the soul over again!" Well, in a slightly more abstract form, it is. (I never said I had discovered anything new.) I do not permit myself to be dogmatic about the presistence of

personality, or even of individuality after death. But, in basing my physical and mental life on the assumption that there is something in me which is indestructible and essentially changeless, I go no further than science points. Yes, if it gives you pleasure, let us call it the immortality of the soul. If I miss my train, or my tailor disgraces himself, or I lose that earthly manifestation of Force that happens to be dearest to me, I say to my mind: "Mind, concentrate your powers upon the full realisation of the fact that I, your master, am immortal and beyond the reach of accidents." And my mind, knowing by this time that I am a hard master, obediently does so. Am I, a portion of the Infinite Force that existed billions of years ago, and which will exist billions of years hence, going to allow myself to be worried by any terrestrial physical or mental event? I am not. As for the vicissitudes of my body, that servant of my servant, it had better keep its place, and not make too much fuss. Not that any fuss occurring in either of these outward envelopes of the eternal *me* could really disturb me. The eternal is calm; it has the best reason for being so.

THINGS OF THE WORLD.

.....Try it (daily meditation as a cure for discontent and unhappiness). Of course, I freely grant that such meditation, while it "casts out fear," slowly kills desire and makes for a certain high indifference; and that the extinguishing of desire, with an accompanying indifference, be it high or low, is bad for youth. But I am not a youth, and to-day I am writing for those who have tasted disillusion: which youth has not. Yet I would not have you believe that I scorn the brief joys of this world. My attitude towards them would fain be that of Socrates, as stated by the incomparable Marcus Aurelius: "He knew how to lack, and how to enjoy, those things in the lack whereof most men show themselves weak; and in the fruition, intemperate."

THE GREATEST OF THESE.

Besides commanding my mind to dwell upon the indestructibility and final omnipotence of the Force which is me, I command it to dwell upon the logical consequence of that *unity* of force which science is now beginning to teach. The same essential force that is *me* is also *you*. Says the

Indian proverb: "I met a hundred men on the road to Delhi, and they were all my brothers." Yes, and they were all my twin brothers, if I may so express it, and a thousand times closer to me even than the common conception of twin brothers. We are all of us the same in essence; what separates us is merely differences in our respective stages of evolution. Constant reflection upon this fact must produce that universal sympathy which alone can produce a positive content. It must do away with such ridiculous feelings as blame, irritation, anger, resentment. It must establish in the mind an all-embracing tolerance. Until a man can look upon the drunkard in his drunkenness, and upon the wife-beater in his brutality, with pure and calm compassion; until his heart goes out instinctively to every other manifestation of the unique Force; until he is surcharged with an eager and unconquerable benevolence towards everything that lives; until he has utterly abandoned the presumptuous practice of judging and condemning—he will never attain real content. "Ah!" you exclaim again, "he has nothing newer to tell us than that 'the greatest of these is charity'!" I have not. It may strike you as excessively funny, but I have discovered nothing newer than that. I merely remind you of it. Thus it is, twins on the road to Delhi, by continual meditation upon the indestructibility of Force, that I try to cultivate calm, and by continual meditation upon the oneness of Force that I try to cultivate charity, being fully convinced that in calmness and in charity lies the secret of a placid if not ecstatic happiness. It is often said that no thinking person can be happy in this world. My view is that the more a man thinks the more happy he is likely to be. * *

Mr. Arnold Bennett, in *T. P.'s Weekly*. Sept. 28 '06.

By prolonging the twilight devotions, the sages obtained long life, wisdom, honour, fame, and excellence in Vedic knowledge.

—*Manu Samhita IV. 94.*

Occasional retirement for the delightful purpose of holding converse with our Self, greatly refreshes the spirit, just as rest from bodily labour recruits the wasted power of our animal frame. The soul cannot prosper in spiritual thing, without much secret converse with its God.—*Hume*.

SWAMI ABHEDANANDA'S REPLY TO THE BANGALORE ADDRESS OF WELCOME

(Concluded from page 14.)

"*Satyameva jayathe nānritham*," Truth will triumph and not falsehood. This is the eternal law. If the philosophy and religion of Vedanta were not established upon the bed-rock of truth, it would have been dead long ago. But as truth is eternal, so the religion and philosophy of Vedanta is also eternal, and it is bound to suit every age. The students of Vedanta in America, practise its teachings, practise the various branches of Yoga—Karma Yoga, Raja Yoga, Bhakti Yoga and Jnana Yoga. They practise Pranayama—the breathing exercise. And when they find that breathing exercise gives them physical health and mental strength, they accept it, honor it and revere it, and follow it most literally. The Americans are practical above all nations, as is wellknown to us. Every minute is valuable to them. The common saying in America is, "time is money." So, when they devote their valuable time to the pursuit of the Vedanta religion, there must be a great inducement for them to do so. Through the study of Vedanta and through the practice of the various Yogas they conserve their energy, they live a better life and their spiritual eyes are opened, and when they come to see things in a clearer light, when they can gain results, physically, mentally, intellectually and spiritually, they follow the teachings most literally. And what are the results that come to the students of Vedanta? The results are many, as I have already said. Among them there are some who go into Samadhi or a state of super-consciousness through the practice of Raja Yoga. There are some students who have realized the true nature of their existence,—that they are not one with the body but that their body is nothing but the garment of the soul, that they can get out of the body and yet retain consciousness and individuality. Such powers are most fascinating to all nations and therefore to the American people, who are most practical. The teachings of Vedanta declare that every individual is a soul, is an *atman*. "I am not merely a body,

neither the result of the combination of material particles like atoms and molecules." We possess something which is an intelligent, self-conscious entity; and it is not merely that we possess that within ourselves, but that we are not separate from that intelligent, self-conscious entity, we are one with it. Is it subject to birth and death? The special religions of the world say that the self-conscious entity is subject to birth, but the philosophy and religion of Vedanta teaches that self-conscious entity is beyond birth and death, is immortal by its nature.

"Neither is it born, nor is it subject to death." Self-conscious and intelligent it has not come into existence out of nothing; but it is eternal, everlasting, and even when the body is destroyed, it continues to live. When our bodies are destroyed, we don't die, we continue to live. In what form do we live? Not in the material, but in the spiritual form; and that spiritual form is eternal. If we understand this truth then we are able to understand the fundamental principles of the universal religion of Vedanta.

Christianity teaches that we are born in sin and iniquity; we are children of Adam, who was the first sinner. But the Vedanta teaches that we are children of God, we are not born in sin and iniquity but we are children of immortal bliss. "Oh ye, children of immortal bliss, listen to me, I have discovered the truth," said a great saint of the Vedic period. How comforting and consoling is the expression, 'children of immortal bliss! Shall we give up this idea and accept the theory that we are born in sin and iniquity? By no means. On the contrary, those who were born and brought up in such doctrines and dogmas, are now ready to abandon them, to throw them overboard and to accept the eternal truth that we are children of immortal bliss, and therein, lies, the greatness of Vedanta. The Western nations have yet to learn, this great truth from the

Hiatus; and Swami Vivekananda was the first Missionary who held this ideal before the Western nations and therefore he had success, because "Truth will triumph and not falsehood." And many other truths, grander than this, more ennobling, more uplifting and more spiritualizing are contained in the Vedanta philosophy.

What is sin according to Vedanta? Sin means ignorance and selfishness, and that selfishness proceeds from ignorance. And what kind of ignorance? The ignorance of the fact that we are children of immortal bliss, that we are divine. If we wish to spiritualize the whole world, we must go and preach this truth in all countries, among all nations, and the results that will follow will be most wonderful, will be divine. The Kingdom of Heaven will be on this earth if we know that we are immortal, that we are divine by nature, and that selfishness is the cause of all trouble, of all miseries, of all imperfections, of all vice, of all wickedness. To be unselfish is the ideal of all religions, to make everybody feel that the grandeur of unselfishness is the ideal of all religions, whether spiritual or sectarian. But the methods adopted by sectarian religions, differ from the method that has been adopted by the universal religion of Vedanta. A sectarian says that you are born in sin and iniquity; you must always think of it and then the Saviour will come to save you. And the result is that, there are more crimes, miseries, wickednesses, murders, suicides, and all other kinds of vices, in Christendom. They have heard from their childhood that they ought to be good and that they are not good now, because they are sinners. But the method of Vedanta is to teach that they are divine, that they are potentially perfect. And the result is, that wherever this truth is preached there is less crime, less vice, less corruption, and less wickedness. If we think ourselves to be sinners, we shall become sinners. "As thou thinkest so thou shalt become." If we think ourselves divine, as immortal, as pure and perfect, we shall be perfect. This is the fundamental principle of the religion and philosophy of Vedanta.

The Vedanta is not a sectarian religion, because it is not built around the personality of a founder; in fact, it has had no founder. Who was the founder of the Vedanta? Nobody knows. The most ancient Rishis

Mantra Drashtās, referred to the holy sages who passed away before them; and even the *Avatars*, like Sri Ramachandra and Sri Krishna, did not claim to be founders of the *Sanatana Dharma* of Vedanta. All other religions are built around the personality of their founder. For instance, take Christianity. Christianity without Christ is an impossibility. Mahomedanism is built round the life and character of Mahommed. Buddhism is built around the life and character of Buddha. Zoroastrianism depends entirely upon the life and teachings and the most ennobling character of its founder. Judaism is built around the teachings of Moses. But the religion which is not founded upon the personality of its first teacher, but on the contrary, which is based upon the eternal principles and such spiritual laws as govern our life at all times, only such a religion can claim to be universal. It embraces the fundamental principles of all religions, but it does not suffer as other religions do, when historical personality is taken away, and when the life and character of the founder is not well established by history.

The religion and philosophy of Vedanta is universal for another reason. It teaches unity in variety, that the Godhead is one, although the eternal supreme Being is worshipped, under different names and in various forms. The God of the Mahomedans, is the same as the God of the Christians; He is also the same as the Jehovah of the Jews, the same Father in Heaven, called Siva, Vishnu, Divine Mother and various other names. God is one. Why should we quarrel in the name of God? We ought not to quarrel on account of our difference of ideals, but we ought to examine our ideals and see the harmony that underlies the names and forms of the Divinity. And this truth was given in the most ancient of the Holy scriptures of the world—the Rig Veda. In it, we find, "That which exists is one, men call it by various names." Men worship it in different forms, but the real Godhead is one and cannot be many. Other religions do not teach this truth so clearly as it has been taught by the Vedas. We accept the unity of the Godhead and variety of manifestations, and the variety of names and forms. We can embrace all the religions of the world. We can call ourselves brothers and sisters of the followers of the different sectarian and special religions. The true

follower of Vedanta, is neither a Hindu, nor a Mahomedan, neither a Christian, nor a Jew, but in principle, he is one with them. We can go to a church and worship the Divinity there. We can go to a mosque, we can go to a temple, or sit under a tree and worship the same Divinity everywhere. The Hindu sees the Divinity in his own bosom and realises that this body is the temple of the living God. A temple made of stone cannot confine the Divinity; but the living tabernacle of God is the human body. And we must worship the Lord dwelling within our hearts, in spirit, and by spirit. Such kind of worship is the highest ideal of all religions. When we study the Koran and the life of the Great Prophet Mahommed, we feel how real was his feeling for the Lord; how he realized the grandeur of the Divinity, first in his own bosom, heart and soul, and then he felt the presence of Divinity everywhere. And he stands as the ideal of the Mahomedan nation. His teachings are, that every individual soul will feel the presence of the Lord Allah in his heart; and he who does not feel this holy presence is not a true Mahomedan. The same is said about the Hindu. He who does not feel the presence of Vishnu in his soul, is not a Hindu; so if a Christian does not feel the kingdom of Heaven within him, he is not a true Christian. But what is the kingdom of Heaven outside the presence of the Divinity, glory and majesty of the Lord and the Father in Heaven? Vishnu is the all-pervading Being, He who pervades the Universe is Vishnu. Is He different from Allah? How can He be, because Allah is also all-pervading? Allah dwells everywhere and is not different from the Father in Heaven. The whole world is but a manifestation of the power and the will of the Father in Heaven—Vishnu. Wherever there is any form animate or inanimate, there is to be found the presence of the Father in Heaven. And therefore, my friends, if we study sectarian religions or special religions through the light of Vedanta we shall find that the most wonderful harmony underlies them all. And therefore, we tell the followers of other religions also, the same thing. And when they do study that, they find new inspiration, new revelations drawn from their souls. This universal religion of Vedanta is going to spread all over the world, to enlighten the minds and intellects of all nations, to dispel the cloud hanging over the

atmosphere of spirituality. The torch-light of Vedanta is burning all the time in the spiritual atmosphere of our motherland, the *Punya Bhumi*, and we shall carry that torch-light wherever we go. We shall encircle the whole globe with the message of that eternal truth, of the universal religion of Vedanta.

My friends, the task before us is very great. We need workers who will come forward to bear the torch-light of the universal religion and go to distant lands to preach its Gospel. Constant calls are coming to me from America, from Germany, from England and many other parts of the Western world. I have started centres in many of the cities of Canada, Alaska, the United States and Mexico, and I want a hundred workers who can teach the Gospel of Vedanta. There are four Swamis now in America,* and I have been receiving constant calls from England. There are hundreds of sincere aspirants after truth who are anxious to study the religion of Vedanta and to practise the various methods of Yoga. A few days ago in Madras, I received a letter from two young Englishmen who live in London, and who after reading Swami Vivekananda's books, have become so infused with the teachings, that they say that there is nothing greater than these. There are many such Englishmen, who would be glad to follow the life and teachings of such a Sannyasin.

In fact, a Sannyasin lives the life of Jesus Christ. He never thinks of the morrow. His ideal is that the Lord provides for everybody. The Lord says in the Gita, "Any devotee who constantly thinks of Me, I carry for him, all provisions and all comforts upon My shoulders."

So, my friends, if we try to live a life of renunciation, remain unattached to the world, do not seek the pleasures of the senses, and sacrifice our selfishness upon the altar of humanity, we shall be as living Gods on earth. There is no power greater than spiritual power. All other powers are for a few days. Where are the Romans to-day? Where are the Greeks? But the Hindus are still alive. The ancient nations of Egypt and Babylon are dead and gone. Other temporal powers have faded away; but the spiritual power is still in India.

* There are six now including himself.—Ed.

Therefore we must always pay attention to our spiritual side; all other things will come when we deserve them. Our ideal of spirituality is to see Divinity in all human beings, nay, in all living creatures, to feel the presence of God in every man, woman, and child, in the lower animals, and even in inanimate objects. The Lord dwells everywhere and our worship will be the service of humanity. When we serve our brothers, when we redress their grievances and make them happy we must remember that we have served the Lord of the Universe. This is the best service to which we can devote our lives, to help our brothers irrespective of caste, creed or nationality. We must help them to redress their grievances, give them food and clothes, and open their spiritual life, because that is of the greatest benefit to them. If we can make our brothers feel this presence of Divinity within them, we have performed our duty well. And Divinity as I have already said, is one. Therefore we are one with our brothers, in spirit. The Christian religion teaches, 'Love thy neighbour as thyself!' But why should I do that? The reason is not given. Why should we not cut their throats and enrich ourselves with their wealth and property? That question naturally arises in the minds of all Christians. But the reason we find in the Vedas, and the Vedas declare: "Thou shalt love thy neighbour as thyself, because thou art thy neighbour in the spirit. You must feel that intrinsic unity in the midst of extrinsic variety." And when we feel that a down-trodden pariah is our brother, that the same divinity which dwells in the soul of a well-qualified Brâhmana also dwells in the poor pariah, in an unmanifested form, when we begin to feel that the same divinity which dwells in the heart of a Hindu also dwells in the heart of a Christian or Mahomedan, then, we begin to realize God; then, we begin to serve God and we have served humanity also. The religion of Vedanta teaches, "He who can see the same Atman, the same divinity in a well-qualified Brâhmana, in a Pariah, in a cow, in a living being, a dog, or a cat, he is a true seer, he is the lover of God." Therefore, you must practise that. We must not hold all these social distinctions in religion. Religion gives us no ground for any distinction, because we are all children of immortal bliss. We are all one, and that unity we need to-day. Our motherland needs that unity in spirit. And only the Vedanta can

bring that unity to its best advantage. Unity in the spirit should be our ideal; and in our daily life we should feel that all people are our brothers and sisters, that the same God is dwelling within us all, and we must recognise divinity in all. We must feel the presence of divinity within our souls first. God is the soul of our souls and life of our lives. In Him we live, from Him we come, and without Him there can be nothing. If our hearts are sincere and pure, then, our worship will be accepted by the Lord, otherwise, it will not. The Lord of the Universe is one with us and we are one with Him but the moment we forget this unity, we become sinners, because, sin means ignorance. We are then immersed in ignorance, selfishness and all other imperfections that limit our souls and make us imperfect. The ideal of the universal religion of Vedanta as preached by members of the Sri Ramakrishna Mission, is the ideal of the Vedas, the Puranas, the Hindu Shastras and of all the great Avatars. And that ideal being one, we must stand up and declare it before the world and help others to see that ideal, realize its greatness and live up to it.

So we need preachers, who would devote their lives to the cause of our motherland, to the cause of Sanatan Dharma and who would go abroad preaching and teaching the Gospel of this Dharma. Young men of Bangalore, to you I appeal as the hope of our motherland; the hope of our religion depends upon you and you must take the whole burden; be ready, be brave soldiers of the Sanatan Dharma and stand up before the world, to declare that you are the children of immortal bliss, that you are birthless and deathless, that nothing can frighten you. Feel the bliss of Brahman first and then declare it. But who can give it to you? Not even God Himself can give it to you. What should you be afraid of? Stand up before the world holding the banner of Sanatan Dharma and manifesting fearlessness at every step of your progress. The practice of the religion of Vedanta will make you fearless because, fearlessness is the ideal. Fear of death cannot come near you. Hold that ideal in your mind in every undertaking.

Many of you may have read the poems of Emerson. He is the pioneer of the Vedanta on the American Continent. In one of his poems he has expressed the ideal of Vedanta most beautifully.

The first stanza begins thus: "If the slayer thinks that he slays and the slain thinks that he is slain." . . . He got this ideal from the Vedas, from the Bhagavad-Gita and the passage is well known to you. This ideal will make us realize our own greatness as children of immortal bliss. We have become weak in nerves, and muscles, weak physically, mentally, intellectually, because we have not cultivated this grand truth, this strengthening ideal. We have lost our backbone and therefore we are miserable and unhappy. But if we wish to regain our greatness, we must realize the grandeur of this ideal.

An Englishman says from his childhood that he can do anything and everything. I wish that every Hindu was able to say that. A Hindu has more advantages, because he has behind him the whole power and strength of the Vedas to support him;

while the Englishman, has not this spiritual strength to support him. He is taught from his childhood that he is a born sinner and cannot do anything. If in spite of that teaching he declares that he can do everything, how much more powerful should a Hindu be to declare it when he knows that the whole Scripture of the Hindus supports and sustains him in that declaration?

My friends, we must wake up from our sleep and lethargy, and begin to act, and show our spiritual strength by carrying forward the universal religion of Vedanta from one end of the earth to the other, and we are sure to receive appreciation, goodwill and blessings, from all hands because a preacher of truth is revered and honored in all countries. The preacher of peace and goodwill does not look for any material help from anybody. He relies on the Lord and the Lord provides everything for him.

H. H. THE GAEKWAD'S INAUGURAL SPEECH AT THE INDIAN INDUSTRIAL CONFERENCE

EXTRACTS

Mr. President, Delegates to the Conference, Ladies and Gentlemen,—

I feel very strongly that to help in the industrial movement of the present day is a duty which devolves on all of us equally. Whatever be our vocations in life, we cannot be untrue to this duty without being untrue to ourselves and our country. And furthermore, I am strongly convinced that our activities in all different departments of life, political, social and industrial, are so correlated that we shall never make any marked progress in one without making similar progress in all.

You are all aware that India was famed for her cotton fabrics from very ancient times; and antiquarians tell us that Indian cotton found its way to Assyria and Babylon in the remote past. Indigo, which is peculiarly an Indian produce, has been detected by the microscope in Egyptian mummy cloths, and Indian ivory and other articles were probably imported into ancient Egypt.

A brisk trade between India and the Western

world was carried on during the centuries preceding the Christian era, and as Rome rose in power and importance, and Alexandria became a flourishing mart, the trade increased in volume.

India was the scene of frequent invasions during the centuries succeeding the Christian era, and Scythians and Huns desolated her Western provinces. But a great chief and warrior, known to our literature under the name of Vikramaditya, at last turned back the tide of invasion, and India was virtually free from foreign raids from the sixth to the tenth century. It was within this period that Chinese travellers, Fa Hian, Houen Tsang, and others visited India as religious pilgrims, admired the arts, industries, and manufactures, and wrote on the Hindu temples and Buddhist monasteries, which existed side by side in every large town. Hindu traders founded settlements in Java and the other islands, where Hindu religion and learning were introduced by them.

It is remarkable that, within the last thousand years, nation after nation in Europe has risen to

power and to great wealth mainly through the Eastern trade. Constantinople, Venice, Portugal, Holland and England have successively been the carriers to Europe of the rich manufactures of India, as the Phoenicians and the Arabs were in the ancient times. When England obtained territorial possessions in India in the eighteenth century, she repressed our manufactures by unequal tariffs in order to develop her own.

The triumph of machinery has been the triumph of our age: the victory of steam and electricity will always be memorable among the decisive battles of the world.

For facility of reference I have put down the figures relating to the principal industries of India carried on mainly by steam, and a few other industries in a tabular form below:—

| | 1895. | 1904. |
|--|-----------|-------|
| Cotton Mills | ... 148 | 203 |
| Jute Mills | ... 28 | 38 |
| Woollen Mills | ... 5 | 6 |
| Cotton ginning, cleaning and Press Mills | 610 | 951 |
| Flour Mills | ... 72 | 42 |
| Rice Mills | ... 87 | 127 |
| Sugar Factories | ... 247 | 28 |
| Silk Filatures | ... 89 | 75 |
| Silk Mills | ... 28 | 11 |
| Tanneries | ... 60 | 35 |
| Oil Mills | ... 163 | 112 |
| Lac Factories | ... 138 | 128 |
| Iron and Brass Foundries | ... 64 | 89 |
| Indigo Factories | ... 8,225 | 422 |

In some industries, like cotton, we are only at the very threshold of success, and produce only about a fourth of what we ought to produce.

India is, and will always remain, a country of cottage industries. Where hundreds of thousands can work in mills and factories, millions and tens of millions work in their own huts; and the idea of greatly improving the condition of the labourers of India merely by adding to mills and factories is only possible for those who form their opinions six thousand miles away. Any comprehensive plan of improving the condition of our industrial classes must seek to help the dwellers in cottages.

We have to recover the ground which we have lost during the last two centuries. We, in our ignorance and poverty, have to compete with some of the richest, best trained and most skilful nations

on earth. We, with our ancient methods, have to habituate ourselves to modern inventions, and then to beat those modern nations who made those inventions. It is a duel with Western nations with weapons of their own choosing; and with those weapons with which we are still unfamiliar, we must face and conquer those who are past masters in their use. Keep to your conservative methods, cling to your orthodox ways of work, and your industries must perish. Such is the inexorable law of the survival of the fittest. Learn to force nature into a corner; accost her and bring out her inmost secrets. Harness her powers, tackle her energies, and make of her a handmaid unto man. Work nature to the relief of man's state.

The industrial prosperity of a country may be said roughly to vary directly with its exports of manufactures and imports of raw material; and inversely with its exports of raw produce and imports of manufactured goods. This is a safe and reliable canon of industrial economics.

Our serfdom to foreign capital and to foreign enterprise can scarcely be more complete. Our railways are financed by capital from Europe; our mines are exploited by savants from America, and even in our daily household needs our dependence upon products of foreign marts continues from day to day. We are being fed and clothed, diverted and entertained, lighted and washed, warmed and comforted, carried and housed, by the foreign artisan. Our arts and industries are standing to-day on the brink of a precipice and are threatened with imminent extinction.

Four years ago I made some remarks at Ahmedabad which, with your permission, I will repeat to-day.

“Famine, increasing poverty, widespread disease—all these bring home to us the fact that there is some radical weakness in our system, and that something must be done to remedy it. But there is another aspect of the matter, and that is that this economic problem is our last ordeal as people. *It is our last chance.*”

“Fail there, and what can the future bring us? We can only grow poorer and weaker,—more dependent on foreign help. We must watch our industrial freedom fall into extinction and drag out a miserable existence as hewers of wood and drawers of water to any foreign power which happens to be our master.

“Solve that problem, and you have a great future before you, the future of a great people, worthy of your ancestors and of your old position among nations.”

These are words which I spoke at Ahmedabad and I repeat them to-day, because we feel the importance of them, perhaps, more than we felt four years ago. We are at a crisis in our national history. The time has come, when we must make arduous and united endeavours for securing our industrial independence, or we shall sink again, perhaps for centuries to come.

At a critical juncture in our country's industrial history, the Indian National congress conceived the happy idea of having an Industrial Exhibition in connection with their annual gatherings. These exhibitions have been a success; but let us not deceive ourselves. Compared with the wealth, the variety, the magnitude of Western products, as I have seen them abroad, the results we have achieved here are meagre indeed. An exhibition like this simply serves to emphasise our backwardness in utilizing the resources at hand. Last year, you took a new departure. Not content with these annual exhibitions, you held an Industrial Conference, and the First Conference was held under the guidance and presidentship of my Revenue Minister, Mr. R. C. Dutt. The Conference arranged that its work should proceed all through the twelve months instead of being transacted once in the year. I am glad to find that this central establishment has not gone to sleep over its work.

The first and the most important means of promoting our industries is to spread general education amongst the masses. Great and far-reaching changes might be made in the educational system of the country, and I am of opinion that no ultimate solution of our problem will be reached until schools have been provided in every village, and education is taken to the very threshold of the people; until, in fact, education, at least in its primary grades, has been made free and compulsory throughout the land.

Of scarcely less importance at this time of the day is the need for industrial education. I must confess that it is my recent visit to Europe and to America that has impressed me most with the immense importance of technical education in

promoting the industries of nations. I may state without exaggeration that education has undergone a complete revolution in the West within the present generation.

Of all the countries which I have recently visited, it is America where I found the highest development of industrial education. Every single State in the United States has a State college, where technical education is given to students *absolutely free*.

I have not yet visited Japan, but we all know what Japan has done within the lifetime of one generation. Her victories in the battlefield have lately brought that wonderful land among the foremost nations on earth; but the victories of Nanshan and Mukden are not more brilliant than the triumphs of her industries achieved by a system of technical education which leaves very little to be desired.

My second suggestion to you is that, besides establishing technical schools, you should endeavour to introduce some manual training in the ordinary schools. The training of the eye and of the hand at an early age is useful to all. People in all branches of life would be impressed with the dignity of manual labour more than they are now in India.

You must send your young men to Europe, America, and Japan for that complete industrial training which they cannot yet receive at home. Make no mistake, and let no time-honoured prejudices deter you from travelling to other parts of the earth, and receiving that new light, that new culture, those new ideas, which even the most gifted and advanced nations always receive by mixing with other nations, and which India needs, perhaps, more than any other civilized nation. The healthy results of foreign travels, and of comparing notes with foreign nations, are already manifest in India in every department of life within the last fifty years.

Japan profited most by sending out her youths to the seminaries of Europe. She owes her present greatness to that illustrious band of her scholar statesmen, who imbibed the first principles in the science of politics and the art of government at the universities of Gottingen and Leipzig. She is to-day the mistress of the Eastern seas because of her students sailors, who acquired their first lessons in naval warfare in the docks of Tilbury and Ports-

mouth. Her battles are fought and won by her soldiers who got themselves initiated into the mysteries of manœuvring and the secrets of stratagem on the plains of the Champ-de-Mars and Rastadt. And she bids fair to assume the supreme place in the trade of the Orient on account of her scholar financiers, who have rubbed shoulders with bankers in the counting houses of London, Berlin and New York. Has the world ever seen a nobler instance of young men architecting the fortunes of their motherland? Can we conceive a higher example of patriotism for India's sons to emulate? Let us follow their spirit of self-sacrifice and devotion; let us hold up their ideal of national unity and social equality, learn eagerness to acquire the newest methods in all walks of life; imitate their perseverance and patient toil; and we may yet save the fortunes of our country.

Nothing gave me greater pleasure, while abroad, than coming in touch with several Bengalis who were studying in Europe and America. Although far away from India, they had the kindest and most patriotic feelings for their native land.

India to-day is at the parting of ways, and there are great possibilities before her. There is stir in the air; and the people are showing signs of awakening. This is hopeful. We need the spirit of determination, of courage, of confidence in ourselves and in each other; we need to distinguish between essentials and non-essentials, between the spirit that vivifies and the letter that kills. Let our energies be not distracted by small things.

I now desire, with your kind indulgence, to add a word on the lessons that seem to me to arise from the experience of different nations—lessons which are pertinent to India at this juncture. Egypt in the ancient time had abundant resources, but failing to note the value of human life, failing to conserve the interests of the working masses, she sank from the pinnacle of power and culture into political servitude and academic decay. The nation that despises its humblest classes, that provides for them no opportunity to rise in the social scale and in self-esteem, is building its house upon the sand. The wealth of a nation is the quality of its manhood.

Greece fell from her eminence not from any failure of philosophical or æsthetic or political in-

sight; in these directions she has been the chief source of inspiration for the whole Western world. Pericles, Plato and Aristotle are still household names in the West. Athens faded away like a fragrant memory because she failed to look to the economic bases of her prosperity. This is the message of ancient Greece to modern India. Bid her people forget their caste and tribal prejudices in the common effort to uplift the fortunes of India; bid them find expression for their religious enthusiasm in practical co-operation for the uplifting of humanity—of the human spirit in the temple of God. Bid them be free men, economically, socially and intellectually; and no power under Heaven can long keep them in servitude.

Rome, too, has its lesson for India. The highly centralised and paternalistic Government which developed under the later Cæsars, was a potent cause of weakness to the Empire. The national spirit decayed, and Rome fell an easy prey to the ravaging hordes from the North.

No permanently sound and stable development can occur unless we take pains to educate the masses of our people to a sense of their paramount importance and dignity in the social structure. I conceive it to be the prime duty of the enlightened and well-to-do amongst us to rouse, to stimulate, and to educate the lower classes. We should help them to help themselves. But ever let us beware of paternalism. Not charity but co-operation is the crying need of the hour.

Ancient India, too, has lessons for us. I have already spoken of India's rich products and her brisk trade with the West in ancient times. But her mechanical inventions were slow because mechanical work was left to hereditary castes, somewhat low in the scale of society. In literature and thought we need fear no comparison with the most gifted nations on the earth. The genius for craftsmanship is also among the people, as is evidenced by the ingenuity and skill of our artisan classes. Make industrial pursuits the property of the nation, instead of the exclusive possession of castes.

Turning to the Western world of modern times we discover lessons of the greatest importance for India at this time. As I look back over the last several centuries which have raised the nations of the West from the darkness of mediævalism to their

present high degree of civilization, it seems to me that four historical movements are plainly discernible as important factors in that development.

The first movement to which I refer is the capitalistic programme of the last few centuries. In the scientific application of capital we still have many things to learn from the nations of the West.

The second movement in the West is the taking of social, political and commercial affairs, which are purely secular in nature, out of the hands of the priests.

Break the monopoly of caste prerogatives and social privileges. Learn the luxury of self-sacrifice; elevate your brethren of the humbler castes to your own level; and smooth all artificial angularities. Always appraise action more than talk, and ever be ready to translate your word into deed.

I desire in the next place to call your attention to the development of national spirit. Throughout Europe for the last two thousand years there has been constant progress in the unifying and the solidifying of national life.

And the last movement to which I would direct your attention is, the development of science in Europe during the last hundred and fifty years. The story of that development reads like a romance of the olden time.

I submit, my friends, that India's part in this wonderful movement has been shamefully small. Can it be true, as one writer has said, that some "strange feat of arrest, probably due to mental exhaustion, has condemned the people of India to eternal reproduction of old ideals?" I cannot believe that the intellectual power of India is exhausted, nor can I believe that her people are no longer capable of adding to the sum of human knowledge. We have an intense and justifiable pride in the contribution of our sages of bygone days to the philosophic, the literary, and the artistic wealth of the world. It should be our chief pride, our supreme duty, and our highest glory, to regain the intellectual supremacy of the ancient days. The atmosphere of the West is throbbing with vigorous mental life. The pursuit of *new* truth is the first concern of every stalwart mind of the West, while the mass of our people are content to live stolid, conventional lives, blindly following the precepts of the fathers rather than emulating the example they

set of intellectual independence and constructive energy.

I would not for a moment have you think, my friends, that I return from the West a convert to Western ideals, or in any sense a pessimist concerning the future of India. There are many defects in the Western civilization that no impartial student of affairs may ignore. The evils that have grown up in the centralizing of population in the great industrial cities constitute, in my judgment, a serious menace to the future of those races. There are weighty problems of administration, of morals, of public health, which the West, with all its ingenuity, has not been able to solve. There is the internal conflict between capital and labour, which is becoming more acute as time goes on. Nor can one visit the great commercial centres of the West without feeling that the air is surcharged with the miasmatic spirit of greed. Everywhere the love of display and the sordid worship of material wealth and power has poisoned the minds of the people against the claims of the simple, homely life, which the Indian, in his love for the things of the spirit, has cultivated since history began.

It may be the mission of India, clinging fast to the philosophic simplicity of her ethical code, to solve the problems which have baffled the best minds of the West, to build up a sound economic policy along modern scientific lines, and at the same time preserve the simplicity, the dignity, the ethical and spiritual fervor of her people. I can conceive of no loftier mission for India than this: for her to teach philosophy to the West and learn its science; to impart purity of life to Europe and attain to her loftier political ideal; to inculcate spirituality to the American mind and imbibe the business ways of its merchant.

DUTY'S TASK

It may not be our lot to wield
The sickle in the ripened field;
Nor ours to hear, on summer eves,
The reaper's song among the sheaves.
Yet where our duty's task is wrought
In unison with God's great thought,
The near and future blend in one,
And whatsoever is willed, is done!

WHITTIER.

SRI RAMAKRISHNA'S BIRTHDAY
FESTIVAL
BELUR MATH

For many years past, the most characteristic and interesting event in connection with the Math (Belur), is the yearly celebration held in honour of Bhagavan Sri Ramakrishna.

In all essential and customary features, the annual gathering on February 17th, closely resembled its predecessors. Tempted by the prospect of a happy holiday, a large company of visitors, which taxed even the extensive gardens of the monastery, to accommodate, flocked to the scene of the festivity to take their part in the rejoicings. Nowhere in the world does one so realise as in India, that the people have woven religion into their lives, into their pleasures, with a minuteness of adaptation certainly unparalleled. The air of the place was full of invitation and welcome, and the day was marked by a display of religious interest and general expressions of good-will. We should hesitate to say how many people had the name Sri Ramakrishna, in their mouths on the occasion. A name that thousands utter daily with reverence and love, and one that will ever be held in faithful remembrance. He, who was the inspiration and informing spirit of Swami Vivekananda and his Guru-bhais, and whose lives, bound together by the most sacred of ties, were shaped by his teachings. He, who was the guide, philosopher and friend of many, whose names will never be recorded, and within whom he kindled the flame of godly yearning. An oil-painting of Sri Ramakrishna which was placed in a pandal on the lawn, was picturesquely surrounded by ornamental plants and quantities of choice and sweet flowers. Extreme interest was shown by all-comers in the portrait of the venerated Paramahansa, to which they uniformly made obeisance. We passed into the little chapel, adjacent to the Math, dedicated to his memory, and with

bent heads, knelt for a few moments on its marble floor. With the complete silence came an altered atmosphere, the tenderness of worship. The confusion of the world seemed to fall away from one's soul, leaving only the sense of gracious influences and faint echoes of a vivid and beautiful life, blended with an emotion of drawing nearer to God, not always felt in greater and grander temples. At intervals during the day, most admirable singing was given by Sankirtan parties, to clusters of attentive listeners, who lounged comfortably in little groups on the wide expanse of grass on the banks of the Ganges. Certainly, nothing could have been more fully appreciated, and not a note of these clever musicians, who sang with so much fine feeling, was lost. A pleasant sequel to the day, and quite in accordance with time-honoured custom was the distribution of Prasad to a large number of gentlemen and several hundreds of the poor, congregated together for the purpose. The latter appeared to reach the high-water mark of satisfaction. Poor souls! their daily life is for the most part, so monotonous and sordid a thing, that the kindness of the monks, and a feast at the monastery, makes a red-letter day indeed, for them. The organization arrangements were excellent. Unhasting and un-resting, the Swamis seemed to delight in giving and serving, thinking of every one's wants, and finding the greatest content in satisfying them. All praise is due to them for their devoted and untiring services, which served to make the festival from beginning to end, the great success it was.

A WESTERN DISCIPLE.

The *Bengalee* in its issue of the 28th Feb. writes:—

The seventy-fourth birthday anniversary of Sri Ramakrishna Paramahansa was celebrated last Sunday at the Belur Math. All the elements that make the occasion joyous yet solemn and impressive were brought to-

gether. Under a large pavilion, on an artificial hillock tastefully decorated with flowers and ferns by Babu Seetal Chandra Bose, was placed a life-size oil-paint representation of Sri Ramakrishna, and some of his inspiring sayings calling man to his supreme duty of whole-souled devotion to God, were written in bold Bengali characters on strips of black oil-cloth and hung around the picture. The festival was opened with special *puja*, *arati* and *homa*, followed by recitation of hymns and prayers. Besides feeding and distribution of *prasadam*, there were *Kirtans* and *San-kirtans* and songs sung by separate singers. The members of the "Anushilan Samiti" gave an exhibition of long stick fencing which was appreciated by many. Among the persons of note who joined the festival we noticed Raja Peary Mohan Mukerji, Justice Mitter, Sister Nivedita, Mrs. C. E. Sevier, Sister Christina, Mr. I. C. Bose, Babus Joytish Chandra Mitter, Dinesh Chandra Sen and Heera Lal Sen. The gathering was very large.

MADRAS

The birthday celebration of Sri Ramakrishna went off very grandly at the Ramakrishna Math, "Castle Kernan," Madras. More than 6000 poor people were sumptuously fed and entertained. The feeding of 100 cows was an interesting sight. At the public meeting convened in the evening, a very thoughtful paper on, "India's needs and the Ramakrishna Mission" was read by Mr. Panchapakesha Sastriar, M. A., L. T. The Hon'ble Mr. P. S. Sivaswami Aiyar B. A. B. L., presided and spoke very sympathetically of the Ramakrishna Mission and its high aims and objects. There were *Bhajan*s and *Hari-katha* also.

RAMAKRISHNA ADVAITA ASHRAMA, BENARES

The birthday anniversary was celebrated at the above Ashrama on the 17th February with usual warmth of devotion. Many of the professors and students of the Central Hindu

College, as well as a considerable number of Hindustani, Mahratti and Gujrati gentlemen of the place attended. The programme included readings from the life of Paramahansa Deb, music, Sankirtan and distribution of Prasad &c. The pamphlets (in Hindi) on the life of Sri Ramakrishna and Swamiji's Chicago Address on Hinduism were freely distributed.

THE RAMAKRISHNA SEVASHRAMA, KANKHAL

The anniversary was solemnised at the Sevashrama with especial worship, *Bhog* and religious services. About 200 *Sadhus* took part on the occasion and were sumptuously served with Prasad.

OTHER CENTRES

The birthday festival was also observed with usual joy and devotion at the Ramakrishna Orphanage, Murshidabad, Ramakrishna Mission, Bangalore, and at all the other centres of the Brotherhood in India and elsewhere.

A NEW YEAR'S PRAYER

BY ELLA WHEELER WILCOX

Let this young year that silent walks beside me,
Be as a means of grace
To lead me up, no matter what betide me,
Nearer the Master's face.
If it need be that ere I reach the fountain
Where Living Waters play
My feet should bleed from sharp stones on the
mountain,
Then cast them in my way.
If my vain soul needs blows and bitter losses
To shape it to Thy crown,
Then bruise it, burn it, burden it with crosses,
With sorrows bear it down.
Do what Thou wilt to mould me to Thy pleasure
And if I should complain
Heap full of anguish yet another measure,
Until I smile at pain.
Send dangers, death ! but tell me how to dare them—
Enfold me in Thy care,
Send trials, tears ! but give me strength to bear them,
This is a New Year's prayer.

SOME OF THE NOTABLE UTTERANCES OF THE "NATIONAL WEEK"

During the last week of December, Calcutta was the centre of great social, industrial, political and religious activities. This period devoted to the Congress and Conferences, has been happily styled "the National Week," as it brings together from all parts of India, a band of self-denying men representing the intelligence, the culture and the public spirit of the Motherland, fired with the noblest and purest purposes. The last Indian National Congress, the twenty-second, was the largest political gathering since its birth, and the Industrial Exhibition, to which a Ladies' section was attached, was the most important ever organised in Calcutta. In addition to these, many other Conferences were held, including the Ladies' Conference. It is a very significant sign of the times that well-born Indian ladies are taking a deep and active interest in questions relating to the progress and welfare of the women of their own country. We publish below for the benefit of our readers, various interesting extracts, which we have selected from a publication, issued by Messrs. G. A. Natesan & Co., Madras, entitled "The Calcutta Congress and Conferences."*

THE INDIAN NATIONAL CONGRESS

In any movement, great or small, you must persevere to the end. You cannot stop at any stage, disappointments notwithstanding, or you lose all you have gained and find it far more difficult afterwards even to begin again. As we proceed we may adopt such means as may be suitable at every stage, but persevere we must to *the end*.

—*Mr. Dadabhai Naoroji.*

To those who say that our aspirations are premature my answer is, the ideal is not bound by time, and that life itself would be an idle tale without meaning, if we are not sustained by the hope of leaving our country better than we found it. In the words of a living English writer who calls himself a Meliorist, "Without ideals there would be no hope, and without hope, neither religion, nor aspiration, nor energy, nor good work. A true ideal is no dream nor idle fantasy. It is the justification of study, and the motive of all useful endeavour."—*Dr. Rash Behari Ghose, C. I. E.*

THE INDIAN INDUSTRIAL CONFERENCE

Mr. Morely in his last India Budget speech said :

"Great thoughts come from the heart, but must go round by the head." This should, no doubt, be the case with the wise men of the world, but the pity of it is, there are so few of them! With the mass of the people thoughts seldom take the circuitous route prescribed by philosophers, but go direct out of the heart. As a consequence all movements taken up by them—social, religious or political—have always been characterised by features such as we would expect when passions and emotions are but little controlled by reason. But would you rather wish that great ideas lay confined within a small circle of wise men, than that they should spread among the masses and elevate them, although in so doing they lose their original purity? The water which is imprisoned in the clouds up above, is pure. But would you rather that it lay there, than that it should descend to the earth and fructify it and afford drinking water to its thirsty millions, although in descending to it and while there it absorbs various impurities, sometimes to the extent which renders it positively noxious?

—*Mr. P. N. Bose.*

The Swadeshi movement is an industrial revolution, more far-reaching in its effects than many political revolutions; and history will record in future ages how the people of India in the commencement of the twentieth century effected their own industrial salvation. Without any control over our own tariff or financial arrangements, without any effective voice over our own legislation or our administration—such as every other civilized nation on earth possesses to-day, and such as we are bound to obtain in the near future—without any of these privileges which are the birth-right of nations, we have determined, simply by giving preference to our home manufactures, to revive the industrial activity of this vast country, and to improve the condition of our industrial population. The call has gone forth from province to province and from village to village; and unnumbered millions are responding to the call with almost religious fervour. The womanhood of India has nobly joined in this patriotic work; and every true Indian, Hindu or Mussalman, Parsi, Jain or Christian, co-operates in this *Swadeshi* movement, and exerts himself for the Industrial progress of his Fatherland.—*Mr. R. C. Dutt, C. I. E.*

(To be continued.)

* See advertisement page iii.

OBITUARY NOTICE

A remarkable personality has passed away in the death of Colonel H. S. Olcott, the President-Founder of the Theosophical Society, on 17th of February last. The sad news will be received with profound regret by Theosophists all over the world.

India, which he made his own, is indebted to him for the many services he rendered to the cause of her ancient religion and civilisation. The present position of the Theosophical Society is, to some extent, due to his admirable tact and prudence, his untiring perseverance and capacity for work, his marvellous power of organization, and single-minded devotion to the cause nearest and dearest to his heart. His self-imposed task of ameliorating the condition of the despised classes of Southern India, his establishment of Panchama Schools for the free education of Pariah boys and girls, his labours for the revival of Buddhism in Ceylon, where he reared up no less than three Colleges and 205 schools for the Ceylonese Buddhists,—these, no doubt, will stand as enduring monuments of the life work of this veteran leader of the Theosophical Society. *Requiescat in pace!*

In the death of the Rev. Kali Charan Banerjee, on the 6th of February last, India has lost one of her noble sons. An accomplished orator, a distinguished professor and lawyer, a philosopher by nature, indeed, a man of many-sided activities—he was a sincere worker for the cause of our country. He was universally beloved for his many sterling qualities of head and heart.

LETTER TO THE EDITOR

THE VEDANTA WORK IN CALIFORNIA

Since August last, the attendance at the various meetings of the San Francisco Vedanta Society, has steadily increased. In the morning, Swami Trigunatita speaks in the neighbouring city of Oakland, where his lectures are much appreciated. Enclosed please find the programme for thirty-six public lectures to be delivered in the hall of the Hindu Temple during the year 1907.

On October 30th the Swami Trigunatita, together with Swami Prakashananda and a class of six, left on the annual pilgrimage to the Santi Ashrama. Situated at the head of a picturesque

valley, surrounded on every side by wooded mountains, with an abundance of pine and oak trees, and a clear dry wholesome atmosphere, with its sacred memories of that great leader and his brother-disciples of that still greater Master, is this not an ideal spot, naturally and divinely endowed, for the development of that consciousness which alone is Life and alone gives freedom!

The meditation and Yoga classes were three daily.—in the morning, evening and at noon. The periods between were suitably filled with cooking, building repair work and other forms of duty.

The November eleventh, the second night of the new moon was selected as “*Dhuni* night.” The place for the *Dhuni* was, up a trail, at the top of a hill, the highest point in the Ashrama. The services commenced at 8 p. m., with all seated around the fire, while the Swamis circled about us, chanting “*Hari Om.*” The Swami Trigunatita presided and led us through the beautiful ceremonies of sacrifice and purification by offerings to the Fire, of all our vanities, our defects and all our little selves, that these might be burned away and the clear light of Truth, our real Self might alone remain. Swami Prakashananda chanted with his rich voice, sacred selections from the Upanishads and beautiful Sanskrit hymns pertaining to Ramakrishna the Blessed, which greatly charmed us. When the new moon rose above the tops of the hills, its silver light shone above us filling the valley below, with a faint mysterious radiance, stilling the senses and adding to the sacred impressions of the night-ceremony. After the services were concluded we listened to anecdotes from Swami Trigunatita about India, and about his fellow-disciples and his Master, until we rose to watch the first faintness of dawn. At last when the sun shot up over the mountain tops, we wended our way slowly downwards to our duties and to our tents. The last of the class returned home, November the thirtieth, and again the lectures and other services commenced as usual from the following Sunday at the Vedanta Society rooms, San Francisco. Swami Prakashananda is at present lecturing in Los Angeles.

With love and good wishes to all our brothers and sisters of India, our spiritual mother, and a true feeling for the success and welfare of the Advaita Ashrama.

Oakland,
California U.S.A.
Dec. 29th '06.

Very sincerely

your brother in Truth,

SAJJAN.
(E. C. Brown).

THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

It is impossible to give an adequate idea of the sufferings caused in the district of Sylhet by the failure of two successive crops of Dec. '05 and April '06; and later on, the unusual floods of August last, not only destroyed the autumn crops but also marred the prospect of the winter crop. The result is that people of 250 villages are on the brink of starvation and not a few succumbed to it. The cholera has also made its appearance. Through the kindness of Drs. N. C. Haldar, P. N. Das and N. K. Mozumdar of Calcutta, some Homœopathic medicines and a book have been sent to the workers, for treating the helpless sufferers. The Relief operations must have to be carried on till April next. The Diamond Harbour work, which was possible to be continued, owing to the timely help of the Editor, *Statesman*, in placing Rs. 500 in our hands, has to be stopped now, as our funds are already exhausted. It will cause us intense regret if we have to do the same with our Kamarkhal centre, Sylhet, and come away leaving the helpless people to their inevitable fate, when a little philanthropy on the part of the public, will have saved the lives of a multitude of their fellow-countrymen. We have enough confidence in the generosity of our subscribers to hope, that they will yet save us from this pitiable situation.

WORK DONE

| 1st distribution | Villages | | | Rice given | | |
|---------------------------------------|----------|----------|----------------|------------|------|------|
| | Villages | Families | No. of persons | Mds. | Srs. | Chs. |
| | 10 | 92 | 279 | 11 | 20 | 12 |
| 2nd " | 30 | 242 | 864 | 32 | 38 | 8 |
| 3rd " | 33 | 310 | 1124 | 44 | 0 | 0 |
| To beggars assembled on the occasions | | | | 1 | 20 | 12 |

THE RAMAKRISHNA MISSION FAMINE RELIEF FUND

| | Rs. | As. | P. |
|---|------|-----|----|
| Amount previously acknowledged ... | 4215 | 1 | 0 |
| Received from the <i>Statesman</i> office, Calcutta (for Diamond Harbour work) | 500 | 0 | 0 |
| A friend, Muslipatam ... | 1 | 0 | 0 |
| P. C. Mira, Esq., Bombay ... | 10 | 0 | 0 |
| The New York Vedanta Society ... | 36 | 13 | 0 |
| Harish Ch. Mitra, Esq., Sholapur ... | 9 | 14 | 0 |
| U. G. Krishna Rao, Esq., Mangalore | 3 | 4 | 0 |
| Sri Dinesh Ch Chakravarti, Mymensingh | 0 | 8 | 0 |
| Sri Debendra N. Bose, Krishnagore ... | 5 | 0 | 0 |
| A friend ... | 5 | 0 | 0 |
| Mr. E. Annaswami Mudaliar, Namakal | 5 | 0 | 0 |
| „ Keshav. P. Manilal Thakur, Par- bandar ... | 1 | 9 | 0 |

Total Rs. ... 4793 1 0

Any contribution, however small, will be gratefully acknowledged in P. B. and Udbodhan.

NEWS AND MISCELLANIES

(GLEANED FROM VARIOUS SOURCES)

DEATH but supplies the oil for the inextinguishable lamp of life.—*Coleridge*.

THE English Channel is nowhere more than 900ft. deep; the Irish Sea is 2,130ft. deep.

THE most expensive chair in the world belongs to the Pope. It is of solid silver, and cost £18,000.

MRS. Besant has been designated to succeed Colonel Olcott as the head of the Theosophical Society.

IF your mind and its affections be pure, and sincere, and moderate, nothing shall have the power to enslave you.—*Thomas a' Kempis*.

MR. Rockefeller has given a New Year's gift of three billion dollars to Chicago University, making the total of his benefactions to the University to nineteen and-a-half millions.

THERE is a saying that "Heaven helps those who help themselves." Is the British Government greater than God Almighty that it will help us if we do not help ourselves?—*Mr. B. G. Tilak*.

SWAMI Abhedananda returned to New York on December 22nd, and was most heartily welcomed by his many friends. The Swami took with him Swami Paramananda, to help him in his work at New York.

THE Government of India have approved of the succession of Kumar Shri Ranjitsinhji, the famous cricketer, as Jam Saheb of Nawanagar, a State with an area of 3791 square miles and a population of half a million.

CREMATION is gaining ground in the West year after year. Cremations in Great Britain numbered 742, last year, or 138 more than in 1905. Since

1885, altogether 5,763 cremations have taken place in that country. There are now thirteen crematories.

THE Prime Minister of France has resolved to employ the Seminaries, ecclesiastical buildings and Bishops' Palaces for educational purposes. The Museum of the famous Seminary of Saint Sulpice, Paris, will be used for enlarging the Luxembourg Museum.

THE head of the kitchen at Aligarh College is a grandson of Bahadur Shah, the last of the Emperors of Delhi. He draws a pittance of five Rupees a month from the Indian Government—that is all that remains to him of the Empire of his forefathers.

THE anniversary of Swami Vivekananda's birthday and of the founding of the Vedanta Society in New York was celebrated at the Society's Headquarters on January 14th. There were religious services and addresses on Swamiji's life and teachings in the morning, afternoon and evening on the occasion.

THE first Indian to visit England was a Parsi gentleman who travelled to London in 1703 in order to seek redress from the Court of Directors of the East India Company. Mirza Abu Taib Khan embarked for Europe in 1799 and Rajah Ram Mohun Roy in the thirties of the last century.

THE Chinese at Singapore, to the number of 180,000, have resolved to discontinue the practice of ancestral worship in public, including feasts and public processions, and to devote the money thus saved to educational purposes. It is estimated that an annual sum of £20,000 will thereby become available.

THE *Statesman* says:—The speaker who has secured the most striking personal triumph at the Conferences (in Calcutta) is an Indian lady and poet, Mrs. Sarojini Naidu. She spoke without notes—eloquently, brilliantly, in clear tones, and with the freedom of a practised platform orator. Mrs. Naidu is a daughter of Bengal.

THE Throne of Persia—known as the Peacock Throne—is probably the most costly in the world.

It is literally covered with jewels, and is valued at between two and three million pounds. Another priceless piece of furniture is a globe of the world, made by order of the late Shah, which is of pure gold, and contains on its surface over 50,000 precious stones.

MAN cannot prosper when he lives only for the material. The divine within him must be recognised daily, hourly. To be consciously at one with the Infinite is the highest ambition of every truly spiritual being. This alone gives peace; this alone gives power; this alone enables man to meet all the conditions of life with serenity and intelligence.—*J. L. Hasbroucke in the Metaphysical Magazine*. Dec. '07.

HIS Majesty the Amir gave donations for repairs to the Jumma Masjid at Peshawar the sum of Rs. 10,000, one thousand Rupees to the Tomb he visited at Sirhind, and also a sum of Rupees two hundred for the Hindu fort and the temple where the two sons of Guru Gobind Singh were stoned to death. At Aligarh besides the sum of Rs. 6,000 annually, already paid by the Amir, he gave the sum of Rs. 20,000 as a donation to the College.

ONE of our great vices is that, when we want to reform men and society, we run full tilt to the legislature. We want the policeman's club and the soldier's bayonet to help us,—to do the thing which it would take oceans of generous patience for us to achieve in living ways. We want the short cut. We are impatient for oaks and want to annul the centuries; but we only succeed in retarding and killing civilizations.—*The Grail*. Jan. '07.

The Times has announced that the Egyptologist Theodore Davis has discovered at Thebes the tomb of the Mummy of Queen Teie, the most famous of the Egyptian Queens. The Mummy was wrapped from head to foot in sheets of gold. The coffin was a miracle of the jeweller's work. The head was encircled with the Imperial Crown of the Queens of Ancient Egypt. The tomb contains likewise beautiful alabaster portraits of the Queen and other objects of the greatest interest.

FROM Ambarawa, a military station in Central Java, comes a strange story of medical knowledge

among monkeys. Wild ones had become such a nuisance there that food poisoned with strychnine was put out for their destruction. Those that partook of the stuff became ill. Most of them sought for two kinds of weeds and ate them. Those who were too ill to help themselves were given the leaves by their fellows. They all soon recovered, and clambered up the trees.

By way of experiment, an American, who is "a sport and an acrobat," made a wager in Vienna with an athlete that the latter could not endure the falling of a pint of water on his hand, drop by drop in one spot, from a height of only 3ft. The athlete had an enormous hand, lined with skin almost as thick and tough as cowhide. But when about 300 drops had fallen there was a change of opinion, and at the 420th drop he gave up, declaring that he could no longer endure the torture.

IN time . . . the mere man of wealth himself will come to realise that in the estimation of those of wisest judgment he has no place with the educated, professional man. He occupies a distinctly lower plane intellectually, and in the coming day Brain is to stand above Dollars, Conduct above both. The making of money as an aim will then be rated as an ignoble ambition. No man has ever secured recognition, much less fame, from mere wealth. It confers no distinction among the good or the great.—*Mr. Andrew Carnegie.*

THE Bhagavad-Gita, an ancient Hindu philosophical book, says: "Matter is invisible in its primordial state, visible in its intermediate, and invisible in its final state." The latest deduction of science, based on the most refined spectrum analysis, the most recondite investigations of mathematicians on vibrations of elemental forms, and the researches of electricians upon the action of atoms under intense pressure of electricity, is unable to give a better definition of the Universe.

—*Prof. Edgar. L. Larkin. Nautilus. Feb. '07.*

THE purely Indian enterprises in Bengal comprising various branches of industries and sciences, at present number as many as twenty-three. The nineteen of them have the total capital of Rupees

77,10,000, while of the other four it is unknown. The handloom industry has, in addition to the mills and factories, received a marvellous impetus during the last year, and various little articles of daily use are being manufactured by small capitalists. Several thousand shops dealing exclusively in country-made things have sprung up throughout Bengal.

THE possibility of walking on the water was successfully demonstrated at Tenby by a Royal Naval Reserve pensioner named William Henry Llewellyn. The inventor's equipment was a pair of lightly-constructed canvas boots, resembling those of the angler. The boots are five feet in length, and sharply pointed at the toes, and to one of them is attached a large rudder, controlled by means of steering lines hitched to the walker's waist. To the bottom of each boot is fixed a series of cross-bars, for balancing purposes, and the walker has the further assistance of a long pole. Mr. Llewellyn glided, rather than walked, a distance of about a hundred yards, at a rate of about two miles an hour over the flooded marshes.

THE *Light* (London) aptly ranks the following by Theodore Parker, as one of the most perfect New Year prayers:—

Father, I will not ask for wealth or fame,
 Tho' once they would have joyed my carnal sense,
 I shudder not to bear a hated name,
 Wanting all wealth, myself my sole defence,
 But give me, Lord, eyes to behold the truth,
 A seeing sense that knows the eternal right,
 A heart with pity filled and gentlest truth,
 A manly faith that makes all darkness light.
 Give me the power to labour for mankind:
 Make me the mouth of such as cannot speak,
 Eyes let me be to groping men and blind,
 A conscience to the base, and, to the weak,
 Let me be hands and feet, and to the foolish, mind,
 And lead still further on such as Thy kingdom seek.

WE in England tended to look upon God as merely the Architect of the universe, said the Bishop of Stepney at a harvest thanksgiving service at Allhallows' Church, Barking, London. We tended to think that God, having made the system,

retired, and from some far-off regions beheld the working of his machine. That was a thought so customary to our ways of thinking, that we scarcely realised how much harm it did to our ordinary ways of thinking of God and His universe. We were now learning that we could not separate the powers of nature from God. It was science more than almost any other power that had recovered for us the great truth of the Hebrew religion. So far from it being true that science had banished God from the universe, it had enabled us to understand how true it was that God was present in all the processes of nature.

THE 'New Theology,' preached by the Rev. R. J. Campbell of the city Temple, London, appears, in its principal tenets and articles of faith, to be adopted from the basic principles of the Vedanta philosophy. Here is a summary of its teachings:—

"The starting-point of the New Theology was belief in the immanence of God and the essential oneness of God and man. There was a tendency to think of God as a sort of master or lord or law-giver, who set things agoing, and was watching, and every now and then letting them know. He was there. The New Theology put it in quite a different way. They believed man and the universe to be one form of the self-manifestation of God. They believed that every one was one means of the self-expression of God. They believed that the word God stood for the infinite, primordial reality whence all things sprang. There was only one source of life and that was God. God was, so to speak, the very foundation of being. The spark in them was a spark from the divine fire. The divine essence was in every man and God lived his life in every man."

THE December number of *East and West* contains Mr. H. Bruce's second paper on the work of Dr. Stein, the Central Asian explorer. In Turkistan Dr. Stein unearthed the ruins of cities, where civilization flourished about 1700 years ago, and discovered traces of Indian influence including Buddhism and Sanskrit writing. Unique discoveries were made by the intrepid traveller and explorer in Khotan. In the ruined city of Niya he found thin wooden planks or tablets, wedge-shaped or oblong, with Kharoshi writing, the language being

early Prakrit. These documents are usually of a business or official character, and they prove that the territory of Khotan was conquered and colonised about two centuries before the Christian era by Indian immigrants from the extreme north-west of the Punjab. At Endere, which is further to the east, the explorer found writings on paper. Some of these were Brâhmana texts. Sanskrit, according to Mr. Bruce, was well-known in Turkistan from the fourth century onwards. At the ruined city of Endere, Dr. Stein was on "the border line beyond which Indian influences yielded to Chinese." It was, indeed, a remarkable sweep of direct Indian influence. "Hinduism, not yet congealed swept with something like grandeur from Java to Khotan, from Siam to Afghanistan."

DR. G. Thibaut, Ph. D. presided over the annual distribution of prizes in the Government Sanskrit College on the 8th of January last. In course of his speech he remarked, that the cultivation of the vast field of Indian research was a task in which Indian and European scholars might join in the spirit of a thoroughly friendly rivalry. Splendid work had indeed been done, in the course of the last century, by European and American scholars; but at the same time it should be remembered that no European scholar would lay claim to that thorough and intimate knowledge of the Shastras which the genuine indigenous scholar of the old type possessed. He (the speaker) in all he had been able to accomplish had been most materially helped by learned Pandits and a similar debt of gratitude would, he presumed, be readily acknowledged by all European scholars who had seriously worked in this country. Western critical and historical views and methods, no doubt, had opened out new lines of research; but here also work of great excellence had already been done by Indian scholars, such as, Prof. R. G. Bhandarkar, the present learned Principal of the Sanskrit College, and others. It might even be expected that in course of time some of the best work in Indian research would be done by men of this country, who enjoyed the undeniable advantage of being sons of the soil and thus naturally and instinctively in touch and sympathy with the spirit and thought of Indian literature, philosophy and religion.

Srimad-Bhagavad-Gita.

॥ प्रथमोऽध्यायः ॥

FIRST CHAPTER

धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ॥

मामकाः पांडवाश्चैव किमकुर्वत संजय ॥१॥

I. 1

धृतराष्ट्र Dhritarâshtra उवाच said :

(भोः) संजय O Sanjaya धर्मक्षेत्रे on the centre of religious activity कुरुक्षेत्रे in Kurukshetra युयुत्सवः desirous to fight समवेताः assembled मामकाः my people च and पाण्डवाः the Pândavas किम् what एव indeed अकुर्वत did do.

Dhritarâshtra said :

Tell me, O Sanjaya! Assembled on Kurukshetra the centre of religious activity, desirous to fight, what indeed my people and the Pândavas did do?

[True it is that the two parties are gathered together for battle, but was the influence of Kurukshetra, the sacred centre of religious and spiritual activity from of old, barren of any result? Did not the spiritual influence of the spot affect any of the leaders in a way unfavourable to the occurrence of the battle?—is the purport of Dhritarashtra's question.]

संजय उवाच ॥

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ॥

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥२॥

I. 2.

संजय Sanjaya उवाच said :

तदा तु but then पाण्डवानीकं the Pândava forces व्यूढं in battle array दृष्ट्वा having seen राजा दुर्योधनः king Duryodhana आचार्यम् (द्रोणं) the teacher (Drona) उपसंगम्य approaching वचनम् word अब्रवीत् said.

Sanjaya said :

But then king Duryodhana, having seen the Pândava forces in battle-array, approached his teacher Drona, and spoke these words :

[Sanjaya's reply beginning with "But then" and describing Duryodhana's action is a plain hint to the old king that his son was afraid. For he went to his teacher (regarded as father) instead of to the commander-in-chief; as a child in fright would run to its parents in preference to others.]

पश्यैतां पांडुपुत्राणामाचार्य महतीं चमूम् ॥

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

I. 3

आचार्य O teacher तव शिष्येण by your disciple धीमता talented द्रुपदपुत्रेण son of Drupada व्यूढां arrayed पाण्डुपुत्राणाम् of the sons of Pându एतां this महतीं mighty चमूम् army पश्य behold.

"Behold, O Teacher! this mighty army of the sons of Pându, arrayed by the son of Drupada, thy gifted pupil.

[As a scorpion would sting even that whose protection it sought to be free from fear, so did the wicked Duryodhana insult his teacher. His meaning in plain words comes to this: just think of your stupidity in teaching the science of fight to the son of Drupada and to those of Pându. They are now arrayed to kill you!]

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ॥

युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ॥

पुरुजित्कुंतिभोजश्च शैब्यश्च नरपुंगवः ॥५॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ॥

सौमद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

I. 4. 5. 6.

अत्र here महेष्वासाः mighty archers युधि in battle भीमार्जुनसमाः equals of (the terrible) Bhima and (the bright, pure) Arjuna शूराः heroes (सन्ति) (are). महारथः the great warrior युयुधानः (सात्यकिः) Yuyudhâna (Sâtyaki) च and विराटः Virâta च and द्रुपदः Drupada वीर्यवान् the strong धृष्टकेतुः Dhrishtaketu चेकितानः Chekitâna च and काशिराजः the king of Kâshi नरपुंगवः the best of men पुरुजित् Purujit च and कुन्तिभोजः Kuntibhoja च and शैब्यः Shaibya च and विक्रान्त the powerful युधामन्युः Yudhâmanyu च and वीर्यवान् the brave उत्तमौजाः Uttamauja सौभद्रः the son of Subhadrà च and द्रौपदेयाः the sons of Draupadi सर्वे all (these) एव verily महारथाः great warriors.

“Here (are) heroes, mighty archers, the equals in battle of Bhima and Arjuna—the great warriors Yuyudhâna, Virâta, Drupada; the valiant Dhrishtaketu, Chekitâna and the king of Kâshi, the best of men Purujit, Kuntibhoja and Shaibya; the powerful Yudhâmanyu and the brave Uttamanjas, the son of Subhadrà, and the sons of Draupadi,—lords of great chariots.

[Great-charioted : One who is well versed in the science of war and commands eleven thousand bowmen.]

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ॥
नायकांमम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥७॥

I. 7.

(हे) द्विजोत्तम (O Thou) best of the twice-born अस्माकं of us तु also ये (those) who विशिष्टाः distinguished मम my सैन्यस्य of the army नायकाः leaders तान् them निबोध know ते संज्ञार्थं for your information तान् them ब्रवीमि I relate.

Hear also, O Best of the twice-born! the names of those who (are) distinguished amongst ourselves, the leaders of my army. These I relate (to you) for your information.

[However well-versed in the science of war you might be, you are after all a Brâhman (best of the twice-born) a lover of peace, that is to say, a coward. It is therefore natural for you to be afraid of the Pandava force. But we too have, take heart, great

warriors in our ranks—is the veiled meaning of Duryodhana's words.]

भवान्भीष्मश्च कर्णश्च कृपश्च समितिजयः ॥
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥८॥

I. 8.

भवान् Thyself च and भीष्मः Bhishma च and कर्णः Karna समितिजयः the victorious in war कृपः Kripa च and अश्वत्थामा Asvathâmâ च and विकर्णः Vikarna सौमदत्तिः the son of the Somadatta जयद्रथः Jayadratha.

“Thyself and Bhishma and Karna and Kripa, the victorious in war, Asvatthâma and Vikarna and Jayadratha, the son of Somadatta.

[Afraid lest he had said too much Duryodhana is flattering Drona, by mentioning the latter before even Bhishma and qualifying Drona's brother-in-law with the phrase ‘victorious in war,’ a move likely to touch the heart of most mortals.]

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ॥
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥९॥

I. 9.

मदर्थे For my sake त्यक्तजीविताः determined to lay down (their) lives नानाशस्त्रप्रहरणाः having diverse weapons and missiles सर्वे all युद्धविशारदाः well-skilled in fight अन्येच and other बहवः many शूराः heroes (सन्ति) (are).

“And many other heroes also, well-skilled in fight, and armed with many kinds of weapons, are here determined to lay down their lives for my sake.

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ॥
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥१०॥

I. 10.

अस्माकं our तत् this भीष्माभिरक्षितम् commanded by Bhishma बलं army अपर्याप्तं unlimited तु while एतेषाम् their भीमाभिरक्षितम् commanded by Bhima इदम् this बलं army पर्याप्तं limited.

“This our army commanded by Bhishma (is) impossible to be counted, but that army of theirs, commanded by Bhima (is) easy to number.

[The verse is often interpreted to mean that Duryodhana considers his army inefficient and that

of the enemy efficient. But this view seems in-
apposite to the context.]

अग्नेषु च सर्वेषु यथाभागमवस्थिताः ॥

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥११॥

I. 11.

च (expletive) सर्वेषु in all अग्नेषु the divisions (of the army) यथाभागं in (your) respective positions अवस्थिताः being stationed भवन्तः ye सर्वे all एव हि (used for emphasis) भीष्मम् Bhishma एव alone अभिरक्षन्तु protect.

“(Now) Do, being stationed in your proper places in the divisions of the army, support Bhishma alone.”

[Since I cannot expect from you any initiative, do you what you are told to do,—seems to be Duryodhana's intention.]

तस्य संजनयन्हर्षं कुरुवृद्धः पितामहः ॥

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥१२॥

I. 12.

प्रतापवान् the powerful कुरुवृद्धः oldest of the Kurus पितामहः grandsire तस्य his (Duryodhana's) हर्षं cheer संजनयन् causing उच्चैः aloud सिंहनादं lion's roar विनद्य having sounded शङ्खं conch दध्मौ blew.

That powerful, eldest of the Kurus, Bhishma the grandsire, in order to cheer Duryodhana, now sounded aloud a lion-roar and blew his conch.

[All eyes were turned upon Duryodhana and the penetrating intelligence of Bhishma detected his fear; and since Drona took no notice of Duryodhana's words, knowing his grandson as he did, he had no difficulty in understanding that the latter had spoken to his teacher in a way which called forth Drona's coldness instead of his enthusiasm. The Grand-sire's heart was moved in pity and hence the action on his part described in the above verse. It should here be noted that this action, amounted to a challenge, really began the fight. It was the Kaurava side again which took the aggressor's part.]

ततः शङ्खाश्च भेर्यश्च पण्डवानकगोमुखाः ॥

सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥१३॥

I. 13.

ततः then शङ्खाः conches च and भेर्यः kettledrums पण्डवानकगोमुखाः tabors, trumpets and cowhorns सहसा एव quite suddenly अभ्यहन्यन्त blared forth सः that शब्दः noise तुमुलः tremendous अभवत् was.

Then following Bhishma, conches and kettledrums, tabors, trumpets and cowhorns blared forth suddenly from the Kaurava side and the noise was tremendous.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ॥

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥१४॥

I. 14.

ततः Then श्वेतैः हयैः with white horses युक्ते yoked महति in the magnificent स्यन्दने chariot स्थितौ stationed माधवः (the Lord of Fortune : Krishna) Mâdhava च and पाण्डवः (the best of the Pându princes : Arjuna) Pândava दिव्यौ divine शङ्खौ conches प्रदध्मतुः blew in a splendid manner.

Then, also, Mâdhava and Pândava, stationed in their magnificent chariot yoked to white horses, blew their divine conches with a furious noise.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ॥

पौरुडं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥१५॥

I. 15.

हृषीकेशः (The Lord of the Senses : Krishna) Hrishiksha पाञ्चजन्यं (the conch named) Panchajanya, धनंजयः (the victor of wealth : Arjuna) Dhananjaya देवदत्तं (the conch named) Devadatta भीमकर्मा (doer of terrific deeds वृकोदरः (having the belly of a tiger : Bhima) Vrikodara महाशङ्खं the large conch पौरुडं (named) Paundra दध्मौ blew.

Hrishiksha blew the Panchajanya, Dhananjaya, the Devadatta, and Vrikodara, the doer of terrific deeds, his large conch Paundra.

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ॥

नकुलः सहदेवश्च सुबोधमणिपुष्पकौ ॥१६॥

I. 16.

कुन्तीपुत्रः son of Kanti राजा king युधिष्ठिरः Yudhishthira अनन्तविजयं (the conch named) Anantavijaya नकुलः Nakula सहदेवः च and Sahadeva सुबोधमणि-

पुष्पकौ (conches named) Sughosha and Manipushpaka.

King Yudhishtira, son of Kunti, blew the conch named Anantavijaya, and Nakula and Sahadeva, their Sughosha and Manipushpaka.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ॥

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥१७॥

I. 17.

काश्यः च परमेष्वासः And the expert bowman the king of Kâshi महारथः शिखण्डी च and the great warrior Shikhandi धृष्टद्युम्नः Dhrishtadyumna विराटः च and Virâta अपराजितः सात्यकिः च and the unconquered Sâtyaki.

The expert bowman, king of Kâshi, and the great warrior Shikhandi, Dhrishtadyumna and Virâta and the unconquered Sâtyaki ;

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ॥

सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥१८॥

I. 18.

पृथिवीपते Lord of Earth (Dhritarâshtra) द्रुपदः (king) Drupada द्रौपदेयाः च and the sons of Draupadi च and महाबाहुः the mighty-armed सौभद्रः son of Subhadra (Abhimanyu) सर्वशः all पृथक् पृथक् respective शङ्खान् conches दध्मुः blew.

O Lord of Earth! Drupada and the sons of Draupadi, and the mighty-armed son of Subhadra, all also, blew each his own conch.

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ॥

नभश्च पृथिवीं चैव तुमुलोऽव्यनुनादयत् ॥१९॥

I. 19.

च And स that तुमुलः tremendous घोषः noise नभः sky पृथिवीं च and earth अव्यनुनादयत् causing to resound धार्तराष्ट्राणां of the Dhritarâshtra party हृदयानि hearts व्यदारयत् rent.

And the terrific noise resounding throughout heaven and earth rent the hearts of the Dhritarâshtra's party.

[Verses 14-19 are full of hints about the superiority of the Pândava party and the consequent sure defeat of Dhritarâshtra. The figure to which Sanjaya draws the old king's attention as first

taking up Bhishma's challenge, is described by him as the Lord of Fortune and the Pândava—the best of the Pându princes. Note also the details in which the chariot, horses and conches of the Pândava party are described, and finally though the army of the Kauravas were more than a third as much again as that of the Pândavas, the noise made by the former was only tremendous, whereas that of the latter was not only tremendous but filled the earth and sky with reverberations and rent the hearts of the former.]

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ॥

प्रवृत्ते शस्त्रसंपाते धनुर्हृद्यम्य पाण्डवः ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ॥२०॥

I. 20.

(हे) महीपते O Lord of Earth (Dhritarâshtra) अथ then कपिध्वजः Monkey-ensigned पाण्डवः Pândava (Arjuna) धार्तराष्ट्रान् Dhritarâshtra army व्यवस्थितान् standing marshalled दृष्ट्वा seeing शस्त्रसंपाते discharge of missiles प्रवृत्ते about to begin धनुः bow उद्यम्य raising तदा then हृषीकेशं to Hrishiksha इदं following वाक्यं words आह said :

Then, O Lord of Earth, seeing Dhritarâshtra army standing marshalled and shooting about to begin, that Pândava whose ensign was the monkey, raising his bow, said the following words to Krishna :

[In view of the sudden change of feeling that is to come over Arjuna it should be noted how full of the war spirit we find him in this verse.]

अर्जुन उवाच

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥२१॥

यावदेतान्निरीक्ष्येऽहं योद्धुकामानवस्थितान् ॥

कैर्मया सह योद्धव्यमस्मिन्नरासमुद्यमे ॥२२॥

I. 21-22.

अर्जुन उवाच Arjuna said :

अच्युत (the changeless : Krishna) Achyuta उभयोः of both सेनयोः armies मध्ये in the midst मे my रथं chariot स्थापय .place अहं I एतान् these योद्धुकामान् desirous to fight अवस्थितान् standing यावत् while निरीक्षे scrutinise ; अस्मिन् on this रासमुद्यमे eve of battle कैः सह with whom मया by me योद्धव्यम् the battle should be fought.

Arjuna said :

Place my chariot, O Achyuta! between the two armies that I may see those who stand here prepared for war. On this the eve of battle (let me know) with whom I have to fight.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ॥
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥२३॥

I. 23.

अत्र Here (in this Kurukshetra) युद्धे in battle दुर्बुद्धेः of the evil-minded धार्तराष्ट्रस्य Dhritarâshtra's son (Duryodhana) प्रियचिकीर्षवः wishing to please ये who एते these समागताः assembled योत्स्यमानान् with the object of fighting अवेक्षे observe.

For I desire to observe those who are assembled here for fight, wishing to please the evil-minded Duryodhana by taking his part on this battle-field.

[Arjuna is impatient to see who dared face him in fight!]

संजय उवाच

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ॥
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥२४॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ॥
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥२५॥

I. 24-25.

संजय उवाच Sanjaya said :

भारत (descendant of king Bharata : Dhritarâshtra) Bhârata गुडाकेशेन by (the conqueror of sleep : Arjuna) Gudakesha एवं thus उक्तः told हृषीकेशः Hrîshikêsha उभयोः of two सेनयोः armies मध्ये between भीष्मद्रोणप्रमुखतः in front of Bhishma and Drona च and सर्वेषां (in front) of all महीक्षितां rulers of the earth रथोत्तमं best of chariots स्थापयित्वा having stationed पार्थ (son of Prithâ or Kunti : the name of Arjuna's mother, the first wife of Pându) Pârtha समवेतान् gathered together एतान् these कुरून् Kurus पश्य behold इति thus उवाच spoke.

Sanjaya said :

Commanded thus by Gudakesha, Hrîshikêsha, O Bhârata, drove that grandest of chariots to a place between the two hosts,

facing Bhishma, Drona and all the rulers of the earth, and then spoke thus, "Behold, O Pârtha, all the Kurus gathered together!"

तत्रापश्यत्स्थितान्पार्थः पितृन्थ पितामहान् ॥
आचार्यान्मातुलान्भ्रातृन्पुत्रान्पौत्रान्सखींस्तथा ॥
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥२६॥

I. 26.

अथ Then पार्थ Pârtha तत्र there उभयोः both अपि the सेनयोः of armies (मध्ये in the midst) स्थितान् stationed पितृन् uncles पितामहान् grandfathers, आचार्यान् teachers, मातुलान् maternal uncles, भ्रातृन् brothers (and cousins) पुत्रान् (his own and their) sons पौत्रान् and grandsons, तथा and सखीन् comrades, श्वशुरान् fathers-in-law सुहृदः च एव and friends as well अपश्यत् saw.

Then saw Pârtha stationed there in both the armies, grandfathers, fathers-in-law and uncles, brothers and cousins, his own and their sons and grandsons, and comrades, teachers, and other friends as well.

तान्समीक्ष्य स कौन्तेयः सर्वान्वन्धुनवास्थि ॥
कृपया परयाविष्टो विषीदन्निदमब्रवीत् ॥२७॥

I. 27.

स He कौन्तेयः the son of Kunti (Arjuna) अवस्थितान् stationed तान् those सर्वान् all बन्धून् kinsmen समीक्ष्य having seen परया deep कृपया with compassion आविष्टः filled विषीदन् sorrowfully इदं thus अब्रवीत् spoke.

Then he, the son of Kunti, seeing all those kinsmen stationed in their ranks, spoke thus sorrowfully, filled with deep compassion.

अर्जुन उवाच

दृष्ट्वेवं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ॥२८॥
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥
गाण्डीयं शंसते हस्तत्वक्चैव परिदह्यते ॥२९॥

I. 28. 29.

अर्जुन उवाच Arjuna said :

कृष्ण (the dark One : He who draws away all misery from His devotees) Krishna, सन्तुःस्थितं present इमं these स्वजनं kinsmen युयुत्सुं desirous to fight दृष्ट्वा seeing मम my गात्राणि limbs सीदन्ति are failing मुखं च and mouth

परिशुष्यति is parching च and मे my शरीरे in body वेपथुः shivering च and रोमहर्षः horripilation जायते are taking place हस्तात् from (my) hand गाण्डीवं (my bow) Gāndiva संसृते is slipping त्वक् च and (my) skin परिदह्यते is burning all over.

Arjuna Said :

Seeing, O Krishna, these my kinsmen gathered here, eager for fight, my limbs fail me, and my mouth is parched up. I shiver all over, and my hair stands on end. The bow Gāndiva slips from my hand, and my skin burns.

[Compassion overpowered him. Not that it was due to discrimination, but rather to the lack of this. He lost self-control—the first step into the waters of ignorance.]

न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

निमित्तानि च पश्यामि विपरीतानि केशव ॥३०॥

I. 30.

केशव (the slayer of Keshi: Krishna) Keshava अवस्थातुं to stand न not च also शक्नोमि I am able मे my मनः mind च and भ्रमति इव seems whirling विपरीतानि adverse निमित्तानि omens च and पश्यामि I see.

Neither, Oh Keshava, can I stand upright. My mind is in a whirl. And I see adverse omens.

न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ३१

I. 31.

कृष्ण Krishna आहवे in battle स्वजनं own people हत्वा killing श्रेयः good च and न no अनुपश्यामि (I) do see विजयं victory राज्यं च and empire सुखानि च and pleasures न not काङ्क्षे (I) desire.

Neither, Oh Krishna, do I see any good in killing these my own people in battle. I desire neither victory nor empire, nor yet pleasure.

किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ॥३२॥

त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ॥३३॥

मातुलाः श्वशुराः पौत्राः श्यालाः संवन्धिनस्तथा ३४

I. 32---34.

गोविन्द (the presider over and knower of the senses: Krishna) Govinda येषां अर्थे for whose sake नः by us राज्यं empire भोगाः enjoyments सुखानि च and pleasures काङ्क्षितं desired आचार्याः teachers पितरः uncles पुत्राः sons तथा एव च and also पितामहाः grandfathers मातुलाः maternal uncles श्वशुराः fathers-in-law पौत्राः grandsons श्यालाः brothers-in-law तथा as well as संवन्धिनः (other) relatives ते they इने these प्राणान् life धनानि च and wealth त्यक्त्वा having renounced युद्धे in battle अवस्थिता stand, (अतः hence) नः our राज्येन kingdom किं for what purpose भोगैः pleasures वा and even जीवितेन life किं of what avail.

Of what avail is dominion to us, of what avail are pleasures and even life, if these, O Govinda! for whose sake it is desired that empire, enjoyment and pleasure should be ours, themselves stand here in battle, having renounced life and wealth—

Teachers, uncles, sons and also grandfathers, fathers-in-law, grandsons, brothers-in-law besides other kinsmen.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ॥

अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ३५॥

I. 35.

मधुसूदन Slayer of Madhu (a demon) घ्नतः अपि even if killed (by them) त्रैलोक्यराज्यस्य dominion over the three worlds (the earth, the intermediate and the celestial) हेतोः for the sake of अपि even हन्तुं to kill न not इच्छामि (I do) wish महीकृते for earth किं नु far less indeed.

Even though these were to kill me, O slayer of Madhu, I could not wish to kill them,—not even for the sake of dominion over the three worlds, how much less for the sake of the earth!

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ॥

पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥३६॥

I. 36.

जनार्दन (The Destroyer of the Asura Jana, or

according to Sankara, He that is prayed to by all for prosperity and salvation: Krishna) Janârdana, धार्तराष्ट्रान् sons of Dhritarâshtra विह्वल killing न: ours का what प्रीति: pleasure स्यात् would be एतान् these आततायिनः felons हत्वा by killing अस्मान् us पापम् sin एव surely आश्रयेत् would take hold.

What pleasure indeed could be ours, O Janârdana, from killing these sons of Dhritarâshtra? Sin only could take hold on us by the slaying of these felons.

[*Felons: Atatâyi*, one who sets fire to the house of, administers poison to, falls upon with a sword on, steals the wealth land and wife of, one's enemy. Duryodhana did all this to the Pândava brothers. According to the *Arthashâstras*, no sin is incurred by killing an *atatâyin*, even if he be thoroughly versed in Vedanta. But Arjuna seems to argue, "True, there may not be incurred the particular sin of slaying one's own kith and kin by killing the sons of Dhritarâshtra inasmuch as they are *atatâyins*, but then the general sin of killing is sure to take hold of us, for *Dharma Shâstra* which is more authoritative than *Arthashâstra* enjoins non-killing."]

तस्मान्नाहर्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान् ॥

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥३७॥

I. 37.

तस्मान् therefore स्वबान्धवान् our relatives धार्तराष्ट्रान् sons of Dhritarâshtra वयं we हन्तुं to kill न not अर्हा: justified माधव Mâdhava हि for स्वजनं kinsmen हत्वा by killing कथं how सुखिनः happy स्याम could (we) be.

Therefore ought we not to kill our kindred, the sons of Dhritarâshtra. For how could we, O Mâdhava, gain happiness by the slaying of our own kinsmen?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ॥

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥३८॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ॥

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥३९॥

I. 38. 39.

यद्यपि Though लोभोपहतचेतसः with understanding overpowered by greed एते these कुलक्षयकृतं due to

decay of a family दोषं evil च and मित्रद्रोहे in hostility to friends पातकम् sin न no पातकम् see जनार्दन Janârdana कुलक्षयकृतं due to decay of a family दोषं evil प्रपश्यद्भिः clearly seeing अस्माभिः by us अस्मात् पापात् from this sin निवर्तितुं to turn away कथं why न ज्ञेयं should not be learnt.

Though these, with understanding overpowered by greed, see no evil due to decay of families, and no sin in hostility to friends, why should we, O Janârdana, who see clearly the evil due to the decay of families not turn away from this sin?

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ॥

धर्मो नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥४०॥

I. 40.

कुलक्षये on the decay of a family सनातनाः immemorial कुलधर्माः family religious practices प्रणश्यन्ति disappear धर्मो नष्टे spirituality being destroyed कृत्स्नं the whole उत also कुलं family अधर्मः impiety अभिभवति overcomes.

On the decay of a family the immemorial religious rites of that family die out. On the destruction of spirituality, impiety further overwhelms the whole of the family.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ॥

स्त्रीषु दुष्टासु वाष्णोय जायते वर्णसंकरः ॥४१॥

I. 41.

कृष्ण Krishna अधर्माभिभवान् from the prevalence of impiety कुलस्त्रियः the women of the family प्रदुष्यन्ति become corrupt वाष्णोय (descendant of the Vrishni clan: Krishna) Vârshneya स्त्रीषु women दुष्टासु being corrupted वर्णसंकरः caste admixture जायते arises.

On the prevalence of impiety, O Krishna, the women of the family become corrupt; and women being corrupted, there arises, O Vârshneya, intermingling of castes.

संकरो नरकायैव कुलघ्नानां कुलस्य च ॥

पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥४२॥

I. 42.

कुलस्य of the family संकरः admixture कुलघ्नानां of the family-destroyers नरकाय for the hell एव indeed

एषां their पितरः ancestors लुप्तपिण्डोदकक्रियाः deprived of the offerings of rice-ball and water पतन्ति fall.

Admixture of family indeed,—is for the hell of the destroyers of the family; their ancestors fall, deprived of the offerings of rice-ball and water.

[Verily, confusion of family is the hell of destroyers of family. (For then do) their own ancestors fall, deprived &c. This refers to the well-known Srâddha ceremony of the Hindus, the main principle of which consists in sending helpful thoughts to the dead-relations, as well as to all the occupants of *Pitri-loka* (a temporary abode, immediately after death) accompanied with, (to make the thoughts more forcible) concrete offerings. The poor are also fed to secure their good wishes.]

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ॥

उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥४३॥

I. 43.

कुलघ्नानां Of the family-destroyers वर्णसंकरकारकैः causing admixture of castes एतैः दोषैः by these misdeeds शाश्वताः immemorial जातिधर्माः caste religious practices कुलधर्माः and family religious practices

उत्साद्यन्ते these misdeeds of the destroyers of the family, bringing about confusion of castes, are the immemorial religious rites of the caste and the family destroyed.

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ॥

नरके नियतं वासो भवतीत्यनुशुश्रुम ॥४४॥

I. 44.

जनार्दन Janârdana उत्सन्नकुलधर्माणां मनुष्याणां of the men whose family religious practices are destroyed नियतं inevitably नरके in hell वासः dwelling भवति is इति thus अनुशुश्रुम have we heard.

We have heard, O Janârdana, that inevitable is the dwelling in hell of those men in whose families religious practices have been destroyed.

अहो वत महत्पापं कर्तुं व्यवसिता वयम् ॥

यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥४५॥

I. 45.

यत् that राज्यसुखलोभेन by the greed of pleasures of kingdom स्वजनं kinsmen हन्तुं to kill उद्यताः prepared वयं we एतत् this महत् great पापं sin कर्तुं to do व्यवसिताः engaged अहोवत alas!

Alas, we are involved in a great sin, in that we are prepared to slay our kinsmen, from greed of the pleasures of a kingdom!

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ॥

भार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥४६॥

I. 46.

अप्रतीकारं unresisting अशस्त्रं unarmed मां me शस्त्रपाणयः weapons in hand भार्तराष्ट्राः sons of Dhritarâshtra रणे in the battle हन्युः should slay तत् that मे my क्षेमतरं better भवेत् would be.

Verily, if the sons of Dhritarâshtra, weapons in hand, were to slay me, unresisting and unarmed, in the battle, that would be better for me.

संजय उवाच

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ॥

विसृज्य सशरं चापं शोकसंविग्नमानसः ॥४७॥

I. 47.

संजय उवाच Sanjaya said:

अर्जुनः Arjuna एवं thus उक्त्वा saying संख्ये in the battle सशरं with arrows चापं bow (named Gândiva) विसृज्य casting away शोकसंविग्नमानसः sorrow-stricken in mind रथोपस्थे on the seat of the chariot उपाविशत् sat down.

Sanjaya said:

Speaking thus in the midst of the battle-field, Arjuna sorrow-stricken in mind, and casting away his bow and arrows, sank down on the seat of his chariot.

इति अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥१॥

The end of chapter first, designated THE GRIEF OF ARJUNA.