

Prabuddha Bharata

OR

Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

Vol. XIII, No. 147, OCTOBER, 1908

CONTENTS:

Sri Ramakrishna's Teachings.—Atma-Jnana,—XX.	...	...	181
Occasional Notes	...	...	182
The Master as I saw Him, XXVI., <i>Sister Nivedita</i>	...	...	184
The Religion We are Born in., <i>A lecture by Swami Vivekananda</i>	...	...	187
The Religion of the Twentieth Century., <i>Extract of a lecture by Swami Bothananda</i>	...	...	191
The Universal Religion., <i>Swami Abhedananda's first lecture in Bombay</i>	...	...	192
The Ramakrishna Mission Famine Relief Work	...	...	194
News and Miscellanies	...	...	195
Srimad-Bhagavad-Gita., by <i>Swami Swarupananda</i> , pp. 85—88	...	...	197
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I, II & III	...	...	ii
THE RAMAKRISHNA SEVASHRAMA MONTHLY REPORT, KANKHAL	...	...	iii
THE RAMAKRISHNA HOME OF SERVICE MONTHLY REPORT, BENARES	...	...	iii
THE MAYAVATI CHARITABLE DISPENSARY SUBSCRIPTIONS	...	...	iii

Mayavati : Almora, (Himalayas).

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

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

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

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

1908

Annual subscription

4s. or \$ 1.

Entered at the Post Office at Brooklyn, N. Y. as second class matter.

Single copy 4d. or 8 cents.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

Vol. XIII]

OCTOBER 1908

[No. 147

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA.—XX.

VIVEKA and Vairagya are the two great purifying agents for the soul.

These are the stages of *Sādhana* (devotional practice) for the purification of the soul :—

1st. SADHU-SANGA, i. e., the company of holy men.

2nd. SHRADDHA, or faith and devotion to things relating to the Spirit.

3rd. NISHTHA, or single-minded devotion to one's ideal.

4th. BHAVA, i. e., the state of being struck speechless at the thought of God.

5th. MAHABHAVA : When *Bhava* is intensified, it is called *Mahābhava*. The devotee sometimes laughs, sometimes weeps, like a madman. He has completely conquered the flesh and has no consciousness of his body. This stage is not attained by Jiva in general, but by Mahāpurushas, or Incarnations of God only.

6th. PREMA, i. e., the most intense love to God. It goes hand in hand with Mahābhava. The two marks of this stage are,

first, the forgetfulness of this world ; second, a forgetfulness of self, which includes one's own body. This brings the devotee face to face with God, and he thus attains the Goal of life.

JNANA cannot be communicated all at once. The spiritual awakening is very much a question of time. The teacher is a mere help. Suppose, a fever is of a severe type. The Doctor could not give quinine under such circumstances. Sometimes the fever would go away without his giving quinine or any other medicine to the patient. Precisely the same is the case with knowledge. To one who is immersed in worldliness, religious precepts will often prove useless and as good as entirely thrown away. Allow him a certain period for enjoyment of the things of the world, and when it will gradually wear off, then is exactly the time when any religious instruction will take effect. The fact is, all this desire for Jnana or Mukti depends upon one's Karma in one's previous incarnations.

OCCASIONAL NOTES

RO mistake is more common amongst the religious than that of forcing upon their children a premature and precocious familiarity with the highest generalisations of theology and metaphysics. This is an error, however from which the slightest acquaintance with the canons of educational science ought to be able to save us.

The child who is to be an abstruse mathematician of world-famed genius, has to begin by counting *things*. "Lisping in numbers" happens only in the imaginations of poets. The idea of *one*, or of *two*, is a high abstraction, as inconceivable to the baby-mind as 'holiness' or 'justice' or 'equality.' But two sweets, or one toy, on the other hand, in a concept easily grasped.

Thus the foundations of the sciences of quantity are carefully laid, in the mind of the rightly-trained student, by years of numbering, grouping, and measuring of concrete objects. And the power of a great mind is nowhere more distinctively shown, than in the fact that the name of a given number-group, in after-life, instinctively recalls some associated concrete image. The man whose mathematical imagination is saturated with memories of the concrete is the man of soaring power in mathematics, and no other. An instance of this lies in the poetic statement of old Indian problems in Algebra. 'So many lotuses grow in a pond, when so and so happens,' the proposition will begin,—not, 'the square of such a symbol *minus* such another,' as in Europe. There can be no question, amongst minds capable of judging, as to which method of statement is sounder and more fertile.

The same problem, of making experience the basis of theory, has to be worked out by the competent teacher in all branches of education. It has never yet been done with completeness, but attempts are constantly being made. Unless the child can make a plan of the room or courtyard, unless he has made a map of the village-street, and the neighbouring river, we know that atlases and geography-books must for ever remain a sealed book to his inner eye. The wars of history are made real by the contests of the play-ground. Costume, poetry, and drama render every story more vivid, and every memory more enduring.

The point is, that no mind can launch another upon a generalisation. All that we can communicate to each other is an element of experience. I cannot make my baby grasp the idea of *two*. But I can guide the chubby hand from eye to eye, cheek to cheek, ear to ear, counting 'one, two, one, two,' the while! Thus the mind is trained, and fruitfully trained. The act of counting is thus made into a *Sādhanâ*, to lead to the *Jnana* that realises *two*. Even Sri Ramakrishna could not banish social pride, *in the abstract*, from his own heart at the initial stage. But he could wash the yard of the pariah, and wipe the stones with the hair of his head, night after night. Even he could not leap at once to samesightedness about wealth. But he had to practise it in the concrete, and change earth and gold from hand to hand and finally cast them both away, seeing no difference between them. It was this *practice* that made his realisation so dynamic and powerful,—whereas ours is pallid and abstract—when it did come.

Now just as the science of mathematics is after all nothing but the theoretic generalising of the concrete facts of number and quantity, so is Religion the theory of life. Living is a *sâdhana*: true doctrine is its *Jnana*. Doctrine, without living behind it, is empty talk. Philosophy is not a formula: it is a state of mind. And a state of mind is only to be imparted by actual experience of definite concrete sequences.

—

If the *ashramas* of the Mahabharata give us a true picture of those universities in which were first recorded the sublime truths of the Upanishads, then were the *rishis* of the forest-clearing age no lame or sterile Pharisees, mouthing great texts, saturated in scholastic learnedness. Throughout the Mahabharata we see the *rishi* dwell with the son of his early manhood at his side. We hear the lowing of cattle. We watch the homely vigorous life of the college-farmstead, at once home of labour and of the highest thought. Buddha, also, when he preached the more excellent way, was not beholden to the monkhood for his knowledge of life. He had hunted with the beast, and shot at a mark, and carried off the prizes of the world in open competition. There was a place for all this in his life as well as for the deep thought and realisation that were to come after. It was this that gave to the realisation its world-compelling power and depth.

—

Words remain words. It is experience that fructifies into knowledge. The power of religious realisation is always directly proportionate to the depth of life that has been inwrought into it.

—

All this is to show that youth is for work and struggle, not for meditation. Vedanta and Advaita are not for children. Life must outrun knowing. Better for the school boy the gymnasium than the Pundit's abstruse

comments. Better the sound of the battle-cry of life than the glib repetition of the texts.

—

Not that there should be *no* meditation, or *no* scripture! But contemplation and sacred theories should not be the characteristic occupation of early manhood. The man who is dreaming or praying when he ought to be observing, has his folly for his pains. The man to whom the words of the books stand in the place of the knowledge, of truth itself, is no man, but a spouter-forth of texts.

—

We need to understand this in India at present. We have allowed ourselves, through long ages of peace and security, to become over-theocratized. We tend too much to measure manhood by the standards of the priest and the scholar, instead of rigorously criticising these by the tests of men and citizens. To-day however, we have to reverse the process. Instead of a progressive Brâhmanising of all castes, we have deliberately to turn about and Kshatriya-ise everyone, including the Brâhmanas. If to laugh be really, as the Swami Vivekananda said it was, "better than to pray," then to struggle or to toil is, equally, better than to quote scripture about struggling or toiling. Whatever may be the degree that we have attained, in the poise of indifference, the imperatives of the Gita ring out the same for all of us.

=====

Do you not see,—Taking up this clue of the *Sattva*, the country has been slowly and slowly drowned in the ocean of *Tamas*, or dark ignorance?.....*Sattva*, or absolute purity, is far away from us. Those amongst us who are not yet fit, but who hope in time to be fit to reach to that absolutely pure *Paramahansa* state,—for them, the acquirement of *Rajas*, or intense activity, is what is most beneficial now. Unless a man passes through *Rajas*, can he ever attain to that perfect *Sâttvic* state?—*Swami Vivekananda*.

[COPYRIGHTED.]

THE MASTER AS I SAW HIM

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

XXVI.

THE SWAMI VIVEKANANDA AND HIS
ATTITUDE TO BUDDHA

CHIEF of intellectual passions with the Swami, was his reverence for Buddha. It was perhaps the historical authenticity of this Indian life that was the basis of the delight it roused in him. "We are sure of Buddha and Mohammed, alone amongst religious teachers," he was wont to say, "for they alone had the good fortune to possess enemies as well as friends!" Again and again he would return upon the note of perfect rationality in his hero. Buddha was to him not only the greatest of Aryans, but also "the one absolutely sane man" that the world had ever seen. How he had refused worship! Yet he drew no attention to the fact that it had been offered. 'Buddha,' he said, 'was not a man, but a realisation. Enter, all ye, into it! Here receive the key!'

He had been so untouched by the vulgar craving for wonders, that he coldly excommunicated the lad who had by a word brought down a jewelled cup from the top of a pole, in the presence of the crowd. Religion, he said, had nothing to do with jugglery!

How vast had been the freedom and humility of the Blessed One! He attended the banquet of Ambapâli the courtesan. Knowing that it would kill him, but desiring that his last act should be one of communion with the lowly, he received the food of the pariah, and afterwards sent a courteous message to his host, thanking him for the Great Deliverance. How calm! How masculine! Verily was he the bull in the herd, and a moon amongst men!

And perfect as he was in reason, he was at least as wondrous in compassion. To save the goats at Rajgir, he would have given his life. He had once offered himself up, to stay the hunger of a tigress. Out of five hundred lives renounced for others, had been distilled the pity that had made him Buddha.

There comes to us a touch of his humour across the ages when he tells the tale of the youth, sobbing out his love for one he has never seen, whose very name he does not know, and likens his plight to the iterations of humanity about God. He alone was able to free religion entirely from the argument of the supernatural, and yet make it as binding in its force, and as living in its appeal, as it had ever been. This was done by the power of his own great personality, and the impress it made on the men of his own generation.

For some of us, one evening, the Swami sat reconstructing the story, as it must have appeared to Jasodharâ, the wife of Buddha, and never have I heard the dry bones of history clothed with such fulness or convincingness of life. Hindu monk as he himself was, it seemed to Vivekananda natural enough that a strong personality should have what he conveniently described as "European ideas about marriage," and should insist, as did Buddha, on seeing and choosing his bride for himself. Each detail of the week of festivities and betrothal was dwelt on tenderly. Then came the picture of the two, long wedded, and the great night of farewell. The gods sang, "Awake! thou that art awakened! Arise! and help the world!" and the struggling prince returned again and

again to the bedside of his sleeping wife. "What was the problem that vexed him? Why! It was *she* whom he was about to sacrifice for the world! *That* was the struggle! He cared nothing for himself!"

Then the victory, with its inevitable farewell, and the kiss, imprinted so gently on the foot of the princess that she never woke. "Have you never thought," said the Swami, "of the hearts of the heroes? how they were great, great, great, and soft as butter?"

It was seven years later, when the Prince, now Buddha, returned to Kapilavastu, where Jasodhara had lived,—clad in the yellow cloth, eating only roots and fruits, sleeping in no bed, under no roof,—from the day he had left her, sharing the religious life also, in her woman's way. And he entered, and she took the hem of his garment, "as a wife should do," while he told, to her and to his son, the Truth.

But when he had ended, and would have departed to his garden, she turned, startled, to her son and said "Quick! go and ask your father for your patrimony!"

And when the child asked "Mother, which is my father?" She disdained to give any answer save "The lion that passes down the street, lo, he is thy father!"

And the lad, heir of the Sakya line, went, saying "Father, give me my inheritance!"

Three times he had to ask, before Buddha, turning to Ananda, said "Give it!" and the gerrua cloth was thrown over the child.

Then, seeing Jasodhara, and realising that she, too, longed to be near her husband, the chief disciple said "May women enter the Order? Shall we give to her also the yellow cloth?"

And Buddha said "Can there be sex in knowledge? Have I ever said that a woman could not enter? But this, O Ananda, was for thee to ask!"

Thus Jasodhara also became a disciple. And *then* all the pent-up love and pity of

those seven years welled forth in the Jataka Birth-stories! For they were all for her! Five hundred times each had forgotten self. And now they would enter into perfection together.

".....Yes, yes, so it was! For Jasodhara, and for Sita, a hundred years would not have been enough to try their faith!"

"No! No!" mused the teller, after a pause, as he ended the tale, "Let us all own that we have passions still! Let each one say 'I am not the ideal!' Let none ever venture to compare another with Him!"

During the years of our Master's boyhood at Dakshineswar, the attention of the world had been much concentrated on the story of Buddhism. The Restoration of the great shrine of Bodh-Gaya was carried out about this time* under the orders of the English Government, and the share taken in this work by Rajendra Lala Mitra, the Bengali scholar, kept Indian interest intense throughout the country. In 1879, moreover, the imagination even of the unlearned classes in English-speaking countries was deeply stirred, by the appearance of Sir Edwin Arnold's "Light of Asia," said to be in many parts an almost literal translation from the Nepalese work, 'Lalita Vistara.' But the Swami was never satisfied with taking things second-hand and in this too could not rest contented until in 1887 he with his brethren contrived to read together, not only the Lalita Vistara itself, but also the great book of the Mahájána school of Buddhism, the Prajñá Páramitá, † in the original. ‡ Their

* The excavations round the great shrine were first commenced by the Burmese Government in 1874. The British Government took them in hand in 1879 and completed the work in 1884.

† *Lit.* That which leads one beyond intellect—to the realms of super-consciousness.

‡ These two books were then being published by the Asiatic Society, under the able editing of Dr. Rajendra Lala Mitra. The original text in these appeared in Sanskrit characters and not in Páli, to help the general reader, who is familiar with the former but not with the latter.—ED.

knowledge of Sanskrit was their key to the understanding of the daughter-language. The study of Dr. Rajendra Lala Mitra's writings and of the 'Light of Asia,' could never be a mere passing event in the Swami's life, and the seed that thus fell on the sensitive mind of Sri Ramakrishna's chief disciple, during the years of his discipleship, came to blossom the moment he was initiated into *Sannyas*, for his first act then was to hurry to Bodh-Gaya, and sit under the great Tree, saying to himself 'Is it possible that I breath the air He breathed? That I touch the earth He trod?'

At the end of his life again, similarly, he arrived at Bodh-Gaya, on the morning of his thirty-ninth birthday; and this journey, ending with a visit to Benares, was the last he ever made.

At some time in the years of his Indian wanderings, the Swami was allowed to touch the relics of Buddha, probably at the place where they were first discovered. And he was never afterward able to refer to this, without some return of that passion of reverence and certitude which must then have overwhelmed him. Well might he exclaim, to someone who questioned him about the personal worship of the Avatars, "In truth, madam, had I lived in Judæa in the days of Jesus of Nazareth, I would have washed His feet, not with my tears, but with my heart's blood!"

"A Buddhist!" he said, to one who made a mistake about the name of his faith, "I am the servant of the servants of the servants of Buddha!" as if even the title of a believer would seem, to his veneration, too exalted to claim.

But it was not only the historic authenticity of the personality of Buddha that held him spell-bound. Another factor, at least as powerful, was the spectacle of the constant tallying of his own Master's life, lived before his eyes, with this world-attested story of twenty-five centuries before. In Buddha, he

saw Ramakrishna Paramahansa: in Ramakrishna, he saw Buddha.

In a flash this train of thought was revealed, one day when he was describing the scene of the death of Buddha. He told how the blanket had been spread for him beneath the tree, and the Blessed One had lain down, "resting on his right side, like a lion," to die, when suddenly there came to him one ruyning, for instruction. The disciples would have treated the man as an intruder, maintaining peace at any cost about their Master's death-bed, but the Blessed One overheard, and saying "No, no! He who was sent † is ever ready," he raised himself on his elbow, and taught. This happened four times, and then, and then only, Buddha held himself free to die. "But first he spoke to reprove Ananda for weeping. The Buddha was not a person," he said, "but a realisation, and to that, anyone of them might attain. And with his last breath he forbade them to worship any."

The immortal story went on to its end. But to one who listened, the most significant moment had been that in which the teller paused,—at his own words "raised himself on his elbow and taught,"—and said, in brief parenthesis "*I saw this, you know, in the case of Ramakrishna Paramahansa!*" And there rose before the mind the story of one, destined to learn from that Teacher, who had travelled a hundred miles, and arrived at Cossipore ‡ only when he lay dying. Here also the disciples would have refused admission, but Sri Ramakrishna intervened, insisting on receiving the new-comer, and teaching him.

The Swami was always deeply pre-occupied with the historic and philosophic significance of Buddhistic doctrine. Sudden references

†. *Lit. The Tathāgatha* "A word," explained the Swami, "which is very like your 'Messiah.'"

‡ Sri Ramakrishna entered into *Mahāsamādhi* at the garden-house of Krishna Gopal Ghosh in Cossipore, 1886.

and abrupt allusions would show that his thoughts were constantly with it. "Form, feeling, sensation, motion, and knowledge are the five categories," he quoted one day, from Buddha's teachings, || "in perpetual flux and fusion. And in these lies Maya. Of anyone wave, nothing can be predicated, for it is not. It but was, and is gone. *Know, O Man, thou art the sea!*" Ah, this was Kapila's philosophy," he went on, "but his great Disciple brought the heart to make it live!"

And then, as the accents of that Disciple himself broke upon the inner ear, he paused a moment, and fell back on the immortal charge of the Dhammapada to the soul:

"Go forward without a path!

Fearing nothing, caring for nothing,
Wander alone, like the rhinoceros!

"Even as the lion, not trembling at noises,
Even as the wind, not caught in a net,
Even as the lotus-leaf, unstained by
the water,—

So do thou wander alone,
like the rhinoceros!" . . .

|| Vide Vinaya Pitaka, Part I, Sacred Books of the East Series.

"Can you *imagine* what their strength was?" he said one day, as he dwelt on the picture of the First Council, and the dispute as to the President. "One said it should be Ananda, because He had loved him most. But someone else stepped forward, and said no! for Ananda had been guilty of weeping at the death-bed. And so he was passed over!"

"But Buddha," he went on, "made the fatal mistake of thinking that the whole world could be lifted to the height of the Upanishads. And self-interest spoiled all. Krishna was wiser, because He was more politic. But Buddha would have no compromise. The world before now has seen even the Avatar ruined by compromise, tortured to death for want of recognition, and lost. But Buddha would have been worshipped as God in his own lifetime, all over Asia, for a moment's compromise. And his reply was only 'Buddhahood is an achievement, not a person!' Verily was He the only man in the world who was ever quite sane, the only sane man ever born!"

(To be continued).

THE RELIGION WE ARE BORN IN.

[ALL RIGHTS RESERVED]

At an open-air meeting, delivered at Dacca, on the 31st March 1901, Swami Vivekananda spoke in English for two hours on the above subject before a vast audience. The following is a translation of the lecture from the Bengalee report of a disciple:—

In the remote past, our country made gigantic advances in spiritual ideas. Let us, to-day, bring before our mind's eye that ancient history. But the one great danger in meditating over long-past greatness is, that we cease to exert ourselves for new things, and content ourselves with vegetating upon that by-gone ancestral glory, and priding ourselves upon it. We should guard against that. In ancient times there were, no doubt, many Rishis and Maharshis, who came face to face with Truth. But if this recalling of our ancient greatness is to

be of real benefit, we too, must become Rishis like them. Aye, not only that, but it is my firm conviction that we shall be even greater Rishis than any that our history presents to us. In the past, signal were our attainments,—I glory in them, and I feel proud in thinking of them. I am not even in despair at seeing the present degradation, and I am full of hope in picturing to my mind of what is to come in the future. Why? Because I know, the seed undergoes a complete transformation, aye, the seed as seed is seemingly destroyed, before it develops into a tree. In the same way, in the midst of our present degradation lies, only dormant for a time, the potential potency of the future greatness of our religion, ready to spring up again, perhaps more mighty and glorious than ever before.

Now let us consider what are the common grounds of agreement in the religion we are born in. At first sight we undeniably find various differences among our sects. Some are Advaitists, some are Visishtadvaitists, and others are Dvaitists. Some believe in Incarnations of God, some in Image-worship, while others are upholders of the doctrine of the Formless. Then as to customs also, various differences are known to exist. The Jâts are not outcasted, even if they marry among the Mahomedans and Christians. They can enter into any Hindu temple without hindrance. In many villages in the Punjab, one who does not eat swine will hardly be considered a Hindu. In Nepal, a Brâhman can marry in the four *Varnas*; while in Bengal, a Brâhman cannot marry even among the sub-divisions of his own caste. So on and so forth. But in the midst of all these differences we note one point of unity among all Hindus, and it is this, that no Hindu eats beef. In the same way, there is a great common ground of unity underlying the various forms and sects of our religion.

First, in discussing the Scriptures, one fact stands out prominently,—that only those religions which had one or many Scriptures of their own as their basis, advanced by leaps and bounds, and survive to the present day notwithstanding all the persecution and repression hurled against them. The Greek religion, with all its beauty, died out in the absence of any Scripture to support it; but the religion of the Jews stands undiminished in its power, being based upon the authority of the Old Testament. The same is the case with the Hindu religion, with its Scripture the Vedas, the oldest in the world.

The Vedas are divided into two portions,—the Karma-kānda and the Jnana-kanda. Whether for good or for evil, the Karma-kanda has fallen into disuse in India, though there are some Brâhmans in the Deccan, who still perform *Yajnas* now and then with the sacrifice of goats; and also we find here and there, traces of the Vedic Kriyâ-kanda in the Mantras used in connection with our marriage and Shrâddha ceremonies, &c. But there is no chance of its being rehabilitated on its original footing. Kumarilla Bhatta once tried to do so, but he was not successful in his attempt.

The Jnana-kanda of the Vedas comprises the Upanishads and is known by the name of Vedanta,

the pinnacle of the Srutis, as it is called. Whenever you find the Acharyas quoting a passage from the Srutis, it is invariably from the Upanishads. The Vedanta is now the religion of the Hindus. If any sect in India wants to have its ideas established with a firm hold on the people, it must base them on the authority of the Vedanta. They all have to do it, whether they are Dvaitists or Advaitists. Even the Vaishnavas have to go to the Gopâlâtâpani Upanishad to prove the truth of their own theories. If a new sect does not find anything in the Srutis in confirmation of its own ideas, it will go even to the length of manufacturing a new Upanishad, and make it pass current as one of the old original productions. There have been many such in the past.

Now as to the Vedas, the Hindus believe that they are not mere books composed by men in some remote age. They hold them to be an accumulated mass of endless Divine Wisdom, which are sometimes manifested or at other times remain unmanifested. The Sâyanâcharya says somewhere in his works, **यो वेदेभ्योऽखिलं जगत् निर्ममे।**—“Who created the whole universe out of the knowledge of the Vedas.” No one has ever seen the compiler of the Vedas, and it is impossible to imagine one. The Rishis were only the discoverers of the Mantras, or Eternal Laws; they merely came face to face with the Vedas, the Infinite mine of knowledge, which has been there from time without beginning.

Who are these Rishis? Vâtsâyana says,—“He who has attained through proper means the direct realisation of Dharma, he alone can be a Rishi, even if he is a *Mlechchha* by birth.” Thus it is that in ancient times, Vasishtha born of an illegitimate union, Vyâsa the son of a fisherman, Nârada the son of a maid-servant with uncertain parentage, and many others of like nature, attained to Rishihood. Truly speaking, it comes to this then, that no distinction should be made with one who has realised the Truth. If the persons just named all became Rishis, then, O ye Kulin Brâhmans of the present day, how much greater Rishis you can become! Strive after that Rishihood, stop not till you have attained the goal, and the whole world will of itself bow at your feet! Be a Rishi,—that is the secret of power.

This Veda is our only authority, and everyone has the right to it. “यथेमां वाचं कल्याणीमावदानि जमेभ्यः । ब्रह्मराज्याभ्यां शूद्राय चार्याय च स्वायं चारणाय” ॥ Thus says the *Sukla Yajur Veda*. Can you show any authority from this Veda of ours, that everyone has not the right to it? The Puranas, no doubt, say that a certain caste has the right to such and such a recension of the Vedas, or a certain caste has no right to study them, or that this portion of the Vedas is for the *Satya Yuga* and that portion is for the *Kali Yuga*. But, mark you, the Veda does not say so; it is only your Puranas that do so. But can the servant dictate to the master? The Smritis, Puranas, Tantras—all these are acceptable only so far as they agree with the Vedas; and wherever they are contradictory, they are to be rejected as unreliable. But nowadays we have put the Puranas on even a higher pedestal than the Vedas! The study of the Vedas has almost disappeared from Bengal. How I wish that day will soon come, when in every home the Veda will be worshipped together with the Sâlagrâma, the household Deity, when the young, the old, and the women will inaugurate the worship of the Veda.

I have no faith in the theories advanced by Western savants with regard to the Vedas. They are to-day fixing the antiquity of the Vedas at a certain period, and again to-morrow upsetting it and bringing it one thousand years forward, and so on. However, about the Puranas, I have told you that they are authoritative only in so far as they agree with the Vedas, otherwise not. In the Puranas we find many things which do not agree with the Vedas. As for instance, it is written in the Puranas that some one lived ten thousand years, another one, twenty thousand years, but in the Vedas we find—शतायुर्वैपुरुषः—“Man lives, indeed, a hundred years.” Which are we to accept in this case? Certainly the Veda. Notwithstanding statements like these, I do not depreciate the Puranas. They contain many beautiful and illuminating teachings and words of wisdom on Yoga, Bhakti, Jnana, and Karma; those, of course, we should accept. Then there are the Tantras. The real meaning of the word Tantra is Shâstra, as for example, Kâpila Tantra. But the word Tantra is generally used in a limited sense. Under the sway of kings who took up Buddhism and preached

broadcast the doctrine of *Ahimsâ*, the performances of the Vedic *Yâga Yajnas* became a thing of the past, and no one could kill any animal in sacrifice, for fear of the king. But subsequently amongst the Buddhists themselves—who were converts from Hinduism—the best parts of these *Yâga Yajnas* were taken up, and practised in secret. From these sprung up the Tantras. Barring some of the abominable things in the Tantras, such as the *Vâmâchâra* &c., the Tantras are not so bad, as people are inclined to think. There are many high and sublime Vedantic thoughts in them. In fact, the Brâhmana portions of the Vedas were modified a little, and incorporated into the body of the Tantras. All the forms of our worship and the ceremonials of the present day, comprising the Karma-kanda, are observed in accordance with the Tantras.

Now let us discuss the principles of our religion a little. Notwithstanding the differences and controversies existing among our various sects, there are in them too, several grounds of unity. First, almost all of them admit the existence of three things—three entities—Ishvara, Atman, and the Jagat. Ishvara is He who is eternally creating, preserving and destroying the whole universe. Excepting the Sânkhyas, all the others believe in this. Then the doctrine of the Atman, or the re-incarnation of the soul; it maintains that innumerable individual souls having taken body after body again and again, go round and round in the wheel of birth and death according to their respective Karmas; this is *Samsâravâda* or as it is commonly called, the doctrine of re-birth. Then there is this Jagat or universe, without beginning and without end. Though some hold these three as different phases of one only, and some others as three distinctly different entities, and others again in various other ways, yet they are all unanimous in believing in these three.

Here I should ask you to remember that Hindus from time immemorial, knew the Atman as separate from Manas, mind. But the Occidentals could never soar beyond the mind. The West knows the universe to be full of happiness, and as such, it is to them a place where they can enjoy the most; but the East is born with the conviction that this Samsâra, this ever-changing existence, is full of

misery, and as such, it is nothing, nothing but unreal, not worth bartering the soul for its ephemeral joys and possessions. For this very reason, the West is ever especially adroit in organised action, and so also, the East is ever bold in search of the mysteries of the internal world.

Let us, however, turn now to one or two other aspects of Hinduism. There is the doctrine of the Incarnations of God. In the Vedas we find mention of *Matsya Avatāra*, the Fish Incarnation, only. Whether all believe in this doctrine or not is not the point; the real meaning, however, of this *Avatāravāda* is, the worship of Man,—to see God in man is the real God-vision. The Hindu does not go through Nature to Nature's God,—he goes to the God of man through Man.

Then there is, Image-worship. Except the Five Devatās who are to be worshipped in every auspicious Karma as enjoined in our Shāstras, all the other Devatās are merely the names of certain states held by them. But again, these five Devatās are nothing but the different names of the one God only. This external worship of images has, however, been described in all our Shāstras as the lowest of all the low forms of worship. But that does not mean that it is a wrong thing to do. Despite the many iniquities that have found entrance into the practices of image-worship as it is in vogue now, I do not condemn it. Aye, where would I have been, if I had not been blessed with the dust of the holy feet of that orthodox, image-worshipping Brāhman!

Those reformers who preach against image-worship, or what they denounce as idolatry,—to them I say,—“Brothers! If you are fit to worship God-without-Form discarding any external help, do so, but why do you condemn others who cannot do the same? A beautiful large edifice, the glorious relic of a hoary antiquity has, out of neglect or disuse, fallen into a dilapidated condition; accumulations of dirt and dust may be lying everywhere within it; maybe, some portions are tumbling down to the ground. What will you do to it? Will you take in hand the necessary cleansing and repairs and thus restore the old, or will you pull the whole edifice down to the ground and seek to build another in its place, after a sordid modern plan whose permanence has yet to be established? We have to reform it, which truly means to make

ready or perfect by necessary cleansing and repairs, not by demolishing the whole thing. There the function of reform ends. When the work of renovating the old is finished, what further necessity does it serve? Do that if you can, if not, hands off!” The band of reformers in our country want, on the contrary, to build up a separate sect of their own. They have, however, done good work in the past; may the blessings of God be showered on their heads! But why should you, Hindus, want to separate yourselves from the great common fold? Why should you feel ashamed to take the name of Hindu, which is your greatest and most glorious possession? This national ship of ours, ye children of the Immortals, my countrymen, has been plying for ages, carrying civilisation and enriching the whole world with its inestimable treasures. For scores of shining centuries this national ship of ours has been ferrying across the ocean of life, and has taken millions of souls to the other shore, beyond all misery. But to-day it may have sprung a leak and got damaged, through your own fault or whatever cause it matters not. What would you, who have placed yourselves in it, do now? Would you go about cursing it and quarrelling among yourselves, or would you not all unite together and put your best efforts to stop the holes? Let us all gladly give our hearts' blood to do it; and if we fail in the attempt, let us all sink and die together, with blessings and not curses on our lips.

And to the Brāhmans I say,—“Vain is your pride of superiority of birth and ancestry. Shake it off. Brāhmanhood, according to your Shāstras, you have no more now, because, you have for so long lived under *Mlechchha* kings. If you at all believe in the words of your own ancestors, then go this very moment and make expiation by entering into the slow fire kindled by *Tusha* husks, like that old Kumarilla Bhatta, who with the purpose of killing the Buddhists, first became a disciple of the Buddhists and then killed them, and subsequently entered the *Tushānala* to expiate his sins. If you are not bold enough to do that, then admit your weakness and stretch forth a helping hand and open the gates of knowledge to one and all, and give the down-trodden masses once more their just and legitimate rights and privileges.”

THE RELIGION OF THE TWENTIETH CENTURY

The following is an extract from the above lecture recently delivered before the Vedanta Society of Pittsburg, U. S. A., by the Swami Bodhananda:—

Whenever this world of ours, on account of growth, requires a new adjustment, a wave of power arises somewhere and fulfils the great cosmic necessity. As there are two planes on which man lives and acts, the material and the spiritual, the waves of adjustment come on both. From time immemorial the Orient has been the starting point, the birthplace, of the waves of spiritual adjustment. Her contribution to the general growth of the world has always been, and will be, her spiritual gift. Spirituality constitutes the very life of the people of the East.

During recent times, Europe and America have been the scenes of material progress. While the West is deeply absorbed in material acquisition, the East has been intensely practical in spiritual realisation. While this world, with its transitory joys and pleasures, has been the goal of life to the people of the West, the theme of life in the East has been renunciation. Under these circumstances, to deliver the West from the depths of abject materialism, and perhaps to assimilate a little of her material civilisation also, a mighty wave of spirituality has again started from the East, which at no distant future will inundate and absorb the whole Western world with its omnipotent force. None can resist its progress. It is a necessity of the age, a demand of cosmic evolution. Any man who has ears to listen can hear the distant murmur of this flood of spirituality.

And this is not a new or strange phenomenon. It is an instance of the old, old law of re-adjustment. History repeats itself. It

has occurred many times in the past, and will be repeated again and again in the future. Every wave is preceded and succeeded by a hollow. Every rise has its fall. The student of the history of humanity is well acquainted with this universal law.

The coming spiritual adjustment will stand for no personalities, but for the eternal principle, for the truth exists from eternity to eternity. It will be absolutely impersonal, unsectarian and universal. Within its wide bosom it will embrace all the special and sectarian creeds that are in existence in the world, and those that are yet to come. All these different forms of religion are but partial manifestations of the one underlying principle of the Religion Eternal. From the highest flight of absolute monism to the grossest form of dualism and symbolism, every phase of religion will have a place in this universal religion. Sectarianism, bigotry, intolerance and fanaticism have long possessed this beautiful earth, and the time has come when these should cease, and in their place shall reign love, harmony, toleration and peace.

It will be a man-making, strength-giving, evil-destroying and constructive religion. It will welcome and accept truth from any source. It will condemn or hate none, but will love and sympathise with all. Freedom is the condition of growth. Every individual shall be allowed freedom to choose his or her religion. Variety is essential to evolution. To stop variety is to stop all evolution. The followers of this religion will make no converts. Conversion is destruction. They will preach holiness and not sin, immortality and not perdition, freedom and not bondage. It will proclaim with a mighty voice,—“Do not care under what banner you march, do not care what be your colour,—green, blue, yellow or red,—but mix all these colours up and produce that intense glow of white, the colour of love.”

This will be the religion of the age, my friends, and it will come as the salvation of the world from the rankest atheism and materialism. It will be everybody's religion. It will be limited by no temporal or spatial conditions. Realise this mother of religions first and then proclaim it to the world with the voice of love, benediction and peace.

THE UNIVERSAL RELIGION

(The Swami Abhedananda's first lecture in Bombay)

I heartily thank the Bombay public for the cordial reception that has been offered to me, and the good words just spoken about me, by the Chairman. It is a great satisfaction that my countrymen have appreciated the work done by me in foreign lands. I was offered similar cordial receptions at Colombo, Madras, Calcutta and other places which I visited during my tour, which indicates that we Hindus are not spiritually dead. We may be dead politically, in social condition we may be half-dead, but in religion we still live. Our life yet vibrates at the sound of religion uttered in our ears. Everywhere we find signs of life and vitality when the names of Hindu religion and Hindu philosophy are mentioned.

In foreign countries, especially in Europe and America, the religious preacher is not so much honoured as a politician, or the soldier who conquers on the battle-field. During the last Spanish-American war, you have heard how Admiral Dewey destroyed the Spanish fleet and became master of the Philippine Islands. On his return to New York, triumphal arches were raised and the whole nation received him with open arms. But when a religious preacher goes there, nobody cares much for him, nobody thinks enthusiastically of his work, because the Western nations are political nations, and not spiritual. They can understand religion through politics, but we understand religion as the highest and the only aim of our life. Every Hindu is required to eat, drink, and sleep religion,—in short, to *live* religion. It is impossible to find this kind of ideal either in Europe or America. There are good men, spiritual men and women in Europe and America, who

try to live up to the ideals of their religion, but India has always been the motherland of all the religious ideas of the world,—the *Punyabhumi*, the holy-land. Why? Because its ideal is to attain spiritual perfection, even in this life.

The Western world is now looking forward with a great desire to receive its spiritual impetus from India, and is looking with great expectation to the Ramakrishna Mission, of which our worthy Chairman has so kindly spoken. The Ramakrishna Mission may be called a national movement for glorifying the Vedantic religion which we have inherited from our forefathers. It advocates the precepts of the Vedas in toto. Our religion is not sectarian. It has had no founder to start it like other religions of the world. Christianity has its founder in Christ, Mahomedanism in Mahommed, Zoroastrianism in Zoroaster, Buddhism in Buddha, Judaism in Moses; but the religion of the Vedas has no founder, and for this reason it is the universal religion. No religion that has clustered round the personality of its founder can claim to be universal, because the founder being a man, may not satisfy, and stand for all the spiritual ideals and needs of the whole of humanity, and if we reject the personality of the founder, the whole structure of religion falls to pieces. If we take away Christ from Christianity, where will Christianity stand? If we take away Buddha, there will be nothing left of Buddhism, and so with other religions, but not so with Hinduism. Nevertheless, all religions, whether revealed or unrevealed, have one ideal, and that is to solve the problem of life and death, in short, to reach perfection and become divine. All religions claim to have some revelation as their foundation. Christianity is a revealed religion, so are Mahomedanism, Buddhism and Judaism. Hinduism is also a revealed religion no doubt, with this difference, that it is based not upon any particular Scripture, but on the contrary, upon the eternal laws that govern all lives and souls.

All religions have two parts, the one is the essential part, and the other is the non-essential part. In the essential part we find the ultimate aims and ideals, but in the non-essential part we find the doctrines, the dogmas, the rituals, the ceremonials and particular methods of worship and

devotion. In the non-essential parts, religions whether revealed or unrevealed do not agree, but in the essential part all religions agree. What is the essential part? What is the aim of all religions? The aim of all religions is to solve the problem of life and death, to reach perfection, to become divine. Christianity teaches us to know the truth which will make us perfect as the Father in heaven is perfect. Mahomedanism teaches the same ideal,—to reach perfection, commune with Allah and become divine; and Zoroaster and Buddha teach the same ideal. Hinduism also tells us to attain perfection in this life, to commune with Brahman, the Eternal Truth, the foundation of the universe, the source of life and the end of all earthly existence. The religion which the Ramakrishna Mission preaches is the religion which holds the essential parts of all religions as its ideal, and the non-essential parts as secondary things.

The non-essential parts which comprise the doctrines, dogmas, rituals and ceremonials, cannot be the same everywhere, because they depend upon national traditions, upon local customs and other peculiarities that mark the character of individuals in different nations. If we try to make all these non-essential parts of different religions one and the same, we shall fail. If we try to make all faces look alike we shall fail, but if we take the principles of all religions, there we shall have a broad platform upon which can stand a Hindu, a Parsi, a Mahomedan, a Christian, a Buddhist and a Jew, and embrace one another like brothers and sisters. That platform we want to establish over the whole world. It is not a mere theory. The work has already begun, and we expect you to come forward and support this ideal, and holding the banner of this Universal Religion advance onward from place to place, and cross the ocean to spread the mission amongst all nations. We have been spiritual leaders of the world in the past, and now we want to establish the fact that we are still living, and that we are still the spiritual teachers of all nations. In other respects we have become slaves, but in religion we acknowledge no slavery to any nation. There we are free, freedom is the goal of our religion,—spiritual freedom which is known in Sanskrit as Moksha. That freedom is

the freedom of the soul from the bondage of ignorance, selfishness and all other imperfections that make for slavery. How does that freedom come? Through knowledge. We should know the truth which makes us free. Where is that truth to be sought for? Is it in this universe, or is it outside? No, it is all-pervading, it pervades every atom of our system, we live and move and have our being in the Eternal Truth. We cannot separate ourselves from this omnipresent Truth, which is the source of all existence, and that Truth was described in most glorious terms by the Vedic sage when he answered the question,—What is Brahman? In the answer of the sage we find, Brahman is that which stands for all that pervades substance. It is the Eternal Truth. That from which the animate and inanimate objects come into existence, and into which they return, is Brahman. Know that to be the Eternal Truth, realise that to be Brahman. How can It be separate from even the atoms and molecules that form this coarse material body. Is It separate? No, the very substance of the atoms and molecules is what we call the Soul. Those who are called Atheists and Agnostics are worshipping the same Eternal Truth though under a different name. What they call matter is, in reality, the same substance what we call the Soul. If we ask them the definition of matter they do not know. To them it is an unknown and unknowable substance. But when properly known, and realised it is found to be one with the essence of the universe, with the essence of the individual, the Soul; it is the same as the Atman. It is the same as Sat-Chit-Anandam,—Existence-Intelligence-Bliss Absolute. Sat-Chit-Anandam cannot be separated from our existence. Because we exist, we are intelligent, and we live in the hope of attaining Eternal Bliss. In fact, all the works we are doing during our lives have one ideal, that of happiness, and when that happiness becomes unconditioned it is Anandam. Are we not all working for Anandam, though in a relative sense? Do we not try to get the necessaries of life to support our families? Do we not love our relatives? What for? because at every moment we find a particle of this Anandam.

All the pleasures that we receive through coming in contact with external objects, all are in their

essence but infinitesimal parts of that one Bliss, which is called Brahman. Who could live in this world, if that Anandam did not exist? Who could live in this world if there was no Anandam as the basis of our existence? If there was no Anandam how could we attempt to gain it in this life. What we by nature feel a desire to get must be there, it must be at the fountain-head, otherwise we cannot feel any longing for it. Whatever we long for must exist. Sat-Chit-Anandam is by its essence *Nirgunam*, absolute; but it is also the foundation of all matter and forces in Nature. Nirguna is its one phase and Saguna, the relative, the other. We cannot reject the one and take the other. They are the obverse and the reverse of the same coin. If you take Nirguna you have to take Saguna. They are inseparable, and if so, then where is the difference between the Ishvara and Brahman of the Hindus and the God of the Christians, the Allah of the Mahomedans, the Buddha of the Buddhists, the Jehovah of the Jews? Is there any difference between Ishvara, the Lord of the Universe, and Brahman, who is worshipped under different names from different standpoints by different nations?

As the same substance water is called by various names by various nations, but the substance is the same, so the same Reality is worshipped under different names, such as Vishnu, Shiva, Adyâ-Sakti, Jehovah, Buddha &c. The names vary, the forms vary, but the substance is one, and this unity of Godhead under the variety of names and forms, whether personal or impersonal, is the ideal of our Vedas. The most ancient Scriptures that exist in the world are the Vedas, and this is admitted by all the Occidental scholars of the world. And what do we read in the Rig-Veda which is older than the other Vedas?—एकं सद्भिर्ग्रा बहुधा वदन्ति. That which exists is One, men call It by various names, men worship It under different forms. You cannot find another passage like this in any other Scripture of the world. Ours is the universal religion, because it is ready to embrace all the sectarian and special religions of the world. Well has it been said by Professor Max Muller that, "The religion of the Vedas has room for all religions, nay, it embraces them all."

(To be continued.)

THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

THE following is the report of the distribution of relief, dated 6th Sept. from several centres:— 127 villages; 1237 families, 1919 persons relieved; and 96 mds. 16 srs. of rice distributed. The present expenses are Rs. 505 per week.

Once more we appeal to the public for their generous help. Any contribution however small will be thankfully received by the Editor, Prabuddha Bharata.

RAMAKRISHNA MISSION FAMINE RELIEF FUND

Amount previously acknowledged Rs. 4384-7-9½
Thro' Sj. Motilal Bose As. 2. Manager, Udbodhan Rs. 5-6-9. Sivaji Samiti Rs. 9-1-5. Sm. Chancharkeshi Dasi Rs. 100. Sm. Chandra Sasi Dasi Rs. 200. Clerks, Messrs. Gregory & Jones Rs. 2-4. Students, Morton Institution Rs. 11-4-3. Mess, 1/4 Sankara Ghosh's Lane Rs. 5. Jagunj Coronation Inst. Rs. 13-9. Mr. Golabchand Devchand Jahuri Rs. 10. Sj. M. N. Sarkar Rs. 2-15. Students, Calcutta Sanskrit College Rs. 10. Kanara Young men's Union Rs. 62. Students, Purulia Zillah School Rs. 50. Mr. Bangaru Raghaviah Rs. 40. Sj. Sarat Ch. Chatterjee Rs. 20. Sj. D. N. Ganguli Rs. 10. Ramakrishna Mission, Meerut Rs. 25. Thro' Sj. Gourango P. Chatterji Rs. 50. Sj. Kanti Bhusan Bannerjee Rs. 2. Sj. Basanta Kumar Das Rs. 8. Swadeshi Samiti, Bali Rs. 5. Sj. Surendra N. Sarkar Re. 1. Rashtriya Swayang Sevak Samiti Rs. 37. Mr. M. Gopal Rao Rs. 5. Sj. Kalidas Ghosh Rs. 5-2. Sj. Durga Mohan Bhattacharya Rs. 7-5. Sj. Lalit Chandra Choudhury Rs. 10. Mr. S. Sitaram Rao Rs. 10. K. Basak & Co. Rs. 17. Mr. P. L. Vasvani Rs. 33-9. Sj. Gopal Ch. Guha Rs. 10. Thro' Ramakrishna Sevaks Rs. 10. Sj. Satya Charan Ghose Re. 1. Sj. Nirmal K. Mitra Rs. 2. Sj. Lalit M. Mukerjee Re. 1. Thro' Sj. Suresh Ch. Basu Rs. 26-14-6. Sj. Sarat Ch. Bannerjee Rs. 5. Sj. Hem Chandra Dey Rs. 10. Sj. Pitambar Das Rs. 5. Mr. Krishna Rao Baburao Mohalkar Rs. 166. Mr. Carem Khan Rs. 18. Sj. Sarat Ch. Bhattacharya Rs. 40. A Bengali, Port Blair Rs. 100. Marwari Youngmen's Association Rs. 26. Sj. Nani Gopal Paramanick Re. 1-15. Mr. P. L. Vasvani Rs. 109-5. Sj. Suresh Ch. Shaha Rs. 2. A friend Rs. 50. Students, Gonripore Boarding Rs. 2-13. Sj. Kumud Bandhu Basu Rs. 20. Thro' Sj. Bilas Ch. Chakrabarti As. 8. Sivaji Samiti Rs. 7-13-3. Sj. Upendra Nath Saha Re. 1. Sj. Gopi Ballava Saha Rs. 5. Sj. Benoy Krishna Saha Re. 1.—Total Rs. 1389-15-2.

FURTHER P. B. OFFICE COLLECTIONS:—Mr. Motibhai Gopalbhai Rs. 15. "Kalidas," Lahore, Re. 1. Sj. Seeta Bhay Rs. 2. Mr. J. Lehmann Rs. 10.

The Empire Dairy Company, Ahmedabad Rs. 10.
 Mr. D. K. Natu Rs. 5. Mr. C. Krishnen Rs. 4.
 Secy. Veda Sanatan Dharmothjiva Mandala,
 Ahmedabad Rs. 2. A Bengali lady, Port Blair
 Rs. 50. Mr. Luxman Iyer Rs. 3. Mr. B. V. Varer-
 kar Rs. 3-13. Dr. M. G. Desai Rs. 10. A
 Sannyasin Re. 1. Mr. B. Appadu Pantulu Rs. 2. Mr.
 P. N. Deshpande Rs. 10. Mr. E. A. Mudaliar Rs. 5.
 Miss Rebecca Fox 15-4-0.—Total Rs. 149-1-0.
 —Grand Total...Rs. 5923-7-11½.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Sultan has given Turkey a new Constitu-
 tion and took the oath of allegiance to it in the
 presence of the Sheikul-Islam, swearing on the
 Koran. The Turkish Parliament is convened
 for November 1st. The Sultan has also offered to
 defray the expenses for the building of the House
 of Parliament.

IN Russia over 30,000 people were transported
 to Siberia during 1907. Of this 30,000, only 2,835
 were brought to trial; the rest were people against
 whom no charge could be formulated. They
 were simply transported because of their opinions.
 From June to October, 1907, no less than 84
 newspapers were suppressed, 35 editors impris-
 oned, 3 exiled, and 133 newspapers fined.

It is announced that the Equitable Life Assur-
 ance Society are to construct a building, whose
 height will far exceed that of both the Metro-
 politan Life building in Madison Avenue and the
 Singer building in Broadway, the highest "sky-
 scrapers" yet built in New York, with towers
 which have 46 and 47 storeys respectively. The
 Equitable building will have a tower of 62 storeys
 with a main building of 34 storeys, and it will be
 over 900ft. high.

THERE is a steady decline, not only in the
 number of church-goers, but in the membership
 of different bodies. According to the 'Christian
 Commonwealth,' the Wesleyan Church lost nearly
 8,000 members last year, the Baptists nearly 5,000,
 and the 'Free Church Year Book' speaks of a
 'decrease of some 18,000 communicants within
 the past twelve months,' so far as returns are

available. As regards the Established Church,
 the 'Commonwealth' says: 'Everybody is familiar
 with the perennial lament over the waning num-
 bers and declining quality of candidates for
 ordination, and, as to the Congregationalists,
 Principal Griffith-Jones recently declared: "Our
 churches are losing the very people who form the
 staple of the community."'—*Light*, London,
 May 16.

To obtain a light instantly without the use of
 matches, and without the danger of setting things
 on fire, take an oblong vial of the clearest of glass,
 put into it a piece of phosphorus about the size
 of a pea; upon this pour some pure olive oil
 heated to the boiling point, the bottle to be filled
 about one-third full, and then cork tightly. To use
 the light, remove the cork, allow the air to enter
 and then recork. The whole empty space in the
 bottle will then become luminous and the light
 obtained will be a good one. As soon as the
 light becomes dim, its power can be increased by
 opening the bottle and allowing a fresh supply of
 air to enter. In very cold weather it is sometimes
 necessary to heat the vial between the hands to
 increase the fluidity of the oil, and one bottle will
 last all winter. The ingenious contrivance may be
 carried in the pocket.

IN his report before the Baltimore General
 Conference, of the work of his Church in
 Southern Asia, Bishop Oldham said:—

The Indian has a genius for spiritual religion.
 To others religion may be a department of life;
 to him it fills the earth and sky. A living intensity
 of religious desire possesses him. In all the world
 no such religious aptitude exists.

Japan may be the scientific brain of Asia, and
 China its strong labouring hands and burden-bowed
 back; but the burning heart of Asia is India.

Once already has India religiously conquered
 Asia. Not only did she give Laotse the philosophy
 of Tao-ism, but when the young enthusiasm of
 Buddha overleaped the mountains of the North,
 she gave religion to China and Japan, and one-
 half the world is to-day thinking the religious
 thoughts of India. India on fire means Asia in
 conflagration.

DR. Jones of New Brunswick, N. J., contributes an article to the "Wisconsin Medical Recorder," on the treatment of pneumonia, and among other things, he refers to the efficacy of onions in it and says:—"Just as soon as there is a chill, with pain in the lungs and difficulty of breathing, slice raw onions quite thin, place them in a muslin bag large enough to cover the chest, warm the bag over a hot stone until heated through, then apply over the chest next to the skin. Two bags should be made, so as to have two poultices, and change them every hour or as soon as they lose their heat. This poultice will always relieve the pain and difficulty of breathing. If it is used as directed, it can be depended on, not only in pneumonia, but in congestion of the lungs and croup or sudden colds in young children. An onion, boiled or roasted, eaten before bed-time, will keep the stomach sweet and clean and give a good night's sleep."

DR. J. C. Bose contributes to the *Modern Review* for May an interesting paper upon "Automatism in Plant and Animal," in which he maintains that every living organism is merely a machine responding to stimulus as long as it is alive. But what is it that makes it live? Dr. Bose says:—

In order to keep the machine at work, in all those wonderful and complex ways of which it is capable, from mechanical movement through throbbing sensation, to spontaneous thought, something more than mere mechanical perfection is necessary. We have seen that the most perfect type of organism when isolated soon ceases its activity. In order, then, to maintain it in spontaneity, or livingness, the inpouring of energy is necessary from without. Every living organism, in order to maintain its life, must stand in constant free communion with all the forces of the universe about it. Is this in truth materialism? Or is it spirituality? May it not be that we dispute these terms, because each of us is viewing a single fact from a different standpoint?

A very simple and efficient machine called the Stenotyper has been devised for writing shorthand. It is in bulk and weight a mere fraction of the standard typewriter, and can readily be worked on the operator's knees. By permutations and

combinations of six keys, taken two or three together, a complete alphabet is built up—an alphabet of dot and dash. The learner has simply to commit this alphabet to memory, and the machine will do the rest. This new shorthand is not based on phonetics. As if playing the piano, the operator simply strikes a chord and imprints a character decipherable to the trained eye at a glance. The "note" which it writes is legible, not only to the operator, but to any one else who has mastered the alphabet. This machine is, so to speak, a natural polyglot. It can be used with equal facility for any language—provided that the operator knows that language. At a private demonstration the other day, the same stenotypist correctly reported unfamiliar or improvised passages dictated in English, French, German, Latin, and Hebrew. The construction is of admirable simplicity. The keys print on paper that is self-feeding from an endless roll. The machine is easily portable and works silently.

FOR the last two years, Mr. S. E. Stokes, Jun., of Philadelphia, has been living the life of a Friar in the Upper Punjab. He thought it was his duty to attempt to imitate Christ, and go to and fro among the Indians as a penniless Friar. He took St. Francis as his model, and in August, 1906, he distributed everything that he had among the people that needed them, and, after three days spent in solitary prayer, he assumed the robe of a Friar and started off on his pilgrimage among the people. He went to the plague-stricken villages in order to minister to the sufferers, taking a blanket, a little water-vessel, a few medicines, and a Greek Testament. Mr. Stokes lived under a tree, and trusted to charity for food from day to day. At first the people were sceptic, but after three days the attitude of the people changed, they made friends with him, brought him the best food they had, and called him in to visit their sick.

We must prove ourselves worthy, says Mr. Stokes, of India's trust and love if we really desire to win them. He lived at a leper asylum for many months, taking care of the lepers and dressing their ulcers. There was no need for preaching, he says, our actions preach.

Mr. Stokes is a member of the American branch of the Anglican Church, and was educated at the Cornell University.

XI. 37.

महात्मन् O Great-souled One अनन्त O Infinite
देवेश O Lord of the Devas जगन्निवास O Abode of
the Universe ब्रह्मणः of Brahmâ अपि even गरीयसे
greater आदिकर्त्रे the Primal cause च and ते to thee
कस्मात् how न not ननेरन् they should bow सत् the
being असत् the non-being परन् beyond (them)
यत् which अक्षरम् the Imperishable तत् that च and
त्वम् thou (art).

And how should they not, O Great-souled
One, bow to Thee, greater than, and the
Primal Cause of, even Brahmâ, O Infinite
Being, O Lord of the Devas, O Abode of
the Universe; Thou art the Imperishable, the
Being and the non-Being, (as well as) That
which is Beyond (them).

[*Brahmâ*: the *Hiranyagarbha*.

The Being and the non-Being, &c.—The *Sat*
(Manifested) and the *Asat* (Unmanifested),
which form the *Upâdhis* (adjuncts) of the *Akshara*
(Imperishable); as such He is spoken of as the
Sat and the *A-sat*. In reality, the Imperishable
transcends the *Sat* and the *Asat*.]

त्वमादिदेवः पुरुषः पुराण-

स्त्वमस्य विश्वस्य परं निधानम् ॥

वेत्ताऽसि वेद्यं च परं च धाम

त्वया ततं विश्वमनन्तरूप ॥३८॥

XI. 38.

अमन्तरूप O Boundless form त्वम् thou आदिदेवः
the primal Deva पुराणः the ancient पुरुषः Purusha
अस्य of this विश्वस्य of universe परन् the supreme
निधानम् refuge वेत्ता the knower वेद्यं the one
thing to be known च and परं the supreme धाम goal
असि (thou) art त्वया by thee विश्वं the universe ततम्
is pervaded.

Thou art the Primal Deva, the ancient
Purusha; Thou art the Supreme Refuge of
this Universe, Thou art the Knower and the
One Thing to be known; the Supreme Goal.
By Thee is the Universe pervaded, O Bound-
less Form.

वायुर्यमोऽग्निर्वरुणः शशांकः

प्रजापतिस्त्वं प्रपितामहश्च ॥

नमो नमस्तेऽस्तु सहस्रकृत्वः

पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥

XI. 39.

त्वम् Thou (art) वायुः Vâyu यमः Yama अग्निः Agni
वरुणः Varuna शशांकः the moon प्रजापतिः Prajâpati
प्रपितामहः the great-grandfather च and ते to thee
नमः नमः salutation, salutation अस्तु be सहस्रकृत्वः a
thousand times पुनः again च and भूय अपि and again
ते to thee नमः नमः salutation, salutation.

Thou art Vâyu, Yama, Agni, Varuna, the
moon, Prajâpati, and the Great-Grandfather.
Salutation, salutation to Thee! a thousand
times, and again and again salutation, salutâ-
tion to Thee!

[*Vayu.....Moon*: The God of wind, death, fire,
waters, and the moon.

The Great-Grandfather—The Creator even of
Brahmâ.]

नमः पुरस्तादथ पृष्ठतस्ते

नमोऽस्तु ते सर्वत एव सर्व ॥

अनन्तवीर्यामितविक्रमस्त्वं

सर्वं समामोषि ततोऽसि सर्वः ॥४०॥

XI. 40.

सर्वं O All ते to thee पुरस्तात् before अथ and
पृष्ठतः behind नमः salutation ते to thee सर्वत एव on
every side नमः salutation अस्तु be अनन्तवीर्यः infinite
in power अमितविक्रमः infinite in prowess त्वम् thou
सर्वम् all समामोषि pervadest ततः wherefore सर्वः all
असि thou art.

Salutation to Thee before and to Thee
behind, salutation to Thee on every side, O
All! Thou, infinite in power and infinite in
prowess, pervadest all; wherefore Thou art
All.

[*On every side*: As thou art present every-
where.

Pervadest: by Thy One Self.]

सखेति मत्वा प्रसभं यदुक्तं

हे कृष्ण हे यादव हे सखेति ॥

अज्ञानता महिमानं तवेदं

मया प्रमादात्प्रणयेन वापि ॥४१॥

यच्चावहासार्थमसत्कृतोऽसि

विहारशय्यासनभोजनेषु ॥

एकोऽथवाप्यच्युतं तत्समत्तं

तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

XI. 41, 42.

तव Thy महिमानम् greatness इदम् this च and
अज्ञानता unconscious मया by me प्रमादात् from
carelessness प्रणयेन due to love वा or अपि merely
सखा friend इति as मत्वा regarding हे कृष्ण O Krishna
हे यादव O Yádava हे सखे O friend इति as प्रसभम्
presumptuously यत् whatever उक्तम् said अच्युत O
Achyuta विहारशय्यासनभोजनेषु while walking, re-
posing, sitting, or at meals एकः when alone अथवा
or तत्सनत्तम् in company अवहासार्थम् for the sake of
fun यत् in whatever way असङ्कृतः unhonoured असि
thou art अहम् I अप्रमेयम् immeasurable त्वाम् thee तत्
that क्षामये (I) implore to forgive.

Whatever I have presumptuously said
from carelessness or love addressing Thee as,
“O Krishna, O Yádava, O friend,” regard-
ing Thee merely as a friend, unconscious of
this Thy greatness—in whatever way I may
have been disrespectful to Thee in fun,
while walking, reposing, sitting, or at meals,
when alone (with Thee), O Achyuta, or in
company—I implore Thee, Immeasurable
One, to forgive all this.

[*Love* : Confidence born of affection.
In company : in the presence of others.]

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ॥
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभावः ॥४३॥

XI. 43.

अप्रतिमप्रभावः Of power incomparable त्वम्
thou चराचरस्य of the moving and unmoving
लोकस्य of the world पिता father असि (thou) art
पूज्यः the object of worship अस्य its च and गुरु-
र्गरीयान् greater than the great, लोकत्रये in the three
worlds अपि even त्वत्समः equal to thee न none
अस्ति is अभ्यधिकः surpassing अन्य any other कुतः
whence.

Thou art the Father of the world, moving
and unmoving; the object of its worship;
greater than the great. None there exists
who is equal to Thee in the three worlds:
who then can excel Thee, O Thou of power
incomparable?

[*None.....to Thee*—There cannot be two or more
Ishvaras; if there were, the world could not get
on as it does. When one Ishvara desires to create,
another may desire to destroy. Who knows that
all the different Ishvaras would be of one mind, as
they would all be independent of each other.]

तस्मात्प्रणम्य प्रणिधाय कायं

प्रसादये त्वामहमीशमीड्यम् ॥

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

XI. 44.

देव Lord तस्मात् so अहम् I कायम् (my) body
प्रणिधाय having prostrated प्रणम्य saluting ईड्यम्
adorable त्वाम् thee प्रसादये crave forgiveness पुत्रस्य of
the son, पिता (a) father इव as सख्युः of a dear friend
सखा a friend इव as प्रियायाः of one's love प्रियः a
beloved one इव as सोढुम् to forgive अर्हसि thou
shouldst.

So prostrating my body in adoration, I
crave Thy forgiveness, Lord adorable. As a
father forgiveth his son, a friend a dear friend,
a beloved one his love, even so shouldst Thou
forgive me, O Deva.

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा

भयेन च प्रव्यथितं मनो मे ॥

तदेव मे दर्शय देव रूपं

प्रसीद देवेश जगन्निवास ॥४५॥

XI. 45.

देव O Deva अदृष्टपूर्वम् what was never seen be-
fore दृष्ट्वा having seen हृषितः overjoyed अस्मि I
am भयेन with terror च yet मे my मनः mind प्रव्यथितम्
is distracted तत् that रूपम् form एव only ने मे
दर्शय show देवेश O Lord of Devas जगन्निवास O abode
of the universe प्रसीद have mercy.

Overjoyed am I to have seen what I saw
never before; yet my mind is distracted with
terror. Show me, O Deva, only that Form
of Thine. Have mercy, O Lord of Devas,
O Abode of the Universe.

किरीटिनं गदिनं चक्रहस्त-

मिच्छामि त्वां द्रष्टुमहं तथैव ॥

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमुर्ते ॥४६॥

XI. 46.

अहं I तथा एव as before त्वाम् thee किरीटिनं diademed गदिनम् bearing a mace चक्रहस्तम् a discus in the hand द्रष्टुम् to see इच्छामि I desire सहस्रबाहो O (thou) of thousand arms विश्वमूर्ते of universal form तेनैव that same चतुर्भुजेन four-armed रूपेण form भव assume.

Diademed, bearing a mace and a discus, Thee I desire to see as before. Assume that same four-armed Form, O Thou of thousand arms, of universal Form.

श्रीभगवानुवाच ॥

मया प्रसन्नेन तवार्जुनेन

रूपं परं दर्शितमात्मयोगात् ॥

तेजोमयं विश्वमनन्तमाद्यं

यन्मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

XI. 47.

श्रीभगवान् The Blessed Lord उवाच said :

अर्जुन O Arjuna प्रसन्नेन graciously मया by me आत्मयोगात् by my own Yoga power तव to thee इदम् this तेजोमयम् resplendent अमन्तम् infinite आद्यम् primeval मे of mine परम् supreme विश्वम् universal रूपम् form दर्शितम् has been shown यत् which त्वदन्येन by any other than thyself न not दृष्टपूर्वम् hath been seen before.

The Blessed Lord said :

Graciously have I shown to thee, O Arjuna, this Form Supreme, by My own Yoga power, this primeval, infinite, universal Form of Mine, resplendent, which hath not been seen before thee by anyone else.

न वेदयज्ञाध्ययनैर्न दानै-

र्न च क्रियाभिर्न तपोभिरुग्रैः ॥

एवंरूपः शक्य अहं नृलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥

XI. 48.

कुरुप्रवीर O great hero of the Kurus न neither वेदयज्ञाध्ययनैः by the study of the Veda and of Yajna न nor दानैः by gifts न च nor क्रियाभिः by rituals न nor उग्रैः by severe तपोभिः (by) austerities एवं such रूपः form अहम् I त्वदन्येन to any other than thee नृलोके in the world of men द्रष्टुम् शक्यः am I visible.

Neither by the study of the Veda and of Yajna, nor by gifts, nor by rituals, nor by severe austerities, am I in such Form visible, in the world of men, to any other than thee, O great hero of the Kurus.

मा ते व्यथा मा च विमूढभावो

दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ॥

व्यपेतभीः प्रीतमनाः पुनस्त्वं

तदेव मे रूपमिदं प्रपश्य ॥४९॥

XI. 49.

ईदृक् So घोरम् terrible मम् of mine इदम् this रूपम् form दृष्ट्वा having seen मा not ते thine व्यथा fear विमूढभावः bewildered state (अस्तु be) मा च nor व्यपेतभीः with (thy) fears dispelled प्रीतमनाः with gladdened heart च and पुनः again त्वम् thou मे of mine तत् इदं this (former) रूपम् एव form प्रपश्य see (now).

Be not afraid nor bewildered, having beheld this Form of Mine, so terrific. With thy fears dispelled and with gladdened heart, now see again this (former) Form of Mine.

संजय उवाच ॥

इत्यर्जुनं वासुदेवस्तथोक्त्वा

स्वकं रूपं दर्शयामास भूयः ॥

आश्वासयामास च भीतमेनं

भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

XI. 50.

संजयः Sanjaya उवाच said :

वासुदेवः Vāsudeva अर्जुनम् to Arjuna इति thus उक्त्वा having spoken भूयः again तथा so स्वकम् his own रूपं form दर्शयामास showed महात्मा the great-souled one सौम्यवपुः (his) gentle form भूत्वा assuming पुनः again भीतम् who was terrified एनम् him आश्वासयामास pacified च and.

Sanjaya said :

So Vāsudeva, having thus spoken to Arjuna, showed again His own Form, and the Great-souled One, assuming His gentle Form, pacified him who was terrified.

अर्जुन उवाच ॥

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ॥

इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥५१॥

XI. 51.

अर्जुनः Arjuna उवाच said :

जनार्दन O Janārdana तव thy इदम् this सौम्यम् gentle मानुषम् human रूपं form दृष्ट्वा having seen इदानीम् now अहं I सचेताः with thoughts संवृत्तः composed अस्मि I am प्रकृतिम् (my) nature गतः recovered.

Arjuna said :

Having seen this Thy gentle human form O Janārdana, my thoughts are now composed and I have recovered myself.

श्रीभगवानुवाच ॥

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ॥

देवा अप्यस्य रूपस्य नित्यं दर्शनकांक्षिणः ॥५२॥

XI. 52.

श्रीभगवान् The Blessed Lord उवाच said :

मम Mine इदम् this सुदुर्दर्शम् very hard to see यत् which रूपम् form दृष्टवान् seen असि thou hast देवाः Devas अपि even अस्य of this रूपस्य (of) form नित्यम् ever दर्शनकांक्षिणः long to behold.

The Blessed Lord said :

Very hard indeed it is to see this Form of Mine which thou hast seen. Even the Devas ever long to behold this Form.

नाहं वेदैर्न तपसा न दानेन न चेज्यया ॥

शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

XI. 53.

यथा As माम् me दृष्टवान् असि (thou) hast seen एवंविधः like this अहम् I न neither वेदैः by the Vedas न nor तपसा by austerity न nor दानेन by gifts न nor इज्यया by sacrifice द्रष्टुम् to be seen शक्य (am) possible.

Neither by the Vedas nor by austerity,

nor by gifts, nor by Sacrifice can I be seen as thou hast seen Me.

भक्त्या त्वनन्यथा शक्य अहमेवंविधोऽर्जुन ॥

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥५४॥

XI. 54.

परन्तप O scorcher of foes अर्जुन O Arjuna अनन्यया single भक्त्या (by) devotion तु but एवंविधम् in this form अहं I तत्त्वेन in reality ज्ञातुं to be known द्रष्टुम् to be seen प्रवेष्टुम् to be entered into च and also शक्यः (am) possible.

But by single devotion I may in this Form be known, O Arjuna, and seen in reality, and also entered into, O scorcher of foes.

[*Single devotion*: that devotion which never seeks any other object but the Lord alone, and consequently cognises no other object but the Lord.]

मत्कर्मकृन्मत्परमो मङ्गलः संगवर्जितः ॥

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

XI. 55.

पाण्डव O Pāndava यः who मत्कर्मकृत् does work for me मत्परमः has me for his goal मङ्गलः is devoted to me संगवर्जितः is freed from attachment सर्वभूतेषु towards all creatures निर्वैरः bearing no enmity च and सः he मां me एति enters into.

He who does work for Me alone and has Me for his goal, is devoted to Me, is freed from attachment, and bears enmity towards no creature—he entereth into Me, O Pandava.

[*Does work for Me alone*: Serves Me alone in all forms and manner of ways, with his whole heart and soul, and thus does not become attached to them.

One whose devotion takes the forms as described in this sloka, can only know and realise Him as He is in reality, and subsequently become one with Him.]

इति विश्वरूपदर्शनं नाम एकादशोऽध्यायः ॥

The end of the eleventh chapter designated, THE VISION OF THE UNIVERSAL FORM.

:O: