

# Prabuddha Bharata

OR

## Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

Vol. XIII, No. 148, NOVEMBER, 1908

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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निवोधत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

Vol. XIII ]

NOVEMBER 1908

[ No. 148

## SRI RAMAKRISHNA'S TEACHINGS

GOD, PERSONAL AND IMPERSONAL.—I.

SO LONG as there is the 'I' in me, so long is there before me the Personal God, revealing Himself through various Forms of Glory, or as Jiva and Jagat.

Even those that have realised the Absolute in Samadhi come down to the lower plane of sense-consciousness, and have just sufficient self (*Aham*) left to hold communion with the Personal God. Is it not difficult to raise the voice incessantly to *ni*,\* the highest note of the Gamut?

Hence, sayeth the knowing one, is the necessity of a Personal God.

Let not the Advaitist say, "My position is the only correct, rational, and tenable one; those that believe in a Personal God are wrong." The Personal manifestations of God are by no means less real, but infinitely more real than the body, or the mind, or the external world.

TO THINK of Him as formless is quite right. But take care that thou dost not run

\* Corresponding to the *Si* of the European musical scale.

away with the idea that that view alone is true and all else is false. Meditating upon Him as a Being 'with forms' is equally right. But thou must hold on to thy particular view until thou *realisest—seest*—God, when everything shall be clear.

A disciple:—One may believe that God is 'with form.' But surely He is not the earthen image that is worshipped.

The Master:—Why call it an earthen image? The Image Divine is made of the Spirit. If there is anything wrong in image-worship, does He not know that all the worship is meant for Him? He will be pleased to accept the worship, knowing that it is meant for Him alone. Love God. That is the duty nearest thee.

WHEN one seeth God he realiseth that everything—images and all—is a manifestation of the Spirit. To him the Image is made not of clay but of Spirit.

## OCCASIONAL NOTES

**I**T will often seem as if life *hammered* the poor man, working him to that form which will exactly fill its place in the social setting, while the rich man, in the nature of things, is privileged, and allowed apparently to escape opposition. In fact, however, this hammering is experience, and is one of those the most important regards in which the buying power of poverty is greater than that of wealth.

Service, poverty, helplessness, are for strong natures great schools. It is only the man who is in a position at some time in his life to feel the full consequences of each word and act on the hearts of others, it is only that man who is able fully to explore the social consciousness. Only he whose single self-respect can exactly balance the respect that is due to others.

For the manner and bearing of the subject should be different in form but wholly equal in dignity to those of the king himself. We ought so to serve that we might at any moment assume authority. This is the service that the great desire to have. He who longs to thwart and mortify the pride of the server, invites defeat from his own subordinate.

The only bond that can knit together master and servant, sovereign and subject, officer and private soldier, is—not their personal relation, but—the constant subconscious recognition in every word and deed, of an ideal of perfect conduct which both alike are co-operating to carry out. The man who *sees* the army, with his mind's eye, will not forget the deference due to his commander. And he in turn, being conscious that only a part of a great whole does he

wield power, will be gentle and generous and winning in its use.

When the moment comes for wrath, for condemning the disobedient man to sudden death, it will be this long habit of delicacy, and the fact that even now the claim is impersonal,—is made in the name of an *ideal*,—that will give power to the order, so that others will hasten to put it into effect.

For such maintenance of authority, how much self-control is necessary! How complex an experience! In the brain-cells of the dispenser of law how long a memory must be stored up! Only such authority can be deep or enduring. It is a fact, that anyone may put to the test, that only that man can maintain order, who controls himself. Children, servants and subjects are all alike contemptuous of the man whose own temper is not under his own command. And again, in order to learn the power of disciplining others, it is first needful that we practise discipline within.

Thus, authority and obedience are but obverse and reverse of a single power. The higher our education, the greater our ability to obey instructions. He who rules to-day, obeyed yesterday. Let us so hold ourselves in obedience that to-morrow we may command. These are a few of the secrets of strong human combinations.

A man goes to a university, not that he may become a teacher, but that he may be *trained to learn*. He is best educated to whom all that he sees and hears conveys its lesson. He whose senses are open, and his brain alert, he who is not deaf nor blind,—not the man who has seen and heard most—

is truly educated. To the uneducated, the movements of the plant carry no tale. They pass all unobserved beneath his very eyes. To the uneducated, custom is an arbitrary and meaningless yoke. The long history of which it is the sacrament, the communion with ancestors and descendants to which it admits him, what is that to Hodge or Pat, to *chasha* or *chowkidar*? And the best educated man is not necessarily he who knows most already, but he who is most prepared to take advantage of what experience is bringing him. Thus every mental act prepares us for others. Every thought adds to our capacity for thought. Every moment of true concentration increases our ability to command the mind, and therefore the world.

How vast, then, is the moral difference between the man who applies himself to learning, in order that he may lead the life of a scholar, and him who goes through the same course, in order that he may enjoy

advancement, or may earn money to spend on pleasure or luxury! The one is the son and beloved child of Saraswati Herself, the other is at best but Her hired servant. This is the distinction that is conveyed in those injunctions of which our *Shāstras* are so full, to practise love for its own sake, the pursuit of wisdom for its own sake, righteousness for its own sake. The stainless motive, that rises beyond self, ready to destroy the dreamer himself, it mayhap, before the altar of the dream,—this is the only possible condition of true achievement. And this is why it is better to be born of generations of saints than of a race of conquerors. The conqueror is paid for his sacrifice. He spends what he has won. The saint adds his strength to that of his fore-goers, storing it up for them that shall come after.

Great is the land that gives birth to the Heroes of the Spirit! Mother, how holy is to us the dust of your sacred feet!

[ 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

(Continued from page 187).

**I**NDIAN clearness of thought spoke in the Swami's contempt for our Christian leaning towards the worship of suffering. People had told him in the West that the greatness of Buddha would have been more appealing, had he been crucified! This he had no hesitation in stigmatising as "Roman brutality." "The lowest and most animal liking," he pointed out, "is for action. Therefore the world will always love the epic. Fortunately for India, however, she has never

produced a Milton, with his 'hurled headlong down the steep abyss'! The whole of that were well exchanged for a couple of lines of Browning!" It had been this epic brutality of the Roman, in his opinion, that had appealed to the Roman. The crucifixion it was, that had carried Christianity over the Roman world. "Yes, Yes!" he reiterated, "You Western folk want *action*! You cannot yet perceive the poetry of every common little incident in life! What beauty could be greater than that of the story of the young mother, coming to Buddha with her dead boy? Or the incident of the goats? You see the Great Renunciation was not new in

India! Gautama was the son of a petty chieftain; as much had been left many times before. But *after Nirvana*, look at the poetry!

\* "It is a wet night, and he comes to the cowherd's hut, and gathers in to the wall, under the dripping eaves. The rain is pouring down, and the wind rising.

"Within, the cowherd catches a glimpse of a face, through the window, and thinks 'Ha Yellow Garb! stay there! It's good enough for you!' And then he begins to sing.

'My cattle are housed; and the fire burns bright. My wife is safe, and my babes sleep sweet! Therefore ye may rain, if ye will, O clouds, to-night!'

"And the Buddha answers from without 'My mind is controlled. My senses are all gathered in. My heart is firm. Therefore ye may rain, if ye will, O clouds, to-night!'

"Again the cowherd—'The fields are reaped, and the hay is all fast in the barn. The stream is full, and the roads are firm, therefore ye may rain, if ye will, O clouds, to-night!'

"And so it goes on, till at last the cowherd rises, in contrition and wonder, and becomes a disciple.

"Or what could be more beautiful than the Barber's story?

† 'The Blessed One passed by my house,  
My house—the Barber's!

'I ran, but He turned and awaited me,  
Awaited *me*—the Barber!

'I said, 'May I speak, O Lord, with Thee?'  
And He said 'Yes!'

'Yes!' to *me*—the Barber!

'And I said 'Is Nirvana for such as I?'  
And He said 'Yes!'

Even for *me*—the Barber!

'And I said 'May I follow after Thee?'  
And He, 'Oh yes!'

Even *I*—the Barber!

'And I said 'May I stay, O Lord, near Thee?'  
And He said 'Thou mayest!'

Even to *me*—the poor Barber!"

He was epitomising the history of Buddhism, one day, with its three cycles—five hundred years of law, five hundred of images, and five hundred of *tantras*,—when suddenly he broke off, to say, "You must not imagine that there was ever a religion in India called Buddhism, with temples and priests of its own order! Nothing of the sort! The idea was always within Hinduism. Only the influence of Buddha was paramount at one time, and made the nation monastic." And the truth of the view so expressed can only, as I believe, become increasingly apparent to scholars, with time and study. According to it, Buddhism formed complete churches only in the circle of missionary countries, of which Kashmir was one. And an interesting morsel of history dwelt on by the Swami, was that of the adoption of the Indian apostolate in that country, with its inevitable deposition of the local *Nāgs*, or mysterious serpents living beneath the springs, from their position of deities. Strange to say, a terrible winter followed their disestablishment, and the terrified people hastened to make a compromise between the new truth and the old superstition, by re-instating the *Nāgs* as saints, or minor divinities of the new Faith,—a piece of human nature not without parallels elsewhere!

One of the great contrasts between Buddhism and the Mother-church lies in the fact that the Hindu believes in the accumulation

\* The Swami was here making a rough paraphrase, from memory, of Rhys David's metrical rendering of the Dhaniya Sutta, printed after the Sutta Nipata, in Fausböll's translation of the Dhammapala. See Rhys David's American Lectures.

† The original form of this anecdote, as it appeared in the Buddhist texts in old times, under the name of Upāli Pricchā (lit. questions by Upāli, the barber) has been lost; and the fact that there was such a writing in existence, has been proved by its mention in other Buddhist books e. g., The Vinaya Pitaka.

of Karma by a single ego, through repeated incarnations, while Buddhism teaches that this seeming identity is but illusory and impermanent. It is in truth another soul which inherits what we have amassed for it, and proceeds, out of our experience, to the sowing of fresh seed. On the merits of these rival theories, the Swami would often sit and ponder. By those to whom, as to him, the great life of superconsciousness has ever opened, as also in a lesser degree to those who have only dwelt in its shadow, the condition of the embodied spirit is seen as an ever-fretting limitation. The encaged soul beats wings of rebellion ceaselessly, against the prisoning bars of the body, seeing outside and beyond them, that existence of pure ideas, of concentrated emotion, of changeless bliss and unshadowed light, which is its ideal and its goal. To these, then, the body is a veil and a barrier, instead of a means to mutual communing. Pleasure and pain are but the Primal Light, seen through the prism of personal consciousness. The one longing is to rise above them both, and find That, white, undivided, radiant. It was this train of feeling that expressed itself now and then in our Master's utterances of impatience at current conceptions, as when he broke out with the words "Why, one life in the body is like a million years of confinement, and they want to wake up the memory of many lives! Sufficient unto the day is the evil thereof!" Yet this question, of the relation to one another of the different personalities in a single long chain of experience, never failed to interest him. The doctrine of re-incarnation was never treated by him as an article of faith. To himself personally, it was 'a scientific speculation' merely, but of a deeply satisfying kind. He would always bring it forward, in opposition to our Western educational doctrine that all knowledge begins with the senses, pointing out, on his side, that this beginning of knowledge is often lost in

the remote past of a given character. Yet when all had been said, the question still remained whether in the end Buddhism would not be proved philosophically right. Was not the whole notion of continuous identity illusory, to give way, at the last, to the final perception that the many were all unreal, and the One alone Real? "Yes!" he exclaimed one day, after long thought in silence, "Buddhism must be right! Re-incarnation is only a mirage! But this vision is to be reached, by the path of Advaita alone!"

Perhaps it gave him pleasure, thus to play off Sankaracharya against Buddha, as it were, by calling in Advaita to the aid of Buddhism. Perhaps it was the unification of history involved, that so delighted him; since the one idea was thus shown to be imperfect, apart from the other. "The heart of Buddha and the intellect of Sankaracharya" was always his definition of the highest possibility of humanity. In this vein was the attention he gave to the argument of a certain Western woman, against the Buddhistic view of *karma*. The extraordinary sense of social responsibility involved in that rendering,\* has escaped this particular mind. "I find," she said, "no motive for doing good deeds, of which someone else, and not I, will reap the fruit!"

The Swami, who was himself quite incapable of thinking in this way, was greatly struck by the remark, and a day or two later said to someone near him—"That was a very impressive point that was made the other day, that there can be no reason for doing good to people, if not they, but others, are to gather the fruit of our efforts!"

"But that was not the argument!" ungraciously answered the person addressed. "The point was that someone else than myself would reap the merit of my deed!"

\* There is surely a sense in which the motive for doing right is much strengthened, if we are to feel that another, and not oneself, will bear the punishment for our sin. We may compare with this our own sense of responsibility for the property, children, or honour of another.

“I know, I know,” he replied quietly, “but our friend would have done greater justice to her own idea, if she had put it in this other way. Let us suppose it to stand, that we are deceived in doing service to those who can never receive that service. Don't you see that there is but one reply—the theory of Advaita? For we are all one!”

Had he realised that the distinction between the mediæval and modern Hindu minds lay precisely here, that in the modern idea of India there would always be a place accorded to Buddhism and Buddha? Had he told himself that the Mahabharata and Ramayana, which had dominated Indian education since the Guptas, were henceforth to be supplemented in the popular mind by the history of the Asokan and Pre-Asokan Periods? Had he thought of the vast significance to Asia of such a generalisation, of the new life to be poured from Hinduism into the veins of Buddhist countries, and of the vigour and strength to be gained by India herself, from the self-recognition of the Mother-church, feeding with knowledge the daughter-nations? However this was, we must never forget that it was in *Hinduism* that he saw the keystone of the arch of the two faiths. It was the Mother-church, and not her daughter, that he found all-inclusive. Great and beloved Mother-church as she is, she has room to all

time for the glorious form of the first and most lion-hearted of all her Avatars. She has place for his orders; understanding and reverence for his teachings; mother-love for his flock; and sympathy and welcome for the young he brought to her. But never will she say that truth is confined to his presentment; that salvation is only to be found through the monastic rule; that the path to perfection is one and one alone. That was perhaps the greatest of all the Swami Vivekananda's pronouncements on Buddhism, in which he said: “The great point of contrast between Buddhism and Hinduism lies in the fact that Buddhism said ‘Realise all this as illusion,’ while Hinduism said ‘Realise that within the illusion is the Real.’ Of *how* this was to be done, Hinduism never presumed to enunciate any rigid law. The Buddhist command could only be carried out through monasticism; the Hindu might be fulfilled through any state of life. All alike were roads to the One Real. One of the highest and greatest expressions of the Faith, is put into the mouth of a butcher, preaching by the orders of a married woman to a Sannyasin. Thus Buddhism became the religion of a monastic order, but Hinduism, in spite of its exaltation of monasticism, remains ever the religion of faithfulness to daily duty, whatever it be, as the path by which man may attain to God.”

## THE STORY OF JADA BHARATA

(*Delivered in California, by Swami Vivekananda*)

There was a great monarch named Bharata. The land which is called India by foreigners is known to her children as Bhârata Varsha. Now, it is enjoined on every Hindu when he becomes old, to give up all wordly pursuits,—to leave the cares of the world, its wealth, happiness and enjoyments, to his son,—and retire into the forest, there to meditate upon the Self, which is the only reality in him, and thus break the bonds which bind him to life. King or priest, peasant or servant, man or woman, none is exempt from this duty: for all the duties of

the householder,—of the son, the brother, the husband, the father, the wife, the daughter, the mother, the sister,—are but preparations towards that one stage, when all the bonds which bind the soul to matter, are severed asunder for ever.

The great King Bharata, in his old age gave over his throne to his son, and retired into the forest. He who had been ruler over millions and millions of subjects, who had lived in marble palaces, inlaid with gold and silver, who had drunk out of jewelled cups,—this king built a little

cottage with his own hands, made of reeds and grass, on the banks of a river in the Himalayan forests. There he lived on roots and wild herbs collected by his own hands, and constantly meditated upon Him who is always present in the soul of man. Days, months and years passed. One day, a deer came to drink water near by where the royal sage was meditating. At the same moment, a lion roared, at a little distance off. The deer was so terrified that she, without satisfying her thirst, made a big jump to cross the river. The deer was with young, and this extreme exertion and sudden fright made her give birth to a little fawn, and immediately after she fell dead. The fawn fell into the water and was being carried rapidly away by the foaming stream, when it caught the eyes of the king. The king rose from his position of meditation and rescuing the fawn from the water, took it to his cottage, made a fire, and with care and attention fondled the little thing back into life. Then the kindly sage took the fawn under his protection, bringing it up on soft grass and fruits. The fawn thrived under the paternal care of the retired monarch, and grew into a beautiful deer. Then, he whose mind had been strong enough to break away from life-long attachment to power, position and family, became attached to the deer which he had saved from the stream. And as he became fonder and fonder of the deer, the less and less he could concentrate his mind upon the Lord. When the deer went out to graze in the forest, if it were late in returning, the mind of the royal sage would become anxious and worried. He would think, "Perhaps my little one has been attacked by some tiger,—or perhaps some other danger has befallen it; otherwise, why is it late?"

Some years passed in this way; but one day death came, and the royal sage laid himself down to die. But his mind, instead of being intent upon the Self, was thinking about the deer; and with his eyes fixed upon the sad looks of his beloved deer, his soul left the body. As the result of this, in the next birth he was born as a deer. But no karma is lost, and all the great and good deeds done by him as a king and a sage, bore their fruit. This deer was born a *Jātismara*, and remembered his past birth, though he was bereft of speech and was living in an animal body.

He always left his companions, and was instinctively drawn to graze near hermitages, where oblations were offered and the Upanishads were preached.

After the usual years of a deer's life had been spent, it died, and was next born as the youngest son of a rich Bráhmāna. And in that life also, he remembered all his past, and even in his childhood was determined no more to get entangled in the good and evil of life. The child, as it grew up, was strong and healthy, but would not speak a word, and lived as one inert and insane, for fear of getting mixed up with worldly affairs. His thoughts were always on the Infinite, and he lived only to wear out his past *Práradha* Karma. In the course of time, the father died and the sons divided the property among themselves; and thinking that the youngest was a dumb, good-for-nothing man, they seized his share. Their charity, however, extended only so far as to give him enough food to live upon. The wives of the brothers were often very harsh to him, putting him to do all the hard work, and if he was unable to do everything they wanted, they would treat him very unkindly. But he showed neither vexation nor fear, and neither did he speak a word. When they persecuted him very much, he would stroll out of the house and sit under a tree, by the hour, until their wrath was appeased, and then he would quietly go home again.

One day, when the wives of the brothers had treated him with more than usual unkindness, Bharata went out of the house, seated himself under the shadow of a tree and rested. Now it happened that the king of the country was passing by, carried in a palanquin on the shoulders of bearers. One of the bearers had unexpectedly fallen ill, and so his attendants were looking about for a man to replace him. They came upon Bharata seated under a tree, and seeing he was a strong young man, they asked him if he would supply the place of the sick man in bearing the king's palanquin. But Bharata did not reply. Seeing that he was so able-bodied, the king's servants caught hold of him and placed the pole on his shoulders. Without speaking a word, Bharata went on. Very soon after this, the king remarked that the palanquin was not being evenly carried, and looking out of the palanquin addressed the new



bearer, saying: "Fool, rest awhile; if thy shoulders pain thee, rest awhile." Then Bharata laying the pole of the palanquin down, opened his lips for the first time in his life, and spoke: "Whom dost thou, O king, call a fool? Whom dost thou ask to lay down the palanquin? Who dost thou say is weary? Whom dost thou address as 'thou'? If thou meanest, O king, by the word 'thee' this mass of flesh, it is composed of the same matter as thine; it is unconscious, and it knoweth no weariness, it knoweth no pain. If it is the mind, the mind is the same as thine; it is universal. But if the word 'thee' is applied to something beyond that, then it is the Self, the Reality in me, which is the same as in thee, and it is the One in the universe. Dost thou mean, O king, that the Self can ever be weary? that it can ever be tired?

that it can ever be hurt? I did not want, O king,—this body did not want—to trample upon the poor worms crawling on the road, and therefore, in trying to avoid them, the palanquin moved unevenly. But the Self was never tired; It was never weak; It never bore the pole of the palanquin: for It is omnipotent and omnipresent." And so, he dealt eloquently on the nature of the soul, and on the highest knowledge, &c. The king who was proud of his learning, knowledge and philosophy, alighted from the palanquin, and fell at the feet of Bharata, saying, "I ask thy pardon, O mighty one, I did not know that thou wast a sage, when I asked thee to carry me." Bharata blessed him and departed. He then resumed the even tenor of his previous life. When Bharata left the body, he was freed for ever from the bondage of birth.

## THE UNIVERSAL RELIGION

(Continued from page 194.)

This unity in religion must be realised. Let the Christian realise that unity and he will be a true Christian. Let the Parsee realise that and he will be a true follower of Zoroaster. Let the Mahomedan realise that grand truth, and he will no longer be fanatical, but he will embrace the followers of other religions as his brothers and sisters. That grand religious truth can be known all the more easily by you through the study of the Vedas, because you have inherited this ideal from the ancient Rishis, the Mantradrashatâs, the great spiritual seers of ancient India. This grand truth can only be preached by those who have realised the unity of Godhead under the variety of names and forms.

The religion of the Vedas is universal because it does not lay stress upon the rituals and ceremonials, doctrines and dogmas, but its own ideal is God-consciousness. We do not adore and kiss the dust of the feet of the man who has not realised God-consciousness. We sit at the feet of those who have reached this consciousness and such great souls are still to be found in our holy motherland. In other countries you will very seldom find a man who has lived up to the ideals which he has received from his spiritual teachers. Our religion is the most wonderful religion, because it is not

based upon traditions, myths, or upon miracles, but upon rational, scientific truths. The only religion which can stand upon rational truth in the present century, is the religion of the Vedanta. To-day we look upon the discovery of the Evolution theory as the most wonderful in the world. But it originated in India, at least seven centuries before the Christian era. The whole story of Creation is based upon the theory of Evolution. Do you not remember the passage in the Upanishad that describes the gradual evolution of the Cosmos from that one homogeneous mass which is known as Brahman:—

"From that One Eternal Substance came ether, then came that which is gaseous, then that which is liquid, then that which is solid, then the vegetable kingdom, then the animal kingdom, and lastly man."

Our religion does not advocate the theory of special creation which is accepted by the Occidental nations, and which is described in Genesis, in the Bible of the Christians and of the Jews, in the Koran of the Mahomedans, in the Zendavesta of the Parsees. This theory of special creation is not advocated by the scientist of the present day. Most of the critics of the Bible, and the scientific men and women of Europe and America consider

nowadays the source of Creation as given in Genesis, as merely mythological, having no rational foundation. How is it possible for an extra-cosmic God to create this earth? Our modern science tells us that this earth has come in the train of that self-effulgent substance which we call the sun. The religion of the Vedas is based upon the theory of Evolution, and Prof. Huxley admits that when he says, "The Doctrine of Evolution was known to the Hindu sages long before Darwin was born. They were Darwinians before Darwin, and Evolutionists before any word like evolution existed in any other land." This theory of Evolution was first explained through logic and science by Kapila, the great father of the Evolution theory amongst the Hindus. So you see that this theory of Evolution is not a new thing to us. Our religion from the very beginning stood upon this rock of the theory of Evolution.

Among the Western nations, especially those who are educated and who are scientific and rationalistic in their ideas, there are many who do not approve of the Idea of special creation, but they are ready to accept a religion that is based upon the Evolution theory, that is, the doctrine of Cosmic Evolution, the gradual evolution from one homogeneous mass to homogeneous phenomena and the forces they produce by these phenomena. These natural forces are nothing but the manifestation of one eternal energy, which is called Prakriti, the same as Latin *procreatrix*, and the same substance which is called by Herbert Spencer as the unknown and unknowable. That unknown and unknowable which gives foundation to all phenomena, is called Prakriti in the Sankhya system, and is used in the same meaning, as Maya in the Veda. Is there any difference between Maya and Prakriti? That which is the Maya of the Veda is the Prakriti of the Sankhya; but there is little difference, and that is only in the interpretation, in showing the relation between Brahman and Maya. Maya is that minute, that indescribable force, the power of that Eternal Being, who is the Lord of the Universe, who is beginningless. Prakriti is spoken of as insentient; it has three qualities, the *Sattva*, *Rajas* and *Tamas*. It exists, it can be realised through inference by seeing the results. Do you not see the results of the forces of Nature which are constantly manifesting themselves in the phenomenal world?

It is now for us to show to the world that our religion, which we call the universal religion, is based upon scientific principles, and rational grounds. We shall not have to accept anything on hearsay, but we shall exercise our reason; we shall use Logic and Science and Philosophy to support our religion. In India, religion has never been separated from Science, Philosophy and Logic; but in the Western world, those who have read the religious history of those countries will find, how religion has been eternally separated from Logic and Science. We know why Gallileo was imprisoned, why the fire of the Inquisition was set ablaze in Mediæval Europe. In our country that which is illogical and unphilosophical cannot be called religion, because Religion, Science, Philosophy and Logic must go together and not contradict each other; and for this reason, we can face any theory of modern science, and with its help can establish the fundamental principles of our religion.

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## EPISTLES OF SWAMI VIVEKANANDA

*Extracts*

XLV.

BOSTON  
23rd March '96.

Dear A—

\* \* One of my new Sannyasins is indeed a woman....The others are men. I am going to make some more in England and take them over to India with me. These "white" faces will have more influence in India than the Hindus,—moreover they are vigorous, the Hindus are *dead*. The only hope of India is from the masses. The upper classes are physically and morally dead. \* \*

My success is due to my popular style—the greatness of a teacher consists in the simplicity of his language.

\* \* I am going to England next month. I am afraid I have worked too much; my nerves are almost shattered by this long-continued work. I don't want you to sympathise, but only I write this so that you may

not expect much from me now. Work on, the best way you can. I have very little hope of being able to do great things now. I am glad however that a good deal of literature has been created by taking down stenographic notes of my lectures. Four books are ready.....Well I am satisfied that I have tried my best to do good, and shall have a clear conscience when I retire from work and sit down in a cave.

With love and blessings to all,  
Vivekananda.

XLVI.

March '96.

Dear A—

\* \* Push on the work. I will do all I can.... If it pleases the Lord, yellow-garbed Sannyasins will be common here and in England. Work on, my children.

Mind, so long you have faith in your Guru nothing will be able to obstruct your way. That translation of the three Bhashyas will be a great thing in the eyes of the Westerners.

\* \* Wait, my child, wait and work on. Patience, patience....I will burst on the public again in good time. \* \*

Yours  
Vivekananda.

XLVII.

NEW YORK  
The 14th April '96.

To Dr.—

I received your note this morning. As I am sailing for England to-morrow, I can only write a few hearty lines. I have every sympathy with your proposed magazine for boys, and will do my best to help it on. You ought to make it independent, following the same lines as the B—, only making the style and matter much more popular. As for example, there is a great chance, much more than you ever dream of, for those wonderful stories scattered all over the Sanskrit literature, to be re-written and made

popular. That should be the one great feature of your journal. I will write stories, as many as I can, when time permits. Avoid all attempts to make the journal scholarly,—the B— stands for that,—and it will slowly make its way all over the world, I am sure. Use the simplest language possible and you will succeed. The main feature should be the teaching of *principles* through stories. Don't make it metaphysical at all.....In India the one thing we lack, is the power of combination, organisation, the first secret of which is obedience.

\* \* Go on bravely. Do not expect success in a day or a year. Always hold on to the highest. Be steady. Avoid jealousy and selfishness. Be obedient and eternally faithful to the cause of truth, humanity and your country, and you will move the world. Remember, it is the *person*, the life, which is the secret of power—nothing else. Keep this letter and read the last lines whenever you feel worried or jealous. Jealousy is the bane of all slaves. It is the bane of our nation. Avoid that always. All blessings attend you and all success.

Yours affectionately,  
Vivekananda.

## ON THE RESPONSIBILITIES OF INDIAN STUDENTS

(*Swami Abhedananda's second lecture in Bombay*)

The enthusiasm which you have shown this evening is a great thing for our country. I wish that this enthusiasm will be lasting. In our country we need something that will carry us through all the different discords, the difficulties, and the disharmonies that we are constantly facing. We need an enthusiasm which will be absolutely unsectarian and undenominational, in short, which will be a national enthusiasm. The Indian youths may differ in their religious ideals, in their social manners, customs and forms of worship, but as Indians they are one. Unity should be the ideal of all young men who are to be the future

generation of India. Indian youths have similar responsibilities like the young men of other countries. They are to be great because the future of India depends upon them. How they should live, how they should behave, and what should be their ideal, are the questions which we ought to decide.

In the first place, if we study our religious scriptures we find that the life of a man is divided into four stages. The first stage is the life of a student, the second is that of a householder, and the third and the fourth are those for living in retirement. This division is absolutely natural, and we are proud of our ancient Rishis and forefathers who inaugurated such divisions in our midst. But to-day we are not following the paths of our ancient Rishis, as we used to do in ancient times; why? because our ideals have become different. Our ideals have become more worldly, more commercial, more material than they used to be in former times. Our ideals to-day have become more selfish, we care more for our self-interest than we used to do before. We do not care much for spiritual ideals; but they ought to be the highest ideals of our life, because spirituality is the foundation of our civilisation. Our civilisation is not based upon commercial ideals, not upon material principles as that of Europe and America. Our civilisation is based upon moral and spiritual principles, and therefore our first duty should be to devote our life to the practice of moral virtues and to the realisation of spiritual ideals. Students should always remember that the highest aim of life is not merely to make money, to earn their living and to support their families, but to fulfil the higher purposes of life, to obey the moral laws and to realise the grandeur of their own souls. Are we merely bodies, are we merely creatures of circumstances and environments, do we only live on this side of the grave? Some people may think so, but our philosophy and our religion tell us that we are not mere creatures of our environments, or of circumstances, but we have souls which live in eternity. We must learn how we can gain knowledge of our true selves, as parts of the Eternal Being. The practices of Brahmacharya are meant to lead us to the attainment of spiritual perfection, which will make us feel that we are not bodies but souls. We are entities that

are separate from the bodies and exist beyond the grave; our souls should live in this world as masters and not as slaves to ambition, greed, sense-desires and earthly pleasures. We are by birth-right born as masters of Nature.

Each individual soul is a born master of Nature. Nature is bound to obey us, and all the works that we perform throughout our life tend to that one ideal, that one goal, the mastery of Self over Nature. The developments and discoveries that are made by modern science and by the great thinkers of all times and of all countries show, that the mastery of soul over Nature has been the ideal of these thinkers. Take for instance a steamship which ploughs her way over the deep. What does it show?—that the mighty ocean is trying to destroy the ship every moment by her waves, the storms are trying to shatter it to pieces, but human intelligence conquers those waves and storms. This illustrates the mastery of souls over Nature, not only physical but also mental and intellectual. What power is there in the Soul by which It can manifest Its superiority over Nature? That power is divine, the manifestation of which is to be found in all individual souls. And if we remember this truth that the mastery of our individual souls over Nature, the mastery of the will over Nature is the ideal, then we can live in this world as masters and not as slaves.

Self-control is the first thing that every individual should practise. By self-control I mean the control of the senses,—of passions and desires that arise in our minds; that self-control can be gained in this life. We should be absolute masters of ourselves. If we do not possess self-control we cannot live a life which is ethical, moral and spiritual. Ethical life is the beginning of spiritual life. Morality is the gate of spirituality. Those who are not moral cannot become spiritual. By morality I mean,—absolute truthfulness, absolute unselfishness and self-sacrifice, absolute love and compassion for our fellow-beings, charity towards humanity, nay, towards all living creatures. If we practise these, then we shall be able to understand, what responsibilities we have during our earthly career.

We must live for others. To-day we are living in our narrow circles. We take care of our wives and children, families and relations only, but we do not

extend the sphere of our care and anxiety to our neighbours and our fellow-countrymen and include them as brothers and sisters. In times of need and distress, we should take their burdens upon our shoulders and try to remove their grievances as far as possible. If we do not consider their conditions and circumstances, we shall live a very selfish life, and that selfishness has been the bane of our country. We should try to correct our selfish animal lives. Remove selfishness, and be like true human beings. If we do not practise unselfish ideals from our youth we shall never be great, and therefore my appeal to you all is to live up to these high ideals.

To-day, in India, we need unity of purpose. Whether we are Mahomedans, Parsees or Hindus, we must have one purpose. When we travel through the different countries of Europe, or through America or Japan, what do we find? That each nation has a unity of purpose. The individuals feel that they belong to one nation. Ask an Englishman whether he lives for his own self or for his nation, and he will tell you that he belongs to the English nation, that he will stand by his own country, by his own people, and that his works must tend to help the nation. Ask an American youth and he will tell you the same thing. So you will find in Japan, in Germany, in France and in every other civilised country. There are forty millions of English people and they have one purpose, forty-two millions of Japanese have one purpose, seventy-five millions of Americans have one ideal, but I am sorry to say, three hundred millions of Hindus have three hundred million purposes. How many of you think that you belong to, and are parts of the Indian nation? There are very few. This is not a glory. We ought to be ashamed of the fact. We should forget all our differences of opinion in religious matters, in social customs and manners, and be united in one purpose, which will lead us to our goal.

But where will that unity stand? Will it stand upon commercialism—upon materialism? No. If we make that unity of purpose stand upon the quicksand of commercialism, it will come down in no time as we have seen in the religious history of the world. Those who were commercial nations in the past do not exist to-day, but India is not dead because she has never placed that ideal of

unity upon commercialism. We must make our unity of purpose stand upon the solid ground of the unity of our souls, unity of our hearts. Our Philosophy and our Scriptures unanimously declare that we are the Atman, and as such we are one in Atman. We are one, and the differences and distinctions exist only in the *Upādhi*, in our minds, in our thoughts, in our desires, in our physical forms. Beneath all these differences, underneath all these distinctions, there is one current constantly flowing and that is the spiritual current of the Atman. Each Atman is the child of God, is eternal. Each individual soul is eternal, and if we recognise this fact, then we can love our neighbours and fellow-citizens as we love ourselves. Jesus Christ gave this ethical law to the world when he said "Love thy neighbour as thyself." Why should we love our neighbours as ourselves? We do not find the answer to this question in the Bible, but we find it in the Vedas, in that glorious utterance of the great Vedic seer—" *Tattvamasi.*" The Vedas say we must love our neighbours as ourselves, not because they have done some good to us, but because they are the Atman. There we are one; there we are neighbours in spirit. This is the solid ground upon which we should stand, and recognise the fact that we are the children of God. There may be thousands of castes among us, but what of that? Are there not millions of individuals? Let each individual belong to his individual caste. Let our boys and girls from childhood be taught to cultivate this love for their neighbours, for their fellow-citizens, then they will be able to cement all the differences that exist on account of social customs and social manners, and then there shall be unity. The purpose must be always honest whatever business we are engaged in. Honesty of purpose will make us command respect from all nations of the world.

The next thing you should remember is, that your stage of life is that of a *Brahmachari*. You should live together and have one social, spiritual and moral ideal, and your life should be pure and chaste. In ancient times, the students used to go and live with their teachers under their paternal care, but to-day our system of education is different. We do not live with our teachers, and we do not find such teachers who will take care of our moral and spiritual culture. Of course there are

schools and colleges which have been started by Christian missionaries who claim to do so, but their ideals are different. If we follow their ideals we should ignore the all-embracing truths, the virtues, the grandeur and the most wonderful spirituality of our religion. We must have schools and colleges where we should be able to cultivate our national virtues and practise spirituality according to our ideals. Our wealthy citizens should contribute freely to start such institutions where young boys and girls should be trained in national ways, and where national ideals should be cultivated. This is our need to-day, and I hope that in the near future our desires will be fulfilled, because there is an awakening. National schools and colleges should give national education, where students will be made to understand that the spiritual ideals are the highest aims of our life.

Female education was always advocated and approved of by the ancient Rishis. In ancient times there were great scholars among women, such as Gârgi, Maitreyi, and Kâtyayani. But to-day we do not produce such women because we have neglected the education of women. The Shastras tell us that the husbands should teach their wives, the parents should instruct their daughters, in various branches of knowledge, but to-day, we are busy in earning bread and butter. Of course, I do not find fault with parents. There is however one remedy, and that is to stop early marriage. In America we find young and middle-aged women, highly educated, unmarried, and living pure lives. There are women who are graduates of the University and do all kinds of work. The young girls before they get married must study, must receive education in Science, Philosophy and in the technical branches of Arts. Women are not less intelligent, less intellectual than men, only you have not given them the opportunities. Give them opportunities and they will glorify your country. Education for girls is necessary, and for that, early marriage should be stopped.

Let us build character, Character-building should be our aim in the present generation. How are we going to do it? The first thing in it is physical exercise, which will develop our muscles. We need muscles of iron and nerves of steel to face the difficulties of life. The girls also should practise a little of physical culture. Physical

culture is introduced in American schools for girls and boys. They do not do hard exercises but only such as will make them strong and healthy.

In the remote ancient times, the Hindus used to go to foreign lands. They had trade with Egypt and other countries. They used to go to China, the Phillipine Islands, Japan, Sumatra and various other places. Why should we not do the same and learn the thoughts and sciences of other nations? But one thing we must be careful about, that we should not imitate their vices. Whatever good they have in other nations, take, make that your own, as the Japanese have done. How many of us go to foreign lands to learn what improvements have been made there, and then to introduce them into our country? If we do not go abroad, if we isolate ourselves, we are doomed. We are reaping the fruits of the great mistake committed in the past that we should not mix with other nations. Happily to-day the conditions are changing. We are under a different system of Government. The Government is encouraging us to go to other lands by giving scholarships to the students for finishing their studies in foreign lands, and I am glad that there is an independent Association formed in Calcutta called the Scientific and Industrial Association, which annually sends out dozens of students to study technical arts in foreign lands.

Let those who are patriotic, who have the national spirit aroused in them, offer scholarships to enable students to go to foreign lands and acquire scientific knowledge, and learn industrial methods which are highly developed in other countries. In every branch of Science we are backward. To-day, we are falling behind. Our universities and colleges do not encourage us in making new researches, but, notwithstanding all such difficulties, India has produced a great original scientific thinker in the person of Dr. J. C. Bose. We must have our own laboratories for making researches in Chemistry, in Physics and other sciences. In America, many universities have a special department for the students to do research work. The time has come, when we should wake up and start such universities and institutions, where we can make new investigations and fresh discoveries in the various branches of knowledge. And another thing which we need is, the starting

of Technical and Industrial schools, where education should be given free of charge. Free education we need in our country. In America education is compulsory, and there are inspectors who go from house to house to see which families are not sending their boys and girls to schools, and arrest them. Education must be free. I have said this in England and I say the same thing here, that we need free education, and the Government ought to give it to us. But if the Government is unwilling, let us have our own institutions; let all the wealthy people subscribe for the free education of the boys and girls of our country. When we find that nearly eighty per cent. of our people do not know how to read and write, what can we expect from them? Through education alone we can make them understand that they belong to a nation, and ultimately we can make them realise the grandeur of the Hindu ideals, the grandeur of the Hindu religion, the grandeur of the Philosophy of Vedanta.

### THE FIFTH YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY

IN presenting to our readers an abstract of the fifth yearly report of the Mayavati Charitable Dispensary, located in the Advaita Ashrama, we convey our heartfelt thanks to all our kind donors,—and it is gratifying to find that they are all subscribers of the Prabuddha Bharata,—who by their support made it possible for us, to give medical aid to these poor hill people of the Himalayas. Though we would much like to have enough funds to put the dispensary here under the charge of a qualified medical man, yet the work in the way of giving medicines, invalid food, &c., to the helpless sick by a Sannyasin brother of the Ashrama goes, however, a great length in alleviating the distress of the needy. Thus we feel, as should the donors also, the satisfaction of being of some use to our neighbours, who live within a radius of ten to fifteen miles, with no doctor or medicines within their reach.

In the year under review, we had 652 patients, of whom two were treated indoors,—one suffering from acute dysentery and the other from pneumonia; both of them were cured. The chief ailments from which the majority of patients suffered were:—fever, rheumatism, colic, dysentery, diarrhoea, worms, ophthalmia, otorrhoea, skin diseases, &c.

We began the year with a balance of Rs. 80-3-0 in hand, and the subscriptions have amounted to Rs. 110-0-0, thus giving us a total of Rs. 190-3-0. The disbursements amounted to Rs. 119-15-6. So, the balance left is, Rs. 70-3-6.

We hope our generous readers will continue to take the same kindly interest as they have hitherto evinced in the maintenance of this much-needed work in the hallowed regions of the Himalayas.

Gifts of money or medicines will be welcomed and duly acknowledged by the Editor in the Prabuddha Bharata.

RECEIPTS		R.	A.	P.
Last year's balance	...	80	3	0
Amount of subscription received, as acknowledged in this paper, from November 1907 to October 1908.	...	109	0	0
Amount further received in October last, from Kesanji L. Desai Esq., Mauritius.	...	1	0	0
Total Rs.		190	3	0
Total Disbursements, Rs.		119	15	6
Balance in hand Rs.		70	3	6
DISBURSEMENTS		R.	A.	P.
Allopathic medicines	...	100	15	0
Invalid food...	...	5	0	0
Two Glass tumblers	...	1	5	0
Railway freight and coolie hire for bringing up the things from Calcutta	...	12	11	6
Total		119	15	6

### REPORT OF THE TOTAL NUMBER OF PATIENTS TREATED FROM Nov. '07 to Oct. '08.

	Men,	Women,	Children,	Total
Europeans:	nil	2	nil	2
Mohammedans:	15	8	12	35
Hindus:	357	173	85	615
Grand Total.	372	183	97	652

### NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE estimated number of deaths in India, from Bubonic plague, last year, was 1,204,194.

THE Maharaja of Darbhanga has promised Rs. 400 per mensem, in aid of the Behar National College, besides a donation.

THE Swami Brahmananda has presented an oil painting of the Swami Vivekananda to the Bangiya Sahitya Parishad of Calcutta.

THE princesses of Siam are taught to cook, wash and iron, bake, and perform other household duties. At the age of fifteen they have completed their domestic studies and are ready for matrimony.

ONE of the Tibetan discoveries of Sven Hedin in his former trip, not the last one, was that a certain Lama had lived immured in a grotto for sixty-nine years, life in the dark being apparently a specially valuable form of self-mortification.

BENGA LAKSHMI Mill has been a great success from the commercial point of view. It contains 200 looms and 20,000 spindles. It is now proposed to add 800 looms and 20,000 spindles, including dyeing and bleaching arrangements, at an estimated cost of six lakhs of rupees. It is expected that the mill thus equipped will yield a dividend of 20 per cent.

EVERYTHING on board the *Mauretania* is done by electricity. Electric machines cast the lead, clean the boots, boil the eggs, wash the plates, close the water-tight bulkheads, slice the sandwiches, control the clocks, land the baggage, and, in short, do everything but talk. The electric installation is equal to that required by a town of 100,000 inhabitants.

THE other day at Grenville, near Fort Worth, Texas, a negro lad of seventeen, being lodged in the prison for an alleged assault on a white girl, was taken out by a white crowd, dragged to the public square, and tied to a stake. Cord Wood was piled round him and saturated with kerosene, then the pile was set light to, and the flames shot up several yards. Screams of agony came from the black lad, but death silenced him in a few minutes. During that time white men, women, and children uttered shouts of joy. This spectacle occurred in a civilised Christian country!

India's great and grand expression of civilisation and culture was centuries ago.

Through failing to educate the masses,.....India is where she is to-day. Yet it is true that this is a day of great awakening, with her. A few, among those who are left to restore her glories of the past, are at our doors, sounding the trumpet-call, to help her to awaken some of her past greatness. By

helping them we shall bring to the West such ideals as even they of the East are just awakening to.

—Christine G. Kelley in the July number of the *Vedanta*, New York.

IN the "Albany Review," Mr. Harold Spender says that there are now 5,000,000 women workers in England. This figure includes, however, 2,000,000 domestic servants. Of the remainder, 867,000 women are employed in the textile industries, 903,000 in dressmaking, 80,500 in commerce, and nearly 100,000 in farming. There are 55,784 women clerks, 200,000 women teachers, 44,000 musicians and actresses, 79,000 nurses, and 292 women doctors. There are a million more women than men in England and Wales. There are nearly three million unmarried women over the age of twenty, and about a million of these are over thirty-five.

AN Indian Professor, Mr. Bhisey has invented, and has constructed a machine which according to the technical journals of the printing trade, completely revolutionises the art of type-founding, and is a marvel of mechanical ingenuity, being not only beautiful in design but practically complete. This machine will turn out at one casting already twenty-six different and perfect types, and there is no reason why it should not turn out three full alphabets at the same time. It is calculated that a large machine will go so far as to produce not fewer than 180,000 perfect letters for printing per minute. Professor Bhisey is a well known Bengali, and his latest machine is in London.

AN American physician, Dr. C. B. Humiston, of Cleveland, Ohio, has scientifically watched the death of 15,000 persons, in his five year's study of the Mystery of Death. These are his conclusions:—

The wicked are not afraid to pass into the great beyond.

Nobody knows when he is going to die.

There is no pain in death in 99 cases out of 100.

Suffering always ends before death.

Nearly all dying people want to live

Nearly all people die believing in a future life.

The moment of dissolution can be postponed.

Dying is very much like going to sleep.

The poem, "How near like death sleep is, how near like sleep death is," has a great deal of truth in it.



At the end of June last, Dr. J. C. Bose delivered a lecture on "Sensitiveness of Ordinary Plants," at the National Indian Association, London. In introducing the lecturer, Dr. William Garnett who presided, said that vegetables and minerals seemed to behave like intelligent beings when they came into Dr. Bose's hands, who could even make them write their autobiographies.

Dr Bose demonstrated that in responsiveness, the whole plant world was one. There was no difference of kind between sensitive plants and those hitherto regarded as insensitive or ordinary. All the varied and complex responses of the animal, moreover, were foreshadowed in the plant. With these facts before us it was possible to feel, that we had reached a standpoint from which we could survey the impressive spectacle of that vast unity in which all living organisms, from the simplest plant to the highest animal, were linked together and made one.

THE Indian Institute of science owes its inception to the munificent generosity of the late Parsee Millionaire, Mr. J. N. Tata, who gave property which brings in an annual income of about Rs. 125,000 for the creation of an Institute to be devoted to original research.

The actual starting of the Institute has been much facilitated by two munificent gifts from H. H. the Maharaja of Mysore, who has made a grant of half a square mile of land at Bangalore for the purpose of the Institute, and has also given an annual endowment of half a lakh of rupees. This has also been supplemented by an annual grant of Rs. 87,500 from the Government of India, so that the Institute will have an annual income of at least Rs. 262,500 for its work.

In addition, too, the Maharaja of Mysore has given five lakhs of rupees, and the Government of India two and a half lakhs, for the erection of buildings, and these sums, together with the accumulations of interest, will give about ten lakhs of rupees, and the buildings are to be proceeded with at once.

Practically only post-graduate work and research will be carried on in the Institute, for the development of the various arts and industries of India, and provision is to be made for about sixty students to be at work. To begin with, five subjects have been decided on pure and applied chemistry, organic chemistry, bacteriology and the study of fermentation processes and electrical technology. Probably a sixth (metallurgy) will be added shortly.

THE following list of monarchs in business illustrates how the dignity of labour is recognised in the West. :—

The Kaiser is the proprietor of a most important porcelain factory at Cadinen, the profits being estimated at £10,000 a year. He engages employees himself and even designs some of the wares sent out from the factory.

King Peter of Servia runs a barber's shop, owns a patent medicine, and conducts a motor-car agency in his capital.

The reigning prince of Lippe-Detmold deals in butter and eggs, and runs a prosperous brick factory.

The King of Wurtemberg is the proprietor of two hotels in his kingdom, and they add £10,000 a year to His Majesty's revenue.

The Emperor of Austria owns the famous chinaware factory in Vienna, and employs over 1,000 skilled workmen. The King of Saxony conducts a similar business though on a much smaller scale.

Greatest of Royal tradesmen, however, is Leopold of Belgium. He invested large sums of money in the Congo Rubber trade, until in due course a great tract of most valuable land came under his control. Altogether, Leopold has sunk £5,000,000, in the Congo, and his profits are now something like 20 per cent.

Queen Carmen Sylva is the only working journalist amongst the crowned heads of Europe, but Her Majesty has within late years added a book-seller's shop in Bucharest, and has opened a book-shop in Paris.

The Queen of Portugal has a chemist's shop in Lisbon, but unlike the various other businesses enumerated above, the Lisbon establishment is conducted solely in the interest of charity, and, consequently, when the Queen attends to the wants of customers personally, she often makes up prescriptions herself.

#### THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

THE Relief operations are going on regularly as before. The work will be finished within this month.

The following is the latest report of the work :—

Centres	Villages	Families	Persons
Mohula and Somepara, } Murshidabad Dt.	42	not reported	668
Fatehpur, Puri Dt.	47	432	699
Tittipa, „	34	276	463

# Srimad-Bhagavad-Gita.

द्वादशोऽध्यायः

TWELFTH CHAPTER

अर्जुन उवाच ॥

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ॥  
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

XII. 1.

अर्जुनः Arjuna उवाच said :

एवं Thus सततयुक्ताः ever-steadfast ये those भक्ताः devotees त्वाम् thee पर्युपासते worship ये those च and अपि also अव्यक्तं the Unmanifested अक्षरम् the Imperishable तेषाम् of them के which योगवित्तमाः better versed in Yoga.

Arjuna said :

Those devotees who, ever-steadfast, thus worship Thee, and those also who worship the Imperishable, the Unmanifested,—which of them are better versed in Yoga?

[ Thus : as declared in the last preceding verse (xi. 55 ).

The Unmanifested—*Avyaktam*—i. e. That which is incomprehensible to the senses, as devoid of all *Upadhis*. ]

श्रीभगवानुवाच ॥

मयावेश्य मनो ये मां नित्ययुक्ता उपासते ॥  
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥२॥

XII. 2.

श्रीभगवान् The Blessed Lord उवाच said :

मयि On me मनः mind आवेश्य fixing नित्ययुक्ताः ever-steadfast परया Supreme श्रद्धया with Shraddhâ

The following portion was by oversight omitted, at the beginning of page 85 of the Gita, in the October number of Prabuddha Bharata, page 197 :—

the hosts of Siddhas bow down to Thee in adoration.

कस्माच्च ते न नमेरन्महात्मन्

गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ॥

अनन्त देवेश जगन्निवास

त्वमक्षरं सदसत्तत्परं यत् ॥३७॥

उपेताः endowed ये who माम् me उपासते worship ते those युक्ततमाः the best versed in Yoga मे my मताः are in (my) opinion.

The Blessed Lord said :

Those who, fixing their mind on Me, worship Me, ever-steadfast, and endowed with Supreme Shraddhâ,—they in My opinion are the best versed in Yoga.

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ॥

सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥३॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ॥

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

XII. 3, 4.

सर्वत्र Everywhere समबुद्धयः even-minded ये who तु but च also इन्द्रियग्रामम् the aggregate of the senses नियम्य having subdued अनिर्देश्यम् the Indefinable अव्यक्तम् the Unmanifested सर्वत्रगं the Omnipresent अचिन्त्यं the Unthinkable कूटस्थं the Unchangeable अचलं the Immovable ध्रुवं the Eternal अक्षरम् the Imperishable पर्युपासते worship सर्वभूतहिते in the welfare of all beings रताः engaged ते they माम् myself एव only प्राप्नुवन्ति ( they ) reach.

But those also, who worship the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Unchangeable, the Immovable, the Eternal,—having subdued all the senses, even-minded everywhere, engaged in the welfare of all beings,—verily, they reach only Myself.

[ *Worship—Upâshanâ*,—is, approaching the object of worship by way of meditating on it, in accordance with the teachings of the Shâstras and the Guru, and dwelling steadily in the current of one thought, as continuons as a thread of oil poured from a vessel.

*Unchangeable—Kutastha*: lit., remaining like a mass. He who is seated in Maya as its Witness.]

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥  
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

XII. 5.

तेषाम् Of those अव्यक्तासक्तचेतसाम् whose mind is set on the unmanifested अधिकतरः greater (is) क्लेशः trouble हि for देहवद्भिः for the embodied अव्यक्ता the unmanifested गतिः the goal दुःखं with hard toil अवाप्यते is reached.

Greater is their trouble whose minds are set on the Unmanifested; for, the Goal of the Unmanifested is very hard for the embodied to reach.

[ *The embodied.*—Those who are attached to, or have identified themselves with their bodies.

No comparison between the worshippers of the qualified and unqualified Brahman is meant here—since by the context, both reach the same Goal. The path of the qualified Brahman is described as superior, only because it is easier. The path of the unqualified Brahman is harder, because of the necessity of having to abandon all attachment to the body, from the very beginning of their practice.]

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ॥  
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥६॥  
तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ॥  
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥७॥

XII. 6, 7.

ये Who तु but सर्वाणि all कर्माणि actions मयि in me संन्यस्य resigning मत्पराः regarding me as the Supreme Goal अनन्येन with single-minded योगेन with Yoga एव verily माम् me ध्यायन्तः meditating उपासते worship पार्थ O son of Prithâ अहं I मयि on me आवेशितचेतसाम् of those whose mind is set तेषाम् for them मृत्युसंसारसागरात् out of the ocean of the mortal Samsâra न चिरात् ere long समुद्धर्ता the saviour भवामि I become.

But those who worship Me, resigning all actions in Me, regarding Me as the Supreme Goal, meditating on Me with single-minded Yoga;—for these whose mind is set on Me, verily, I become ere long, O son of Prithâ, the Saviour out of the ocean of the mortal Samsâra.

[ *Mortal Samsâra:* The round of birth and death. ]

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ॥  
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥८॥

XII. 8.

मयि On me एव only मनः (thy) mind आधत्स्व fix मयि in me बुद्धिं (thy) intellect निवेशय place अतः ऊर्ध्वं hereafter मयि in me एव alone निवसिष्यसि thou shalt live न no संशयः doubt.

Fix thy mind on Me only, place thy intellect in Me: thou shalt no doubt live in Me hereafter.

[ *Mind—manas:* purpose and thought.

*Intellect*—the faculty which resolves and determines.

*Live in Me*—as My Self. ]

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ॥  
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥९॥

XII. 9.

धनंजय O Dhananjaya अथः if मयि on me चित्तं (thy) mind स्थिरम् steadily समाधातुं to fix न शक्नोषि (thou) art unable ततः then अभ्यासयोगेन by Abhyâsa-Yoga माम् me आप्तुम् to reach इच्छ do (thou) seek.

If thou art unable to fix thy mind steadily on Me, then by Abhyâsa-Yoga do thou seek to reach Me, O Dhananjaya.

[ *Abhyâsa-Yoga:* the practice of repeatedly withdrawing the mind from the objects to which it wanders, and trying to fix it on one thing. ]

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ॥  
मदर्थमपि कर्माणि कुर्वन्सिद्धिमवाप्स्यसि ॥१०॥

XII. 10.

अभ्यासे (In) Abhyasa अपि also असमर्थः unable to practise असि if thou art मत्कर्मपरमः intent on doing actions for my sake भव be thou मदर्थं for my sake कर्माणि actions कुर्वन् by doing अपि even सिद्धिम् perfection अवाप्स्यसि thou shalt attain.

If also thou art unable to practise Abhyâsa, be thou intent on doing actions for My sake. Even by doing actions for My sake, thou shalt attain perfection.

\* अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ॥

सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥

XII. 11.

अथ If एतत् this कर्तुं to do अशक्तः unable अस्ति thou art ततः then मद्योगम् refuge in me आश्रितः taking यतात्मवान् self-controlled सर्वकर्मफलत्यागम् the renunciation of fruit of all action कुरु do.

If thou art unable to do even this, then taking refuge in Me, and self-controlled, abandon the fruit of all action.

[ In the preceding slokas,—first, the concentration of the mind on the Lord is enjoined; in case of inability to do that, Abhyâsa-Yoga is advised; if one finds that to be too hard, the performance of actions for the sake of the Lord alone, has been taught. Those who cannot do this even, who want to do things impelled by personal or other desires, are directed to give up the fruits of those actions to the Lord—i. e., not to anticipate, dwell, or build on, or care for, the results, knowing them to be dependent upon the Lord. Those who cannot control their desire for work are taught to practise indifference to the effects thereof. ]

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्भ्यानं विशिष्यते ॥

ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥१२॥

XII. 12.

अभ्यासात् Than (blind) Abhyâsa ज्ञानम् knowledge हि indeed श्रेयः better ज्ञानात् than (mere) knowledge ध्यानम् meditation (with knowledge) विशिष्यते is more esteemed ध्यानात् than meditation कर्मफलत्यागः the renunciation of the fruits of actions त्यागात् from renunciation अनन्तरम् immediately शान्तिः peace ( भवति follows ).

Better indeed is knowledge than (blind) Abhyâsa; meditation (with knowledge) is more esteemed than (mere) knowledge; than meditation the renunciation of the fruits of actions; peace immediately follows renunciation.

[ Renunciation of the fruit of all action, as a means to the attainment of Bliss, is merely extolled here, by the declaration of the superiority of one

over another. Wherefore? Because it constitutes a common factor which immediately precedes Peace, both in the case of the man of wisdom who is steadily engaged in devout contemplation, and also of the ignorant one who, unable to tread the the paths taught before, takes it up as the easiest means to Bliss. ]

अद्वेषा सर्वभूतानां मैत्रः करुणा एव च ॥

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥१३॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ॥

मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः ॥१४॥

XII. 13, 14.

सर्वभूतानाम् Of ( to ) all creatures अद्वेषा free from hatred or malevolence मैत्रः friendly करुणा: compassionate च and एव even निर्ममः who is free from the idea of mineness निरहंकारः free from egoism, from the notion of 'I' समदुःखसुखः even-minded in pain and pleasure क्षमी forbearing सततम् ever संतुष्टः content योगी steady in contemplation यतात्मा self-controlled दृढनिश्चयः possessed of firm conviction मयि on me अर्पितमनोबुद्धिः with mind and intellect fixed यः who मद्भक्तः devoted to me सः he मे to me प्रियः (is) dear.

He who hates no creature, and is friendly and compassionate towards all, who is free from the feelings of me and mine, even-minded in pain and pleasure, and forbearing, ever content and steady in meditation, self-controlled, possessed of firm conviction, with mind and intellect fixed on Me,—he who is thus devoted to Me, is dear to Me.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ॥

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

XII. 15.

यस्मात् From ( by ) whom लोकः the world न not उद्विजते is agitated, afflicted यः who च and लोकान् from ( by ) the world न not उद्विजते is agitated यः who च and हर्षामर्षभयोद्वेगैः by ( from ) joy, envy, fear and anxiety मुक्तः freed सः he मे to me प्रियः (is) dear.

He by whom the world is not agitated and who cannot be agitated by the world, freed from joy, envy, fear and anxiety,—he is dear to Me.

अनपेक्षः शुचिर्दत्त उदासीनो गतव्ययः ॥

सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

## XII. 16.

अनपेक्षः (Who is) free from dependence शुचिः who is pure दक्षः prompt उदासीनः unconcerned गतव्यथः untroubled सर्वारम्भपरित्यागी renouncing every undertaking यः who मङ्गलः devoted to Me सः he मे to me प्रियः (is) dear.

He who is free from dependence, who is pure, prompt, unconcerned, untroubled, renouncing every undertaking,—he who is thus devoted to Me, is dear to Me.

*Free from dependence*—to the body, the senses, the sense-objects and mutual connections.

*Prompt*: able to decide rightly and immediately in matters demanding prompt action.

*Every undertaking*—calculated to secure objects of desire, whether of this world or of the next.]

यो न हृष्यति न द्वेष्टि न शोचति न काञ्चति ॥

शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

## XII. 17.

यः Who न neither हृष्यति rejoices न nor द्वेष्टि hates न nor शोचति grieves न nor काञ्चति desires शुभाशुभपरित्यागी renouncing good and evil यः who भक्तिमान् full of devotion सः he मे to me प्रियः (is) dear.

He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil,—he who is full of devotion, is dear to Me.

[ *Hates*: Frets at receiving anything undesirable. *Grieves*—at parting with a beloved object. *Desires*—the unattained.]

समः शत्रौ च मित्रे च तथा मानापमानयोः ॥

शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥१८॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येनकेनचित् ॥

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥१९॥

## XII. 18, 19.

शत्रौ To foe मित्रे to friend च and तथा also च and मानापमानयोः in honour and dishonour समः (who is) the same शीतोष्णसुखदुःखेषु in cold and heat, in pleasure and pain समः the same संगविवर्जितः free from attachment तुल्यनिन्दास्तुतिः to whom censure and praise are equal मौनी who is silent येन केनचित् with anything सन्तुष्टः content अनिकेतः homeless स्थिरमतिः steady-minded भक्तिमान् full of devotion नरः (that) man मे to me प्रियः (is) dear.

He who is the same to friend and foe, and also in honour and dishonour: the same in heat and cold, in pleasure and pain; free from attachment; to whom censure and praise are equal; who is silent, content with anything, homeless, steady-minded, full of devotion;—that man is dear to Me.

[ *Content with anything, homeless*: content with the bare means of bodily sustenance. Says the Mahabharata,—

येनकेनचिदाच्छन्नी येनकेनचिदाश्रितः ।

यत्र क्वचनशायीस्यात्तन्देवा ब्राह्मणंविदुः ॥

“Who is clad with anything, who is fed on any food, who lies down anywhere, him the Gods call a Brâhman.” *Shanti Parva.*]

ये तु धर्मामृतमिदं यथोक्तं पर्युपासते ॥

श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥२०॥

## XII. 20

ये Who तु indeed यथोक्तम् as declared (above) इदं this धर्मामृतम् Immortal Dharma पर्युपासते follow श्रद्धधानाः endued with Shraddhâ मत्परमाः regarding me as the Supreme Goal भक्ताः devoted ते they अतीव exceedingly मे to me प्रियाः (are) dear.

And they who follow this Immortal Dharma, as described above, endued with Shraddha, regarding Me as the Supreme Goal, and devoted,—they are exceedingly dear to Me.

इति भक्तियोगोनाम द्वादशोऽध्यायः ॥

The end of the twelfth chapter designated, THE WAY OF DEVOTION.

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