

Prabuddha Bharata

OR

Awakened India



इच्छितं जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

Vol. XIII, No. 138, JANUARY, 1908

CONTENTS :

SRI RAMAKRISHNA'S TEACHINGS.—ATMA-JNANA, XV.	...	...	...	1
OCCASIONAL NOTES	...	...	...	2
THE MASTER AS I SAW HIM, XX., <i>Sister Nivedita</i>...	...	...	...	3
CHINA AND RELIGION, <i>Brahmachari Brahmavidin</i>...	...	...	...	6
EPISTLES OF SWAMI VIVEKANANDA, XXV.	...	...	...	8
THE RAMAKRISHNA MISSION IN THE WEST, <i>Mr. James Creelman</i>	...	...	...	10
THE "VIVEKANANDA ASHRAMA" ULSOOR, BANGALORE	...	...	...	13
RAMAKRISHNA MISSION FAMINE RELIEF: AN APPEAL	...	...	...	14
IT ALL WILL COME OUT RIGHT (poem), by Ella Wheeler Wilcox	...	...	...	14
NEWS AND MISCELLANIES	...	...	...	15
SHRIMAD-BHAGAVAD-GITA, by Swami Swarupananda, pp. 49-52.	...	...	...	17
RAMAKRISHNA SEVASHRAMA, KANKHAL	...	...	...	ii
RAMAKRISHNA HOME OF SERVICE, BENARES	...	...	...	ii
MAYAVATI CHARITABLE DISPENSARY	...	...	...	ii
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I & II.	...	...	...	iii

Mayavati : Almora, (Himalayas).

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

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

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

Indian annually :

Rs. 1-8.

Single copy Rs. 3.

1908

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जामत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

VOL. XIII.

JANUARY—DECEMBER, 1908

Mayavati : Almora, (Himalayas).

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

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

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

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

Indian annually :

Re. 1-8.

Single copy As. 3.

1908

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

INDEX

A	PAGE.	F	PAGE.
Abhedananda and his Reply to the Calcutta Address, Reception to Swami	... 45	Famine Relief Fund., The Ramakrishna Mission,	174
Abhedananda, Swami: From Calcutta to Bombay	... 149, 169	Famine Relief., Ramakrishna Mission: An Appeal	... 14
Abhedananda's First Lecture in Bombay, The Universal Religion, Swami	... 192, 208	Famine Relief Work., The Ramakrishna Mission	... 14, 44, 73, 94, 114, 134, 154, 174, 194, 216
Abhedananda's Second Lecture in Bombay, On the Responsibilities of Indian Students, Swami	... 210	Fifth Yearly Report of the Mayavati Charitable Dispensary, The	... 214
Abhedananda's Speech at Chandernagore, Swami	... 129	G	
Advice to the Students and Young Men of Calcutta, Swami Abhedananda's	68, 88	Gita, Thoughts on the, by Swami Vivekananda	165
Address at the Howrah Town Hall, Swami Abhedananda's	... 109	Gita, Srimad-Bhagavad-, by Swami Swarup-ananda	... 17, 53, 77, 97, 117, 137, 157, 177, 197, 217, 237
Annual Report, The Ramakrishna Home of Service, Benares,	... 133	Gleanings	... 153
Annual Report of the Ramakrishna Sevashrama, Kankhal, Sixth	... 234	Glimpses	... 40, 108
Atma-Jnana,—xv—xx: Sri Ramakrishna's Teachings	... 1, 21, 61, 141, 161, 181	God, Personal and Impersonal,—II, III: Sri Ramakrishna's Teachings	... 201, 221
A World Note, by E. P. C.	... 67	Gospel of Sri Ramakrishna, The,—Reviews	... 111
B		H	
Bhagavad-Gita, Srimad-, by Swami Swarup-ananda	... 17, 53, 77, 97, 117, 137, 157, 177, 197, 217, 237	Hymn to the Supreme Omniscience., Prajna-paramita Sutra or by Mr. Munshilal, M. A.	85
Birthday Anniversary Meeting of the Vivekananda Society of Calcutta., Proceedings of the Vivekananda	... 39	I	
Birthday Celebrations, Swami Vivekananda's	37	I am the Reality of Things that Seem (A poem), by Ella Heath	... 228
Birthday Festival, The Ramakrishna	71	Idleness,—Moral Sayings., by V. Sitarama Aiyer	228
Brahman and Sakti,—I, II: Sri Ramakrishna's Teachings	... 81, 101	If (Nur Afshan), A poem	... 153
Brahman—Personal and Impersonal,—I, Sri Ramakrishna's Teachings	... 121	In Memoriam: Swami Vimalananda	... 151
C		It All Will Come Out Right (poem), by Ella Wheeler Wilcox	... 14
China and Religion, by Brahmachari Brahmavadin	... 6, 30	J	
Conquest of Mind and Senses, The, by Swami Ramakrishnananda	... 145	Jada Bharata., The Story of, A Lecture by Swami Vivekananda	... 206
Content and Rich (A poem), by Robert Southwell	... 36	James Creelman, Mr.: The Ramakrishna Mission in the West	... 10
E		Jiva Seva., Swami Vivekananda and, by Dr. J. Kanjilal	... 65
Ella Heath: I am the Reality of Things that Seem (A poem)	... 228	L	
Ella Wheeler Wilcox: It All Will Come Out Right (poem)	... 14	Life., The End of, by Mr. P. S. Visvanathan, B.A.	225
End of Life, The, by Mr. P. S. Visvanathan, B.A.	225	M	
Epistles of Swami Vivekananda, xxxv—xlvi	8, 34, 228, 148, 209, 227	Master As I Saw Him., The, xx—xxvii, by Sister Nivedita	... 3, 26, 64, 83, 103, 123, 143, 163, 184, 203, 223
		Mayavati Charitable Dispensary., The Fifth Yearly Report of the	... 214
		Mind and Senses, The Conquest of, by Swami Ramakrishnananda	... 145
		Moral Sayings,—Time. Idleness., by Mr. V. Sitarama Aiyer	... 228

N	PAGE.	N	PAGE.
Nafar Chandra Kundu Memorial, The Unveiling Ceremony of the ...	43	Story of Jada Bharata., The, A Lecture by Swami Vivekananda ...	206
Nationalism., Spirituality and,— <i>Bande Mataram</i> ...	92	Survey of some of our Homes., A ...	173
News and Miscellanies 15, 49, 75, 95, 115, 135, 155, 175, 195, 214, 235		Swami Abhedananda's Address at the Howrah Town Hall ...	109
O		Swami Abhedananda's Advice to the Students and Young Men of Calcutta ...	68, 88
Occasional Notes ... 2, 22, 62, 82, 102, 122, 142, 162, 182, 202, 222		Swami Abhedananda's First Lecture in Bombay., The Universal Religion, ...	192, 208
P		Swami Abhedananda., The Last Lecture in India by, Practical Vedantism ...	229
Practical Vedantism., The Last Lecture in India by Swami Abhedananda ...	229	Swami Abhedananda From Calcutta to Bombay ...	142, 169
Prajnaparamita Sutra or Hymn to the Supreme Omniscience, by Mr. Munshilal, M. A. ...	85	Swami Abhedananda's Speech at Chandernagore ...	129
Proceedings of the Vivekananda Birthday Anniversary of the Vivekananda Society of Calcutta ...	39	Swami Abhedananda's Second Lecture in Bombay, On the Responsibilities of Indian Students ...	210
R		Swami Bodhananda, Extract of a Lecture by; The Religion of the Twentieth Century ...	191
Ramakrishna., The Gospel of Sri, Reviews: ...	111	Swami Brahmananda's Visit to the Swami Vivekananda Hindu Girls' School, Madras ...	233
Ramakrishna Advaita Ashrama, Benares, Established 1902 ...	236	Swami Ramakrishnananda; The Conquest of Mind and Senses ...	145
Ramakrishna Birthday Festival, The, ...	71	Swami Swarupananda; Srimad-Bhagavad-Gita 17, 53, 77, 97, 117, 137, 157, 177, 197, 217, 237	
Ramakrishna Mission in the West., The, by Mr. James Creelman ...	10	Swami Vimalananda. In Memoriam: ...	151
Ramakrishna Mission Famine Relief Work, The ... 14, 44, 73, 94, 114, 134, 154, 174, 194,	216	Swami Vivekananda; Thoughts on the Gita ...	165
Ramakrishna's Teachings, Sri:—		The Story of Jada Bharata ...	206
Atma-Jnana,—xv—xx 1, 21, 61, 141, 161, 181		The Religion we are Born in... ...	187
Brahman and Sakti,—I, II ...	81, 101	Epistles of,—xxxvi—xlviii ... 8, 34, 128, 148, 209, 227	
Brahman—Personal and Impersonal,—I. ...	121	Swami Vivekananda and Jiva Seva, by Dr. J. Kanjilal ...	65
God, Personal and Impersonal,—II, III 201, 221		Swami Vivekananda's Birthday Celebrations ...	37
Reception to Swami Abhedananda and his Reply to the Calcutta Address ...	45	T	
Religion., China and, by Brahmachari Brahmavadin ...	6, 30	Teachings, Sri Ramakrishna's:	
Religion of the Twentieth Century., The, Extract of a Lecture by Swami Bodhananda... ..	191	Atma-Jnana,—xv—xx 1, 21, 61, 141, 161, 181	
Religion we are born in., The, A Lecture by Swami Vivekananda ...	187	Brahman and Sakti,—I, II ...	81, 101
Reviews ... 40, 111, 132, 171		Brahman—Personal and Impersonal,—I. ...	121
: The Gospel of Sri Ramakrishna, according to M. ...	111	God, Personal and Impersonal,—II, III 201, 221	
Do. by Swami Abhedananda ...	113	Thoughts on the Gita., by Swami Vivekananda	165
S		Time,—Moral Sayings., by V. Sitarama Aiyer	228
Sakti., Brahman and, Sri Ramakrishna's Teachings ...	81, 101	U	
Sister Nivedita in London ...	93	Universal Religion, The, Swami Abhedananda's First Lecture in Bombay	192, 208
Sister Nivedita, : The Master As I Saw Him, xx—xxvii ... 3, 26, 64, 83, 103, 123, 143, 163, 184, 203, 223		Unveiling Ceremony of the Nafar Chandra Kundu Memorial, The ...	43
Spirituality., by a Member of the Calcutta Vivekananda Society ...	105, 125	V	
Spirituality and Nationalism., <i>Bande Mataram</i> ...	92	Vedanta in Paris ...	172
Srimad-Bhagavad-Gita., by Swami Swarupananda ... 17, 53, 77, 97, 117, 137, 157, 177, 197, 217, 237		Vedantism., Practical, The Last Lecture in India by Swami Abhedananda ...	229
		"Vivekananda Ashrama", The, Ulsoor, Bangalore ...	13
		W	
		World Note., A, by E. P. C. ...	67

Prabuddha Bharata

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

—Swami Vivekananda

Vol. XIII]

JANUARY 1908

[No. 138

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XV

THE Absolute is like the air, which carrieth the odours, be they good or bad, but remaineth unattached to the odours.

The Absolute is beyond all attributes—beyond whatever is connected with Maya.

THERE is Vidya Maya, which tends Godward, and there is the Avidya Maya, which turns one away from God. Woman and Gold lure one away from God. Knowledge, renunciation, devotion lead to God. Sankara never parted with the latter.

IF one taketh the help of the Vidya Maya which leadeth to God, one may realise the Absolute (Brahmajnana).

AFTER reaching the roof some persons like to go down and come up again and again by the staircase. They retain the love of the Personal God even after the realisation of the Absolute. They do so for making an example of themselves for mankind; and also for enjoying the sweetness of Divine Love and the company of those that love the Lord.

ONE must renounce—give up the world for the sake of the Lord.

When thou seest everything as the manifestation of the Lord, canst thou see anything else but the Lord? Surely, thou canst not see the world (Samsara), or thy family separate from Him.

But one needeth to give up from the mind. Those that come here (to me),—none of them is of the world. They are in the world but not of the world. Their desire to enjoy hath been fulfilled and they can now give their whole mind to God.

THE Ashtâbakra Samhita deals with the knowledge of the Self. The knowers of the Self declare, "I am He," i. e., "I am that Highest Self." It is proper for a man of renunciation to say so, but not for a worldly-minded man.

But it is good for every one to harbour the sentiment that he is free. "I have no bondage," "I am free." If a man constantly cherishes such an idea he is sure to be free. On the other hand, he who thinks that he is in bondage, really brings bondage to himself.

The mean-minded man who always says, "I am a sinner," "I am a sinner," is sure to fall into the mire of sin. A man should rather say, "I am always repeating the holy name of God, how can there be any sin or bondage in me?"

OCCASIONAL NOTES

ॐ

IN bidding adieu to the Old Year and welcoming the New, let us all subject ourselves to a critical self-analysis and ascertain whether with the advance of years we have advanced in wisdom. Let us all put to ourselves the questions :

“Have we grown better? Have our lives been richer in those moral qualities which we value most? Are we more loving and sympathetic towards our fellow-beings? Is our judgment of men and things less biased by personal considerations? Can we keep ourselves less affected by the fluctuations of fortune? Has our Ideal a stronger hold upon us and the world less? And lastly, has our Ideal itself expanded.”

—

All these questions must be answered by each one to himself. Blessed indeed are they who can answer them in the affirmative. No greater blessing can fall to the lot of man than the *perception* of progress towards his ideal. But man, so long as he is on this side of perfection, is not quite safe. It is easier for him to fall back than to advance. Not unoften does the satisfaction that springs from actual achievement, degenerate into overweening confidence or complacent repose. The result of both is stagnation or retrogression. In this universe of law, chance has no part to play. Progress is effected only when we subject ourselves to the operation of the laws of growth. What we call the influence of external conditions is as much the product of unalterable laws as any conclusively demonstrated scientific truth. Ignorance remains satisfied by attributing success and failure to the force of circumstances. Wisdom sees that they are within the law of causation and can be governed by man according as he chooses.

That there has been progress in the past is

by itself no guarantee that it will be so in the future. Neglect of the principles by following which progress has been secured will surely bring about, first, stand-stillism and then degeneration.

—

Only when we take a very narrow view of the Ideal and our moral energy is at a low ebb, can we delude ourselves into the fatal belief that our work is finished, and that we can now indulge in sweet-do-nothing. Perfection and nothing short of that, should be our Ideal. He who seriously ponders over this, and keeps in view the infinite grandeur and beauty of the great lives in which it was realised, can never for a moment fall into the delusion that his progress has been adequate. By his success, the wise man learns only to aspire and endeavour for more and more. He knows that premature self-satisfaction is death and is therefore always on his guard against it.

—

Taking a retrospective view of the past, many will sadly own that their progress has not been of a tangible nature. Some of them may even be filled with remorse when they look back upon the period of their lives under survey. To these we should say, “Do not despair.” To acquire solid moral worth is always a very slow process in the beginning. “The acquisition of virtue has in all ages been accounted a work of labour and difficulty.” (J. S. Mill.)

—

Up to a certain stage, evolution of character is achieved only by the most strenuous exertion. Old habits of thought and action will yield to new ones only under strong pressure steadily applied for a long time. They have so long been allowed to reign supreme, and now it is but natural that they

will die hard. But what of that? The power of the Spirit is infinite, and it is sure to triumph in the long run. Remember that every blow that is dealt at the enemy weakens them more than before, though they may seem doubly furious in the death-struggle; and if you persist, a time is sure to come when denuded of all strength they fall, never to rise again. So, give up all vain sighs and regrets. Fight on, brave souls, firmly believing that the Omnipotent Spirit is within you. Know for certain that if you have a strong desire to grow and persist in following the right method, you are sure to succeed. If you have learnt to take a serious view of life, if there has come within you a longing to raise yourself to your highest estate, if you have found practical methods for realising it, and lastly, if you are steadily following them in life, then rest assured that progress is inevitable. But if after due examination, you find you are wanting in any of these requisites, try by all means to acquire what you lack. There is nothing to dishearten you if you find out your deficiency. Only by knowing the exact nature of the disease can its proper remedy be found. Ignorance is no cure.

Thirst for the higher life can hardly be too strong and genuine. Too much care can hardly be bestowed to make it a constantly growing and self-asserting tendency. For many reasons, chief among which are scepticism and desire for worldly things, it

becomes at times very faint and feeble; at others, it takes a morbid shape. When such is the case, religious practice, however exact and methodical it may be to all outward seeming, will have none of its vitalising influence upon us and will, instead of inspiring us with strength and peace, only become wearisome. If this state of things is allowed to continue long, 'practice' becomes an unbearable drudgery and breeds morbidity. The only safeguard against this great danger, is to bring again and again before the mind a vivid picture of the Ideal in all its transcendent beauty and loveliness. For the mind thinks of deriving pleasure from the trivialities of the world, only when the Ideal is lost sight of or vitiated by earthly contaminations.

Let us then shake off all our frailties and weaknesses, our sighs and despair, and proclaim to ourselves with the utmost emphasis, that we are by our very nature deathless and pure, ever-blessed and self-effulgent. Thus completely charged with Divinity, let us unite ourselves in love with all that live on earth or in any other spheres, consecrate ourselves to the Ideal with our whole heart and soul, and make fresh resolve that the present year will see us more devoted to our duty, more faithful and vigorous in the practice of the virtues which are perfected in the Ideal, and more loving and tolerant towards our fellow-beings.

COPYRIGHTED.

THE MASTER AS I SAW HIM

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

XX.

QUEN a journey round the world becomes a pilgrimage, if one makes it with the *Guru*. It was late one evening, in the Red Sea, when I brought to the Swami some

perplexity of a personal nature, about the right method of helpfulness to others. It was rarely, indeed, that he would answer a question of this sort, without first turning for authority to some *dictum* of the *Shastras*.

And how grateful does one become later for this fact! It was his personal opinion that one desired. But giving this, as he did, in the form of comment on some text, it went much deeper into the mind, and became the subject of much longer thought and consideration, than if he had answered at once in the sense required by the impatient questioner.

In the same way, when I had asked him what became of those who failed to keep their vows, he had gone all the way round by a beautiful Sanskrit quotation, to answer me. Even now, I hear the ring of his wonderful voice, repeating Arjuna's question :

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥
 अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥
 कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ॥
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

Gita vi. 37, 38.

“With Shraddhā beginning (but afterwards) unsteady, and with mind wandering away from Yoga, what end, does one, not gaining perfection, in Yoga, meet, O Krishna?”

“Does he, fallen from both, perish, without support, like unto a cloud driven before the wind, O Mighty-armed, deluded in the path of Brahman?”

And the answer of Sri Krishna, fearless, triumphant, -

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥
 नहि कल्याणकृत्काश्चिद्गुर्गतिं तात गच्छति ॥

“Verily O son of Pritha, there is no destruction for him, either here or hereafter. NEVER shall one who has done good, come to grief, O my son!”

And then he drifted into a talk that I can never forget. First he explained how everything, short of the absolute control of mind, word, and deed, was but “the sowing of wild oats.” Then he told how the religious who failed would sometimes be born again to a throne, ‘there to sow his wild oats,’ in

gratifying that particular desire which had led to his downfall. ‘A memory of the religious habit,’ he said, ‘often haunts the throne.’ For one of the signs of greatness was held to be the persistence of a faint memory. Akbar had had this memory. He thought of himself as a *brahmacharin* who had failed in his vow. But he would be born again, in more favourable surroundings, and that time he would succeed. And then there came one of those personal glimpses which occurred so seldom with our Master. Carried away by the talk of memory, he lifted the visor for a moment, on his own soul. “And whatever you may think,” he said, turning to me suddenly, and addressing me by name, “I have such a memory! When I was only two years old, I used to play, with my Syce at being a *vairagi*, clothed in ashes and *kaupina*. And if a *Sadhu* came to beg, they would lock me in, upstairs, to prevent my giving too much away. I felt that I also was this, and that for some mischief I had had to be sent away from Siva. No doubt my family increased this feeling, for when I was naughty they would say “Dear, dear! all those austerities, yet Siva has sent us this demon after all, instead of a good soul! Or when I was very rebellious they would empty a can of water over me, saying ‘Siva! Siva!’ And then I was all right always. Even now, when I feel mischievous, that word keeps me straight. ‘No!’ I say to myself, ‘not this time!’” On the present occasion, then, he went back, in similar fashion, to the Gîtâ.

“The Gita says,” he answered me, “that there are three kinds of charity, the Tamasic, the Rajasic, and the Sattvic. Tamasic charity is performed on an impulse. It is always making mistakes. The doer thinks of nothing but his own impulse to be kind. Rajasic charity is what a man does for his own glory. And Sattvic charity is that which is given to the right person, in the right way, and at the proper time. Your own,” he said, referring

to the incident that had brought about my question, "was, I fear, like the Tamasic charity. When it comes to the Sattvic, I think more and more of a certain great Western woman, in whom I have seen that quiet giving, always to the right person, in the right way, at the right time, and never making a mistake. For my own part, I have been learning that even charity can go too far."

His voice sank into silence, and we sat looking out over the starlit sea. Then he took up the thread again. "As I grow older, I find that I look more and more for greatness in *little* things. I want to know what a great man eats and wears, and how he speaks to his servants. I want to find a Sir Philip Sidney greatness! Few men would remember the thirst of others, even in the moment of death.

"But anyone will be great in a great position! Even the coward will grow brave in the glare of the foot lights. The world looks on. Whose heart will not throb? Whose pulse will not quicken, till he can do his best.

"More and more the true greatness seems to me that of the worm, doing its duty silently, steadily, from moment to moment, and hour to hour."

How many points on the map have received a new beauty in my eyes, from the conversations they recall! As we passed up the coast of Italy, we talked of the Church. As we went through the Straits of Bonifacio, and sat looking at the south coast of Corsica, he spoke in a hushed voice of "this land of the birth of the War-Lord," and wandered far afield, to talk of the strength of Robespierre, or to touch on Victor Hugo's contempt for Napoleon III, with his "Et tu Napoleon!"

As I came on deck, on the morning of our passing through the Straits of Gibraltar, he met me with the words "Have you seen them? Have you seen them? Landing there, and crying Din! Din! The Faith! The

Faith!" And for half an hour I was swept away into his dramatisation of the Moorish invasions of Spain.

Or again, on a Sunday evening, he would sit and talk of Buddha, putting new life into the customary historic recital of bare facts, and interpreting the Great Renunciation as it had appeared to him who made it.

But his talks were not all entertainment, nor even all educational. Every now and then he would return, with consuming eagerness, to the great purpose of his life. And when he did this, I listened with an anxious mind, striving to treasure up each word that he let fall. For I knew that here I was but the transmitter, but the bridge, between him and that countless host of his own people, who would yet arise, and seek to make good his dreams.

One of these occasions came on a certain evening, as we neared Aden. I had asked him, in the morning, to tell me, in broad outline, what he felt to be the points of difference between his own schemes for the good of India, and those preached by others. It was impossible to draw him out on this subject, on the contrary, he expressed appreciation of certain personal characteristics and lines of conduct, adopted by some of the leaders of other schools, and I regarded the question as dismissed. Suddenly, in the evening, he returned to the subject of his own accord.

"I disagree with all those," he said, "who are giving their superstitions back to my people. Like the Egyptologist's interest in Egypt, it is easy to feel an interest in India that is purely selfish. One may desire to see again the India of one's books, one's studies, one's dreams. *My* hope is to see again the strong points of that India, reinforced by the strong points of this age, only in a natural way. The new state of things must be a *growth* from within.

"So I preach only the Upanishads. If you look, you will find that I have never quoted

anything but the Upanishads. And of the Upanishads, it is only that one idea *strength*. The very essence of Vedas and Vedanta and all, lies in that one word. Buddha's teaching was of Non-resistance or this Non-injury. But I think this is a better way of teaching the same thing. For behind that Non-injury lay a dreadful weakness. It is weakness that conceives the idea of resistance. I do not think of punishing or escaping from a drop of sea-spray. It is nothing to me. Yet to the mosquito it would be serious. I would make all injury like that. Strength and fearlessness. My own ideal is that giant of a saint whom they killed in the Mutiny, and who broke his silence, when stabbed to the heart, to say—'And thou also art He!

"But you may ask—what is the place of Ramakrishna in this scheme?"

"He is the method, that wonderful unconscious method. He did not understand himself. He knew nothing of England or the English, save that they were queer folk

from over the sea. But he lived that great life,—and I read the meaning. Never a word of condemnation for any! Once I had been attacking one of our sects of Diabolists. I had been raving on for three hours, and he had listened quietly. 'Well! well!' said the old man as I finished, 'perhaps every house may have a back door. Who knows?'

"Hitherto the great fault of our Indian religion has lain in its knowing only two words—renunciation and *mukti*. Only *mukti* here! Nothing for the householder!"

"But these are the very people whom I want to help. For are not all souls of the same quality? Is not the goal of all the same?"

"And so strength must come to the nation through education."

I thought at the time, and I think increasingly, as I consider it, that this one talk of my Master had been well worth the whole voyage, to have heard.

CHINA AND RELIGION

THE literature of ancient China consists of the "Book of History," the "Book of Changes," the "Book of Odes" and the "Books of Rites"; of the "Books of Rites," one is official and the other domestic. The best standard versions of those books and of any other important official books of China existing in olden days were kept at the Royal Court in Central China, and copies of them were available to the minor courts of the vassal princes, from the keeper of the royal archives, who was also the State astrologer. It appears that in ancient China, the movements of heavenly bodies were indissolubly associated with the vicissitudes of man, and religious duties towards the state organism, as part of the organism of nature, was religion of the time.

During the sixth century, the keeper of the royal archives in Central China was Lao-tsz and the doctrine of 'Tao,' the Course of Nature preached by him, was called the Taoist religion. To it the

modern Chinese virtues may be traced. When the restoration, 827 B. C., had failed to arrest imperial decay, and in 770 B. C., the Central Government of China had definitely moved east to the modern Ho-Nan-Fu, Loa-tsz, the apostle of Taoism, began to preach his doctrine of 'Tao.' When the energy of the vassal princes had failed to pursue intestine strife and were sick of base intrigue, against the Central Government, men's minds were ready to be attracted by the new Gospel of Self-denial and Home Rule of Lao-tsz. When the royal power was declining and unscrupulous diplomats and ambitious vassals were forcibly driving the peaceful people from their tillage and their weaving, to fight in distant and selfish wars, he, as Secretary of State preached the gospel of Democracy. But with all his best endeavours he failed to direct the Central Government to his own way. At last after the year 500 B. C., being hopeless of success and disgusted with the bad spirit of militarism of his time, the

apostle of Taoism quitted China. He was last heard of according to the Chinese history, at a certain mountain pass on the Western frontier. In the wilds of Tartary and Tibet, he wrote the famous Taoist classic, 'Tao-teh-King' or "Way-Virtue Scripture," or Providential Grace Classic, as says Mr. E. H. Parker. Lao-tsz, before he passed into space, is said to have left the book with a Chinese official in charge of the frontier outpost.

Another Chinese apostle of celebrity, is Confucius. He visited Lao-tsz when he was in charge of the royal archives at the imperial capital Ho-Nan-Fu. Kung-tsz was shaping his career in the petty signorial state of Lu in the Shan Tung province in the north-east of China. Since its foundation about 1100 B. C. under the feudal rule of the new emperor's brother, Lu had always been a literary state. During the early days of his youth Kung-tsz was found to display an inborn appreciation of ceremonial and to use tripods, sacrificial dishes, candles, and official hats as playthings. He married at an early age, and subsequently held an official post as inspector of granaries. His marriage was not a happy one and his only son did not turn out a successful man in the practical world. When Kung-toz was twenty-four years of age, he had lost his mother. His father was a gallant soldier, who being childless, had at the age of seventy taken a mere girl as wife, who was the mother of Kung-tsz. Kung-tsz having observed three years' mourning since the death of his mother, obtained his father's permission to visit the imperial capital for the purpose of comparing the local documents with those original copies kept at headquarters, and thereby to increase his knowledge of antiquity and music. Here he had many an interview with the apostle of Taoism. Mr. Parker says, "Neither philosopher seems to have come out of the encounter with much respect for the other; the elder man considered his victor too formal and obsequious, whilst Confucius (for Kung-tsz) possessed himself unable to understand Lao-tsz's (for Lao-tsz's) mental flights." He was a believer in the three ancient forms of divination and an ardent student of the mystic diagrams dating from six hundred years before his birth. Like the Persians and Chaldaens, the Chinese and Tartars were followers of Sabeian religion, in which the Sun, Moon, and Stars were worshipped.

Here it may be noticed that 'Hu' or Tartary had close relationship with the Chinese in olden times. In the second half of the fifth century the Toba Tartars (a kind of Mongol or Moghul) subdued the conflicting Tibetan and normal elements and had firmly settled themselves on the throne of North China. The Toba Tartar dynasty had gradually abandoned Tartar ways and became Chinese. The Tartars seem to have been in those days Buddhists, as a distinguished Chinese statesman and antiquarian named Ts'ni Hao, is found to have tried to dissuade his monarch from erecting a "worshipping area" for Buddhists, and to object to Buddhism, asking, "why should we worship this Tartar god?" In 446, his active minister having proved to him that Buddhist temples had become houses of debauchery, the Emperor ordered a massacre of all Sramanas in his dominion, and the burning of all Hu books (here meaning Sanskrit, Pali, and Kharoshthi), and Buddhist images. The monarch was induced to encourage Confucianism. The apostle of Confucianism is Kung-toz or Confucius as called by Western writers.

Now as regards Chinese religion, it appears that the 'Yan-Yang' doctrine of the "Book of Changes" of ancient China, is the fundamental principle of the various forms of the Chinese religion, namely, Taoism, Confucianism, Nestorianism, and Manicheism. Like the Hindu worship of Devas and Pitris, the 'Yan-Yang' doctrine or ancestral sacrifices, form a part of the Chinese religion. The Shintoism of the Japanese, also owes its origin to the expression, Shin-to or "spiritual way," of the Chinese "Book of Changes." Taoism, seems to be purely Chinese and of undoubted authenticity, and other forms of Chinese religion are imitations of Taoism. After the Great Chinese Revolution, Taoism and Confucianism, failed to satisfy the Chinese minds, and Buddhism found its way into China through its western conquests and contact with the Indo-Scythians. The brother of an Emperor became a Buddhist convert and another assumed the cowl. The Buddhist 'Sutras' were translated into Chinese, and Taoism began to borrow from Buddhism in order to compete with it. The alphabets and the new ideas of souls and future existence had to form a sympathy between Chinese and Hindu ideas. This followed after the invitation to the Chinese Court of an increased number of

Buddhists from India, Parthia, and the Oxus. The most famous of those who visited China in compliance with this invitation, was a Hindu Buddhist, named Kumaradjiva, whose father hailed from Taxila, but who was himself born of a Tartar mother at Kuche and had passed his youth in Kashgar. He did great service to the Tibetan emperors of Si-an Fu, and Liang Chen regions. Of the three "Means of salvation," the more primitive Hinayana with its asceticism and theory of transmigration of souls never found more than local favour in active China, being more suited to the peoples of Ceylon and Burma. The Mayaya founded by Nagardjuna, was the next school which took firm root in the Cophene region and also in Tchakuka (Yarkand), whence it found its way through Khotan and the Tarim Valley, to Lop Nov and China. The last was the Yoga school, known as Tantra school, founded by Asamgha Gandhara in the fourth century, which was adopted by the Tibetans, Mongols and early Siamese. During the Mongol dynasty (1206-1367) the Tantra school of the Tibetans had degraded to the worst form of Tantric Buddhism and had a free run in China.

As to the introduction of the Mahomedan faith into China, it is very strange that Chinese historians do not record anything; although it is the only faith which had come to stay in China and has taken deeper root than any other foreign religion. In the year 651, the Chinese first heard of the Tazih or nomadic Arabs. It was immediately after the defeat and death of the Persian King, Yezdegered, when the flight of his son Pirnz, to China (Tokhara) rendered the Mussulman (Mus-aiman) conquerors anxious. But from the time (1203) Genghis Khan began to conquer Otraz and

the Keraitz, who had previously fled, through the Onigour country to the Mussulman country, Islam found free way into China with Arabs, Persians, Bokharites, converted Turks or Onigoris. These tribes passed freely to and fro, and gradually scattered all over China, in a way they had never done before. This seems to be due to the fact that the Mongols could not trust the native Chinese with high office.

Islam was followed by Judaism and Shintoism, in China. The Nestorians and Jews both borrowed largely from Taoism, as it is noticeable from the extant Si-an and K'ai-fing Fu inscriptions, recording particulars of the entry of their respective beliefs into China. In 62 A. D., the Chinese Emperor "heard of a sage in the West" (Buddha), and the Chinese Jews and some of the Roman Catholic Missions in China in order to further the interests of their own religion, seemed to infer that this sage was no other than Jehovah in the one case and Christ in the other. The modern Chinese seem to believe that Christ must have received many of his reforming ideas from Buddhist monks, who spread themselves over Persian regions as well as over Syria, long before they reached China. It is apparent to the Chinese that the doctrines of original perfection of man, of sin, of temptation by the Evil Spirit, of the First Couple (Adam and Eve) to eat of forbidden food, of retribution, good resolutions, repentance, confession, good works, sacrifice, rewards and punishments,—all these according to the best authorities, exist in the noble Mazdean teaching, which in its origin, like the ancient Chinese religion was established on Nature Worship.

(To be continued).

BRAHMACHARI BRAHMAVADIN.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXXV.

6th May '95.

Dear A—,

This morning I received your last letter and the first volume of the Bhashya of Ramanujacharya.....Why should I waste my energies defending Hinduism if the Hindus all go to sleep. What are you three hundred

millions of people doing there, especially those that are so proud of their learning, etc? Why do you not take up the fighting and leave me to teach and preach. Here am I struggling day and night in the midst of strangers.....What help does India send? Did the world ever see a nation with less patriotism than the Indian? If you could send

and maintain for a few years, a dozen well-educated strong men, to preach in Europe and America, you would do immense service to India, both morally and politically. Every man who morally sympathises with India, becomes a political friend. Many of the Western people think of you as a nation of half-naked savages and therefore only fit to be whipped into civilisation. Why don't you show them to the contrary.....What can one man do in a far distant land? Even what I have done, you do not deserve. * *

Hindus that have hitherto come to Western lands have too often criticised their own faith and country in order to get praise or money. You know that I did not come to seek name and fame; it was forced upon me. Why shall I go back to India? Who will help me? Where are the men in Madras who will give up the world to preach religion? I am the one man who dared defend his country and I have given them such ideas as they never expected from a Hindu. There are thousands in the country who are my friends and hundreds who would follow me unto death; every year they will increase and if I live and work with them, my ideals of life and religion, will be fulfilled. Do you see?

I do not hear much now, about the temple universal that was to be built in America; yet I have a firm footing in New York, the very centre of American life, and so my work will go on. I am taking several of my disciples to a summer retreat to finish their training in Yoga and Bhakti and Jnana, and then they will be able to help carry the work on. Now my boys, go to work.

Within a month I shall be in a position to send some money for the paper. Do not go about begging from the Hindu beggars. I will do it all *myself* with my own brain and strong right hand. I do not want the help of any man here or in India.Do not press too much the Ramakrishna Avatar.

Now I will tell you my discovery. All of

religion is contained in the Vedanta, that is, in the three stages of the Vedanta philosophy, the *Dvaita*, *Vishishtadvaita*, and *Advaita*; one comes after the other. These are the three stages of spiritual growth in man. Each one is necessary. This is the essential of Religion. The Vedanta applied to the various Ethnic customs and creeds of India, is Hinduism. The first stage, Dvaita applied to the ideas of the ethnic groups of Europe, is Christianity; as applied to the Semetic groups, Mahomedanism. The Advaita as applied in its Yoga perception form, is Buddhism, etc. Now by religion is meant the Vedanta; the applications must vary according to the different needs, surroundings and other circumstances of different nations. You will find that although the philosophy is the same, the Sháktas, Shaivas, etc., apply it to their own special cult and *forms*. Now, in your journal write article after article on these three systems, showing their harmony as one following after the other, and at the same time keeping off the ceremonial forms altogether. That is, preach the philosophy, the spiritual part, and let people suit it to their own forms. I want to write a book on this subject, therefore I wanted the three Bhasiyas, but only one volume of the Ramanuja has reached me as yet.

* * You know I am not much of a writer. I am not in the habit of going from door to door begging. I sit quiet and let things come to me.....Now my children, I could have made a grand success in the way of organising here, if I were a worldly hypocrite. Alas! That is all of religion here; money and name—priest, money and lust—layman. I am to create a new order of humanity here, who are sincere believers in God and care nothing for the world. This must be slow, very slow. In the meantime you go on with your work, and I shall steer my boat straight ahead. The journal must not be flippant but steady, calm and high-toned.....Get hold of a band of fine

steady writers.....Be perfectly unselfish, be steady and work on. We will do great things; do not fear. One thing more. Be the servant of all, and do not try in the least to govern others. That will excite jealousy and destroy everything.....Go on. You have worked wonderfully well. We will work it out, my boy, be self-reliant, faithful and patient. Do

not antagonise my other friends, live in harmony with all. My eternal love to all.

Ever yours with blessings,

Vivekananda.

P. S.—Nobody will come to help you, if you put yourself forward as a leader.....Kill self first if you want to succeed.

THE RAMAKRISHNA MISSION IN THE WEST *

THE effort of gray old India to convert Christian America to the mysticism and brain-paralyzing abstractions of her most ancient religion is one of the striking signs of the times.

Brahmin missionaries are hard at work in New York and California, preaching the inexpressible mysteries of the Vedanta philosophy, giving secret lessons in Yoga practice for the control of the mind by extreme bodily discipline, including brain-concentration, the mastery of the breath and other forms of asceticism—leading up to a condition in which one is supposed to lose all capacity for love or hate, and become simply a supreme consciousness of immutable knowledge.

This remarkable movement of the feeblest, most ignorant, plague-swept and famine-stricken race in the world to proselytise the powerful, progressive and educated population of the American continent seems at first unbelievable; yet there are no more earnest missionaries to be found than the six Swamis, or spiritual teachers, from the Ramakrishna monastery on the shore of the sacred Ganges, near Calcutta; who are to-day organizing their

mystic cult in the United States under the auspices of the Vedanta Society, of New York.

We are coming face to face with Asia.

It is not alone that Japan lifts a haughty warrior head at the very shadow of an American affront and challenges our hegemony of the Pacific Ocean; but India, whose three hundred millions of half-starved people are held in subjection by seventy thousand British soldiers, raises a voice of spiritual authority in American cities, a voice heard five thousand years before Christ, when the Aryan sages first chanted the Vedic hymns in the dim Indian forests.

The Vedantic invasion of America really began when the gentle and cultivated Swami Vivekananda, a disciple who had studied at the feet of the great Saint, Yogi and Mahatma, Ramakrishna, came to attend the international Parliament of Religions in Chicago at the time of the Columbian Exposition.

This noble and courtly Hindu, a man of great learning and eloquence, impressed all whom he met in America by the depth of his spirit and the breadth of his views, as well as by his sweet forbearance, modest dignity and courtesy.

To the representatives of many religions assembled in Chicago—supreme type of noisy material progress and conceit—he presented the venerable philosophy of Brahman in such lofty word pictures of unselfishness, and the unutterable calm to be achieved by freeing the soul from all earthly ties or affections, as to attract widespread attention to his teachings and to make clear the way for a Brahmin crusade in America.

The Swami Vivekananda, who became the founder and leader of the Ramakrishna

* The above is reproduced from an interesting article by Mr. James Creelman in the October issue of Pearson's Magazine, on 'A Mahatma in New York.' In giving an account of his impressions of, and interview with Agamya Guru Paramahansa, the writer severely criticises the 'Mahatma' and his creed, and as a striking contrast presents the above sympathetic survey of the progress of the Vedanta movement, as represented by the Ramakrishna Mission in the West. The article contains among others, excellent pictures of Sri Ramakrishna, Swami Vivekananda, Swami Abhedananda and the Dakshineswar Temple gardens.—Ed. P. B.

mission in this country, was the product of a great spiritual upheaval in India. The most wonderful and impressive figure in the movement was Ramakrishna, teacher of the Swami Vivekananda.

Ramakrishna is to-day revered by half of India as a divine incarnation. Up to the very hour of his death, twenty-one years ago, he was regarded as the ancient God Vishnu reappearing in human form. Professor Max Muller, of Oxford University, the greatest European authority on Indian religions and literature, wrote a notable book on the life and teachings of Ramakrishna.

As this most inspiring and thrillingly romantic personality of the spiritual India which to-day challenges America through her dusky Brahmin missionaries actually taught the men who began the Vedanta crusade in New York, it is worth while knowing who and what he was.

Ramakrishna was born in 1835 in the Bengal village of Kamarpukar, a son of the only Brahmin family in a low caste community. His father died, leaving his wife and children poor, and the boy, to make a living, became a priest in the temple of the goddess Kali (known among Hindus as the Mother of Bliss), near Calcutta, although the office of a temple priest is regarded as a degradation by most Brahmins.

Serving the silent image of Kali with flowers, and food and waving lights, the young priest conceived an all-engulfing passion to know whether there really was a Mother of Bliss in the universe. He gave his senses and his soul up to the idea. For hours day after day he would sing to the goddess; then he would weep for days at a time and call upon Kali, prostrating himself before the image and crying, "Mother, is it true that thou existeth, or is it all simply poetry?"

So great was the agony of young Ramakrishna that he became unable to perform his priestly duties and left the temple, to live without shelter in a little grove near by. He lost all thought of himself, could not tell when the sun rose or set and even forgot to eat. A relative watched over him and put food in his unwilling mouth.

At the end of each day, at the distant sound of the evening temple bell, Ramakrishna

would sob, "One day gone in vain, mother, and thou dost not come. One day of this short life is gone and I have not known the truth." In his soul-torment he would grind his face against the earth.

Month after month the boy sang and wept and prayed in the wood, starving his body and whipping up the desire of his spirit. Then he claimed that he saw visions of the Mother of Bliss, that secrets of nature were revealed to him.

There came to him in the wood a beautiful and enlightened Hindu woman who had renounced the world, and for years she taught Ramakrishna the religions of India and the secret practices of Yoga through which the mind could be controlled.

Then he was found by one of the beggar wise men, who explained to him the meaning of the ancient Vedas, initiated him as a Sannyasin, or renouncer of the world, and, discovering that the pupil knew more than his teacher the Hindu friar left the wood.

It was thought that Ramakrishna was mad. He was taken to a doctor. Then his family, in the hope of diverting his mind, married him to a maid of five years, although such a marriage was little more than a betrothal. In his spiritual transports he forgot his wife for many years, until one day she stood before him as a fair young woman.

Ramakrishna fell at his wife's feet with flowers for worship in his hands and said, "I look upon every woman as mother, but I am at your service."

But the young bride refused to recall his soul to earth and asked only to be allowed to stay near and serve him. She became his disciple and adored him as a god to the very end.

He found a Mohammedan holy man, lived with him and bore the severe discipline of Islam. Then he studied and followed the Christian religion. He declared that he found the end of all sincere religious devotion to be the same.

He came to believe that, as the soul has no sex, the seeker after spiritual perfection must get rid of the sex idea. He dressed like a woman, spoke like a woman, thought like a woman, lived and worked like a woman

among the women of his (?) family, until he lost all sense of sex distinction.

The saint lived in the beautiful gardens surrounding the old temple of Kali, beside the swift Ganges, and there he taught his disciples, among them the Swami Vivekananda, who was yet to come to America as the pioneer of Vedantism.

It is said that Ramakrishna not only learned to regard all women as a son, but that he developed such an aversion for gold and silver, the symbols of worldly desire, that even in his sleep a touch of either metal would produce physical convulsions in him.

"Sometimes I would sit by the Ganges," he said to his disciples, "with some gold and silver coins and a heap of rubbish by my side, and, taking some coins in my right hand, and a handful of rubbish in my left, I would tell my soul:

"My soul! this is what the world calls

tables, of feeding the poor, of building houses, and doing all that the world calls great; but it can never help you to realise the ever-existent knowledge and bliss, the Brahman. Regard it, therefore, as rubbish!"

"Then, mixing the coins and the rubbish in my hands, while repeating all the time, 'Money is rubbish! Money is rubbish!' I lost all perception of difference between the two in my mind and threw them both into the Ganges. No wonder people took me for mad."

In his religious ecstasies Ramakrishna would sometimes go into a trance while standing before a crowd of disciples and worshippers in the temple gardens and, with tears streaming from his eyes, his limbs, fingers and features contorted, it is said that his soul would temporarily leave his body.

His humility was extreme, and he not only disclaimed knowledge of secret powers but refused all honours and displayed the meekness and simplicity of a child. Notwithstanding the frightful ansterities through which he reduced his body to emaciation, his smile was said to be inexpressibly tender and his whole manner appealing in its unmistakable saintliness.

Great throngs went to see and hear the saint. He was recognised throughout India as a Mahatma with miraculous powers.

"For years I lived with that man, but never did I hear those lips utter one word of condemnation for any sect," said the Swami Vivekananda. "He had the same sympathy for all of them; he had found the harmony between them."

Ramakrishna developed cancer. Greater multitudes than ever gathered where he was. Dying, he continued to teach, even when he could scarcely speak. One day in 1886 he told his disciples that he would leave his body before night and, uttering the most sacred word of the Vedas, he went into a trance and passed from the earth.

"The Indian nation cannot be killed," said Ramakrishna's favorite disciple in New York. "Deathless it stands, and it will stand so long as that spirit shall remain as the background. ~~Because they may remain poor and ignorant~~

~~perhaps throughout the time, but let them not~~ give up their God, let them not forget that they are the children of the Sages.

"Just as in the West even the man in the street wants to trace his descent from some robber-baron of the Middle Ages, so in India even an emperor on the throne wants to trace his descent from some beggar-sage in the forest, from a man who wore the bark of a tree, lived upon the fruits of the forest and communed with God. That is the type of descent we want, and while holiness is thus supremely venerated, India cannot die."

As the Swami Vivekananda preached the doctrine of renunciation and divine calm in the shrieking, busy cities of America, he found followers.

Nervous, anxious men and women, in the throes of restless, feverish modern life, turned to the age-worn Vedic hymns and to the physical and mental discipline of Yoga practices, in the hope of finding the peace, joy and divine knowledge that came to Ramakrishna in the temple gardens by the Ganges.

When the Swami Vivekananda returned to India in 1896, the Swami Saradananda came from Calcutta to press the work in America.

The great Ramakrishna organization had spread in India, with charitable and medical work carried on at many points. It had a monastery near Calcutta, and its monks, or Swamis, were eager to give the ineffable calm, self-control and unselfishness of the Vedanta philosophy and Hindu Yoga practice to the over-busy, money-mad people of the United States.

In 1897 the Swami Abhedananda, the present leader of the movement in America, came to New York and the Vedanta Society was incorporated. Since then regular Yoga classes have been carried on in several American centres, with "practical training in the science of breathing, concentration, meditation and self-control"; six Swamis are engaged in the American work; there are branches in New York, Brooklyn, Washington, D. C., San Francisco and Los Angeles, not to speak of active work carried on regularly by mail—for it appears that the secrets of Yoga can be had in letters. There is also a Peace Retreat in the mountains of Santa Clara County, California. In a little more than five years this mission, founded in America by a Hindu monk, has sent out about forty thousand books and pamphlets written for Americans by Indian Swamis.

* * * *

In the little chapel of the Vedanta Society in New York there is a brown wooden side-altar, with a photograph of Ramakrishna, standing in a trance, eyes and mouth open, hands twisted—and there are candles and flowers before the picture, and the soft-voiced Swamis will tell you that the saint of the temple of Kali, who lived in our own modern time, reached divinity through self-control and humility. On the same wall is a head of Christ.

MR. JAMES CREELMAN.

THE "VIVEKANANDA ASHRAMA" AT ULSOOR, BANGALORE.

A newly built Ashrama, dedicated to the sacred memory of Swami Vivekananda, was formally opened at Ulsoor, Bangalore, on 17th November last, by the Swami Atmananda, the local representative of the Ramakrishna Mission. When the opening ceremony was over, a strange coincidence

was discovered, that on the same day the Vivekananda Memorial Home was also formally opened at Madras. Thus, though separated by more than two hundred miles, the devout hearts of worshippers and admirers were united in a common bond of enthusiasm, and their voices were raised in singing the glory and praise of one, who had come to them with the inexplicable charm and majesty of a new Avatar.

As to the pretty Ashrama at Ulsoor, the history of its genesis is as remarkable as its consecration. In its new form it is a tribute of devotion and reverence to a sacred cause on the part of a single individual, Mr. T. P. Aroonachalem Pillai. It is close on two years since a handful of men, who had come under the spell of the Swami Vivekananda's teachings and who had imbibed from him the truth, that "religion is being and becoming," began to meet evening after evening in a quiet cottage retreat, spending an hour or two every day in singing Sankirtans, reading from various sacred books, uniting in common prayer etc. One of the Swamis of the Ramakrishna Mission, who then happened to be there, gave helpful instruction and practical guidance in religious practice and discipline, and in the fundamental principles of Swami Vivekananda's Raja Yoga. The Swami opened a weekly class in the Ashrama, which has since been kept going through the kind help and co-operation of Swami Atmananda. In course of time when the necessity of making certain repairs and additions was felt, Mr. T. P. Aroonachalem Pillai voluntarily came forward and undertook to completely renovate and enlarge the little Ashrama at his own cost. The construction operations were soon begun and in about a couple of months, the new building was quite ready.

It was thought necessary that as regards the rights, interests and management of the Ashrama, all authority should be vested in the hands of the Ramakrishna Mission. The Ashrama was therefore formally opened and handed over to the Swami Atmananda. The opening ceremony was marked with great devotional fervour and religious enthusiasm, and the scene of several Bhajana parties coming in regular procession and the streams of men, women, and children pouring in, presented the appearance of a place of pilgrimage.

As the carriage in which the Swamis Atmananda and Somananda were seated came in sight of the Ashrama, the horses were unyoked and the carriage was dragged by an enthusiastic crowd to the gates of the Ashrama with band, music and Sankirtan parties following. With the offering of prayers and Arati to Swamiji and Gurumaharaj, by Swami Atmananda, the consecration of the building was complete. Amidst enthusiastic shouts of Jai Sri Ramakrishna, Jai Vivekananda Jai, he unveiled the inscription-stone, which bears the characters "Vivekananda Ashrama" upon it. Flowers, fruits and prasadam were distributed to all who were present.

"As we retired for the day, with our minds full of the opening of this new Ashrama, our imagination conjured up the picture of our own inner selves. How poor, despised and trivial our lives had been, till we touched the feet of Him who came as an awakener of sleeping nations! The trumpet-voices of his voice have raised in us new forces, new possibilities and new ideals. And if we only have the grace to be true to the light that is vouchsafed to us, what beautiful temples, what serene peace retreats can we not make of our lives, even here and now?"

—Extract from the accounts of "A Disciple" in the *Mysore Standard*, Dec. 14th, 1907.

RAMAKRISHNA MISSION FAMINE RELIEF: AN APPEAL.

THE appalling shadow of famine is again over us. From what we gather from the papers, the distress this time, will make itself felt over a considerable area and about two hundred millions of people will suffer from its effects, directly or indirectly. In some parts of the country suffering has already begun and relief measures have become necessary even now. It is sad and disheartening to think of the sufferings of our fellow brethren during such periods and it has become imperative for India, although she is poorer than ever before, to face

*Two Sannyasin workers have already left the Math, Belur, to relieve the sufferers from famine in Orissa, where it is most acute.—Ed. P. B.

the question of feeding her famine-stricken millions every year.

There is no time to lose however, and we must do what little we can to save the situation. The Ramakrishna Mission therefore begs to offer its services without further delay,* and hopes that in this as on all previous occasions since 1897-1898 the generous public will make it an instrument to extend a helping hand to the cause of suffering humanity.

Subscriptions and donations for relief measures should be sent to the President, Belur Math, Belur P. O., (Howrah) or to the Editor, PRABUDDHA BHARATA, Mayavati, Lohaghat P. O., Almora Dt.

—:0:—

IT ALL WILL COME OUT RIGHT

By Ella Wheeler Wilcox

Whatever is a cruel wrong,
Whatever is unjust,
The honest years that speed along
Will trample in the dust.
In restless youth I railed at fate
With all my puny might,
But now I know if I but wait
It all will come out right.

Though vice may don the judge's gown
And play the censor's part,
And Fact be cowed by Falsehood's frown,
And nature ruled by art ;
Though Labor toils through blinding tears
And idle Wealth is might,
I know the honest, earnest years
Will bring it all out right.

Though poor and loveless creeds may pass
For pure religion's gold ;
Though ignorance may rule the mass
While Truth meets glances cold,
I know a law complete, sublime,
Controls us with its might,
And in God's own appointed time
It all will come out right.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE estimated loss to the East Indian Railway as the result of the recent strike is fifteen lakhs of Rupees.

BARONESS Adolph Rothschild has bequeathed £400,000 sterling to charities. Jewish institutions in Paris benefit largely.

SANTA ROSE, California, has a church capable of seating 200, all built out of the timber sawn from a single redwood tree.

Altogether 400 persons have committed suicide in New York, in consequence of worries arising out of the recent financial panic.

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.—*Robert Louis Stevenson.*

"MORE than three lakhs of people are suffering in Orissa and will have to be helped for nearly the whole of the next year," writes Miss M. I. Gilbert, a well-known lady missionary of Calcutta, who recently proceeded to Orissa on an independent relief expedition.

THE Chancellor of the Exchequer, opened a bazaar in Edinburgh, the object of which is to raise £5,000 to complete the scheme for providing a habitation for native students from India attending the Edinburgh University. The bazaar took the form of an Indian Fair.

THE Chinese are said to be making rapid progress in arts and industrial education in foreign countries. There are 420 Chinese students now in the great colleges of America, and a large number are to be found in the universities of Europe. The Governor of Mukden has, it is said, nineteen members of his family in foreign universities.

THE Vedanta Society of New York reopened its Sunday Service and Classes on September 15th, with Swami Paramananda in charge. During the month of October the Swami spoke on "Need of Religion," "Religion as Universal," "Religion of Work" and

"Path of Devotion". The classes and lectures, under Swami Paramananda's direction, will continue as heretofore.

SWAMI Abhedananda delivered a course of six lectures on *Religious Ideals in India* before the Brooklyn Institute of Arts and Sciences, Brooklyn, New York. Subjects: Nov. 13, The Ethics of Hinduism and Buddhism; Nov. 20, The Fatherhood and Motherhood of God; Nov. 27 Incarnation of God; Dec. 4, Doctrine of Karma; Dec. 11, Resurrection and Reincarnation; Dec. 18, Immortality of the Soul.

THE Order of Merit, one of the most coveted Orders of the gift of the King, has been conferred upon Miss Florence Nightingale, the Crimean War heroine, who, thus, at the age of eighty-seven, becomes the first woman to receive the Order. It is fifty-three years since she sacrificed the comforts and luxuries of life and won deathless fame by her work among the wounded and diseased British troops who were dying like flies in the Crimea.

AT the Bloomingdale Institution for the Insane, White Plains, U.S.A., a new series of experiments is being conducted in the treatment of insane patients. Beautiful, sweet-smelling flowers, it has been discovered, have a mysterious influence upon the human mind, and the weaker the mind, the greater, it is said, is the influence of flowers upon it. Seemingly hopeless and incurable cases at Bloomingdale and elsewhere are being treated with the new flower method with beneficial results.

SWAMI Bodhananda has returned to Pittsburg and resumed charge of the Vedanta Society there. The Vedanta Society has secured a room in the Century Building, where they have opened their regular meetings, Sunday-afternoon and Tuesday-evening public lectures and Thursday-evening class meditation. Earnestness among the members prevails and arrangements are being made to establish a library. An innovation in Swami Bodhananda's work this autumn has been a class for children, just started.

"LET those who abuse me as a Moslem King, go to Kashi or Muttra, and they will find that I endowed Hindu temples. They will find my

Royal Signature on many title deeds. The temple of Jowla Mukhi in Kangra still has a brass-plate title-deed conferring on it a *Jaigir* in perpetuity. I endowed temples in Kabul, Kashmere and Bengal. The Hindu *Jaigirs* founded by me in Bengal still continue in the families to which I assigned them. Raja Jai Singh was my Commander-in-Chief, Raja Jaswant Singh was my Chief Councillor. Scores of Hindus were the Commanders of seven thousand and five thousand in my army."—From the Emperor Aurangzeb's letter to the people of India.

ONE of the greatest men of science has passed away in Lord Kelvin, at the ripe old age of eighty-three. For more than half a century the world of applied science was enriched by his discoveries and his brilliant inventions. The great Atlantic cable was laid by him. His published writings cover a wide field and show the range and penetration of his great intellect. His strongest claim to the gratitude of India is his generous appreciation of the great work and the epoch-making discoveries of Dr. J. C. Bose. While other eminent men were sceptical or contemptuous, Lord Kelvin patiently tested Dr. Bose's discoveries and when he saw their value and importance he took him by the hand and introduced him to the European world of science.

SOME friends of India started the Indian Students' Aid Association in England, says the "Pioneer." Its object is to receive Indian students on their first arrival in Great Britain to assist them to find good accomodation and social introductions, to advice them with regard to profession, business, or special education for which they have gone to England, and to extend friendly supervision over those students whose parents desire such. A social committee have been organised, consisting of ladies living out of London who will invite young Indians for week-end visits. As soon as funds permit, a residential club will be opened for a limited number. The Student Association is strictly non-political and non-sectarian, and will welcome Indians of every creed and class.

THE *Sarasvati* of Allahabad is a high-class monthly journal in Hindi, ably edited and profusely illustrated with excellent pictures. In its issue of November last, there is an interesting

account of a boy-Sastri who appeared in his 13th year at the last Shastri examination, the M. A. in Sanskrit, of the Punjab University, and stood twenty first, in the list of the successful candidates. A nice portrait of the boy has been given in the paper. He is the son of one Babu Tota Ram, an Amla of the Gwalior State. Sankarananda, the boy, lost his mother in his second year and has since then been brought up by his father, who is a thoroughly religious man and has for the last three years been living on fruits and milk preparations. At the age of four, Shankarananda was able to recite couplets from the Valmiki Ramayana, and before he had completed his eighth year he began to study standard works. His progress henceforth was rapid. Surely his memory is wonderful. Brahmachari Shankarananda did not neglect his education in English. He would have appeared at the Entrance Examination but for the age limit. He is soon to appear at the Kavyaratna Examination of the Calcutta University. We wish Shankarananda godspeed and a useful career in the future.

Miss Mary E. Pailthorpe, M. B., B. S., the physician in charge of the recently instituted Sanatorium for Consumptives at Almora, has issued a statement reporting the work and the plans and arrangements connected with the Sanatorium. On an admirable site presented by the Government, about two miles from Almora, the first of the buildings are approaching completion. These are the doctor's bungalow, and a two-storied building with accomodation for 25 women patients. The cost of these erections will be about Rs. 12,000, and of this sum one-half has been subscribed by the Government of the United Provinces. In this institution a systematic attempt is made to give consumption patients the benefits of that system of open-air treatment which has been so successful elsewhere. Any missionary society subscribing Rs. 200 per annum will be entitled to the first claim on five beds, and smaller subscriptions will carry a claim to a proportionately smaller number. Patients sent by these societies will be charged the bare cost of their food, about Rs. 10 per month. Others will pay Rs. 4 or 5 extra towards the upkeep of the establishment. The institution is of missionary origin, but all suitable cases, whether Christian or non-Christian, will be welcomed.

VI. 14.

प्रशान्तात्मा Serene-hearted विगतभीः fearless
ब्रह्मचारित्रते in the vow of a Brahmachari स्थितः
established मनः mind संयम्य controlling मच्चिन्तः think-
ing on me मत्परः having me as the supreme goal
युक्तः steadfast आसीत् should sit.

With the heart serene and fearless, firm in
the vow of a Brahmachari, with the mind
controlled, and ever thinking of Me, let him
sit (in Yoga) having Me as his supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ॥
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

VI. 15.

एवं Thus सदा always आत्मानं mind युञ्जन् keeping
steadfast नियतमानसः one with subdued mind योगी
Yogi निर्वाणपरमां that which culminates in Nirvana
(Moksha) मत्संस्थां residing in me शान्तिं peace
अधिगच्छति attains.

Thus always keeping the mind steadfast,
the Yogi of subdued mind, attains the peace
residing in Me,—the peace which culminates
in Nirvana (Moksha).

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ॥
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

VI. 16.

अर्जुन O Arjuna अत्यश्नतः of one who eats much
न not योगः Yoga अस्ति is न not च and एकान्तं at all
अनश्नतः of one who does not eat न not च and
अतिस्वप्नशीलस्य of one who sleeps much न not च and
एव verily जाग्रतः of the wakeful.

(Success iii) Yoga is not for him who eats
too much or too little—nor, O Arjuna, for him
who sleeps too much or too little.

[The Yogashastra prescribes: “Half (the
stomach) for food and condiments, the third
(quarter) for water, and the fourth should be reserved
for free motion of air.”]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ॥
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

VI. 17.

युक्ताहारविहारस्य Of one who is moderate in eating
and recreation (such as walking) कर्मसु in actions
युक्तचेष्टस्य of one who is moderate in effort (for work)
युक्तस्वप्नावबोधस्य of one who is moderate in sleep

and wakefulness दुःखहा destructive of misery योगः
Yoga भवति becomes.

To him who is temperate in eating and
recreation, in his effort for work, and in sleep
and wakefulness, Yoga becomes the destroyer
of misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ॥
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

VI. 18.

यदा When विनियतं completely controlled चित्तं
mind आत्मनि in the Self एव verily अवतिष्ठते rests
तदा then सर्वकामेभ्यः from all desires निस्पृहः free
from longing युक्तः steadfast इति this उच्यते is said.

When the completely controlled mind rests
serenely in the Self alone, free from longing
after all desires, then is one called steadfast,
(in the Self).

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ॥
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

VI. 19.

यथा As निवातस्थः placed in a windless spot दीपः
lamp न not इङ्गते flickers आत्मनः of the Self योगं
concentration युञ्जतः of the practising one यत-
चित्तस्य of one with subdued mind योगिनः of the
Yogi सा that उपमा simile स्मृता is thought.

“As a lamp in a spot sheltered from the
wind, does not flicker,”—even such has been
the simile used for a Yogi of subdued mind,
practising concentration in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥
सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ॥
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥२१॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ॥
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥२२॥
तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ॥
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

VI. 20.

यत्र In which state योगसेवया by the practice of
concentration निरुद्धं absolutely restrained चित्तं mind

उपरमते attains quietude यत्र in which state च and आत्मना by self आत्मानं the Self पश्यन् seeing आत्मनि in the Self एव alone तुष्यति is satisfied.

VI. 21.

(यत्र Where) अयं this यत्तत् that which आत्यन्तिकं infinite बुद्धिग्राह्यं perceived by the intellect अतीन्द्रियं transcending the senses सुखं bliss वेत्ति knows यत्र where च and स्थितं established तत्त्वतः from one's real state न not चलति departs.

VI. 22.

यं Which लब्ध्वा having obtained ततः from that अधिकं superior अपरं other लाभं acquisition न not मन्यते is regarded यस्मिन् in which स्थितः established गुरुणा by great दुःखेन sorrow अपि even न not विचाल्यते is moved.

VI. 23.

तं That दुःखसंयोगवियोगं a state of severance from the contact of pain योगसंज्ञितं called by the name of Yoga विद्यात् should know अनिर्विण्णचेतसा with un-depressed heart सः that योगः Yoga निश्चयेन with perseverance योक्तव्यः should be practised.

When the mind absolutely restrained by the practice of concentration, attains quietude, and when seeing Self by the self, is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, no other acquisition is regarded superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as the state, called by the name of Yoga,—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

[Which is perceived.....intellect: Which the purified intellect can grasp independently of the senses. When in meditation, the mind is deeply concentrated, the senses do not function, and are resolved into their cause,—that is, the mind, and when the latter is steady, so that there is only the intellect functioning, or in other words, cognition only exists, the indescribable Self is realised.]

संकल्पप्रभवान्कामास्त्यक्त्वा सर्वानशेषतः ॥
मनसैवेन्द्रियग्रामं विनियम्य समंततः ॥२४॥

VI. 24.

संकल्पप्रभवान् Born of Sankalpa सर्वान् all कामान् desires अशेषतः without reserve त्यक्त्वा abandoning मनसा by mind एव alone समंततः from all sides इन्द्रियग्रामं group of senses विनियम्य completely restraining,

Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions,

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ॥

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् २५

IV. 25.

धृतिगृहीतया Set in patience बुद्ध्या by the intellect मनः mind आत्मसंस्थं placed in the Self कृत्वा making शनैः शनैः by degrees उपरमेत् should attain quietude न not किञ्चित् anything अपि even चिन्तयेत् should think.

Having with the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ॥

ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥२६॥

VI. 26.

चंचलं Restless अस्थिरं unsteady मनः mind यतः यतः from whatever (reason) निश्चरति wanders away ततः ततः from that एतत् this (मनः mind) नियम्य curbing आत्मनि in the Self एव alone वशं subjugation नयेत् should bring.

Through whatever reason the restless, unsteady mind wanders away, let him curbing it from that, bring it under the subjugation of the Self alone.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ॥

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

VI. 27.

प्रशान्तमनसं One of perfectly tranquil mind शान्तरजसं one whose passions are quieted अकल्मषं one who is free from taint ब्रह्मभूतम् Brahman-become एनं this योगिनं Yogin हि verily उत्तमं supreme सुखं bliss उपैति comes.

Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, and passions quieted, Brahman-become, and freed from taint.

[*Brahman-become i. e.*, one who has realised that all is Brahman.

Taint—of good and evil.]

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ॥

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

VI. 28.

एवं Thus सदा constantly आत्मानं mind युञ्जन् engaging विगतकल्मषः freed from taint योगी Yogi सुखेन easily ब्रह्मसंस्पर्श generated by the contact with Brahman अत्यन्तं intense सुखं bliss अश्नुते attains.

The Yogi freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

VI. 29.

योगयुक्तात्मा One whose heart is steadfast in Yoga सर्वत्र everywhere समदर्शनः one who sees the same आत्मानं Self सर्वभूतस्थ abiding in all beings सर्वभूतानि all beings च and आत्मनि in the Self ईक्षते sees.

With the heart concentrated by Yoga, with the eye of even-ness for all things, he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ॥

तस्याहं न प्रणश्यामि स च मे न प्रणश्याति ॥३०॥

VI. 30.

यः Who मां me सर्वत्र everywhere पश्यति sees मयि in me च and सर्वं everything पश्यति sees तस्य his (to him) अहं I न not प्रणश्यामि vanish सः he च and मे my (to me) न not प्रणश्याति vanishes.

He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

[*Separated, i. e.*, by time, space, or anything intervening.]

सर्वभूतस्थितं यो मां भजत्येकत्वमस्थितः ॥

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

VI. 31.

यः Who सर्वभूतस्थितं dwelling in all beings मां me एकत्वं unity आस्थितः established भजति worships सर्वथा in every way वर्तमानः remaining अपि even सः that योगी Yogi मयि in me वर्तते abides.

He who worships Me, dwelling in all beings, being established in unity, whatever his mode of life, that Yogi abides in Me.

[*Worships Me* : realises Me as the Self of all.

Established in unity, i. e., having resolved all duality in the underlying unity.]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

VI. 32.

अर्जुन O Arjuna यः who सर्वत्र everywhere सुखं pleasure वा or यदि if वा or दुःखं pain आत्मौपम्येन by comparison with himself समं the same पश्यति sees सः that योगी Yogi परमः highest मतः is regarded.

He who judges of pleasure or pain everywhere, by the same standard, as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

[Seeing that whatever is pleasure or pain to himself, is alike pleasure or pain to all beings, he the highest of Yogins, wishes good to all and evil to none,—he is always harmless and compassionate to all creatures.]

अर्जुन उवाच ॥

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ॥

एतस्याहं न पश्यामि चंचलत्वात्स्थितिं स्थिराम् ३३

VI. 33.

अर्जुन Arjuna उवाच said :

मधुसूदन O slayer of Madhu त्वया by thee साम्येन by unity or evenness यः which अयं this योगः Yoga प्रोक्तः said एतस्य its स्थिरां lasting स्थितिं endurance चंचलत्वात् from restlessness अहं I न not पश्यामि see.

Arjuna said :

This Yoga which has been taught by Thee, O slayer of Madhu, as characterised by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind).

चंचलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ॥
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥३४॥

VI. 34.

कृष्ण O Krishna हि verily मनः mind चंचलं restless प्रमाथि turbulent बलवत् strong दृढं unyielding अहं I तस्य of that निग्रहं control वायोः of the wind इव like सुदुष्करं difficult to do मन्ये regard.

Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding ; I regard it quite as hard to achieve its control, as that of the wind.

['Krishna,' is derived from 'Krish,' to scrape : Krishna is so called, because He scrapes or draws away all sins and other evils from His devotees.]

श्रीभगवानुवाच ॥

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ॥
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

VI. 35.

श्रीभगवान् The Blessed Lord उवाच said :

महाबाहो O mighty-armed मनः mind दुर्निग्रहं difficult of control चलं restless असंशयं undoubtedly तु but कौन्तेय O son of Kunti अभ्यासेन by practice वैराग्येण by renunciation च and गृह्यते is restrained.

The Blessed Lord said :

Without doubt, O mighty-armed, the mind is restless, and difficult to control ; but through practice and renunciation, O son of Kunti, it may be governed.

[C. f. Patanjali I. 12.

[Practice Earnest and repeated attempt to make the mind steady in its unmodified state of Pure Intelligence, by means of constant meditation upon the chosen Ideal.

Renunciation : Freedom from desire, for any pleasures, seen or unseen, achieved by a constant perception of evil in them.]

असंयतात्मना योगो दुष्प्राप इति मे मतिः ॥
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥३६॥

VI. 36.

असंयतात्मना By a man of uncontrolled self योगः Yoga दुष्प्राप hard to attain इति this मे my मतिः conviction वश्यात्मना by the self-controlled one तु but उपायतः by right means यतता by the striving one अवाप्तुं to obtain शक्यः possible.

Yoga is hard to be attained by one of un-

controlled self : such is my conviction ; but the self-controlled, striving by right means, can obtain it.

अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

VI. 37.

अर्जुन Arjuna उवाच said :

कृष्ण Krishna श्रद्धया by Shraddhâ उपेतः possessed अयतिः uncontrolled योगात् from Yoga चलितमानसः one whose mind wanders away योगसंसिद्धिं perfection in Yoga अप्राप्य not gaining कां which गतिं end गच्छति meets.

Arjuna said :

Though possessed of Shraddhâ but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Krishna ?

कच्चिन्नोभयविभ्रष्टश्छिन्नान्मिव नश्यति ॥
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

VI. 38.

महाबाहो O mighty-armed ब्रह्मणः of Brahman पथि in the path विमूढः deluded अप्रतिष्ठः supportless उभयविभ्रष्टः fallen from both छिन्न rent अन्नं cloud इव like न not नश्यति perishes कच्चिन् particle implying question.

Does he not, fallen from both, perish, without support, like a rent cloud, O mighty-armed, deluded in the path of Brahman ?

[Fallen from both : That is, from both the paths of knowledge and action.]

एतन्मे संशयं कृष्ण च्छेत्तुमर्हस्यशेषतः ॥
त्वदन्यः संशयस्यास्य च्छेत्ता न ह्युपपद्यते ॥३९॥

VI. 39.

कृष्ण O Krishna मे my एतन् this संशयं doubt अशेषतः completely च्छेत्तुं to dispel अर्हसि art justified त्वदन्यः but thee अस्य of this संशयस्य doubt च्छेत्ता dispeller न not हि verily उपपद्यते is fit.

This doubt of mine, O Krishna, Thou shouldst completely dispel ; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the Omniscient Lord.]