

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. I. iii. 4.

Vol. XIII, Nos. 139 & 140, FEBRUARY & MARCH, 1908

CONTENTS :

SRI RAMAKRISHNA'S TEACHINGS.—ATMA-JNANA, XVI.	...	...	...	21
OCCASIONAL NOTES	...	...	...	22
THE MASTER AS I SAW HIM, XXI., <i>Sister Nivedita</i>	...	...	...	26
CHINA AND RELIGION, <i>Brahmachari Brahmavadin</i> ...	...	...	...	30
EPISTLES OF SWAMI VIVEKANANDA., XXXVI—XL.	...	...	...	34
CONTENT AND RICH (a poem), <i>Robert Southwell</i> ...	...	...	...	36
SWAMI VIVEKANANDA'S BIRTHDAY CELEBRATIONS	...	...	...	37
PROCEEDINGS OF THE VIVEKANANDA BIRTHDAY ANNIVERSARY MEETING OF THE VIVEKANANDA SOCIETY OF CALCUTTA	...	...	...	39
GLIMPSES	...	...	...	40
REVIEWS	...	...	...	41
THE UNVEILING CEREMONY OF THE NAJAR CHANDRA KUNDU MEMORIAL.	...	...	...	43
THE RAMAKRISHNA MISSION FAMINE RELIEF WORK...	...	...	...	44
RECEPTION TO SWAMI ABHEDANANDA AND HIS REPLY TO THE CALCUTTA ADDRESS	...	...	...	45
NEWS AND MISCELLANIES	...	...	...	49
SRIMAD-BHAGAVAD-GITA., by <i>Swami Svarupananda</i> , pp. 53—60	...	...	...	53
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I & II.	...	...	...	ii
THE RAMAKRISHNA SEVASHRAMA REPORT, KANKHAL ...	...	...	...	iii
THE RAMAKRISHNA HOME OF SERVICE REPORT, BENARES	...	...	...	iii
THE MAYAVATI CHARITABLE DISPENSARY SUBSCRIPTIONS	...	...	...	iii

Mayavati : Almora, (Himalayas).

Berlin : PROF. PAUL ZILMANN, GROSS LICHTERFELDE 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 As. 3.

1908

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents.

Prabuddha Bharata

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

—Swami Vivekananda

Vol. XIII]

FEBRUARY & MARCH 1908

[Nos. 139 & 140

SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XVI

THE Self has no attachment to anything. Pleasure, pain, sinfulness, righteousness, &c., can never affect the Self in any way, but they can affect those who identify themselves with the body; as smoke can only blacken the wall, but not the space enclosed within it.

PLEASURE and pain are the necessary accompaniments of the body. Body is the resultant of one's past actions. So a man has to bear with it as long as the effects of his past actions are not exhausted. A blind man taking a bath in the holy water of the Ganges gets all his sins washed away, but his blindness on that account does not leave him. But however the body may be under the influence of pleasure and pain, the glory of knowledge and devotion never leaves a true devotee.

MEDITATE upon the Knowledge and Bliss Eternal, and you also will have bliss. The bliss indeed is eternal, only it is covered and obscured by ignorance. The less your attachment is towards the senses, the more will be your love towards God.

As Srimati (Radha) was nearing Sri Krishna, she was getting the charming fragrance of His sweet person. The more one approaches God, the more one's love towards

Him increases; the more the river nears the sea, the more it is subject to ebb and flow.

THE Ganges of Knowledge flowing in the heart of a wise man, runs only in one direction. To him the whole universe is a dream. He always lives in his own Self. But the Ganges of Love in a devotee's heart does not always run in the same direction; it has its ebb and flow. A devotee laughs, weeps, dances, sings. He wants to enjoy his Beloved, to merge himself into his Beloved. He swims in Him, as it were, sometimes dives, and sometimes rises up, just as a lump of ice in water.

VERILY, verily, I say unto you that he who *wants* Him finds Him. Go and verify it in thine own life; try for three days and thou art sure to succeed.

In this Kali Yuga, even three days are enough to make a man perfect.

SOME say, 'I am like a worm grovelling in the dust,' and thus always thinking themselves low, in time they become weak in spirit. Let not despondency ever enter into thy heart; despair is the great enemy of progress in one's path. As a man thinketh so he becometh.

A certain person deeply involved in debt, feigned madness to escape the consequences

of his liabilities. Physicians failed to cure his disease, and the more he was treated for his ailment the greater became his madness. At last a wise physician found out the truth, and taking the feigning madman aside, rebuked him saying: "Sir, what are you doing? Beware, lest in feigning madness, you become really mad. Already you have developed some genuine signs of insanity." This home-thrust advice awoke the man from his folly, and he left off acting the part of a madman. By constantly acting a thing, one actually becomes that thing.

IN the Puranas we are told that when Uma, the Mother of the Universe, incarnated herself as the daughter of Himalaya, she blessed him with the vision of the various manifestations of the Omnipotent Mother. But when Giriraj (the King of mountains) asked her to show him the Brahman of the Vedas, Uma said, O father, if thou wishest to see Brahman, you must live in the company

of holy men—men who have entirely given up the world!"

I say, Podo! eat the mangoes. What is the use of your counting how many hundreds of mango trees there are in the garden, how many thousands of branches, how many tens of millions of leaves, and so on? You are here to eat the mangoes; eat them and go away. You have come into this world as a human being with a view to attain God by means of Sādhana (religious practices.) Your duty is to try your best to acquire Bhakti. Why trouble yourself with unnecessary discussions. Will philosophical discussions change your life? Don't you see that four ounces of wine are quite capable of making you intoxicated? That being so, it is of no use, your calculating how many casks of wine there are in a wine-vender's shop.

VERY few understand that the end of human life is to see God.

OCCASIONAL NOTES

ALL the Incarnations have talked of Work. What else did they come for, but to serve mankind? It had been far easier for them to have remained in the uttermost Bliss. By their eyes was seen at all times the vision of One-ness. Why should they plunge into manifoldness, and renounce the Great Joy, save by momentary flashes? It was all for man. It was all that others might reach their side. It was all that many might be made rich, even though the method should be by making themselves poor. Oh beautiful lives of the Avatars and Prophets! Wonderous mercy of the saints and teachers! How are we to make ourselves worthy of our union with you?

There is but one answer,—it is by Work.

By stripping ourselves of ease, of privilege, of leisure. By emptying ourselves of self. By working for others, for ideas, and ideals. "As the ignorant fight, from selfish motives, so must we fight unselfishly."

Our struggle must be as intense as that of the meanest miser. We must labour for the good of others, as the drowning man clutches at a straw. There must be as much energy thrown into our renunciation as into most men's self-preservation.

How true is the monk to his vow! How he dreads the possibility of a fall! How unlimited are the sacrifices he dreams of, if, only he may be found faithful at the last! Equally must we tremble and shrink from

cowardice, from compromise, from failure in the task that has been laid upon us. Well has it been told us, by those who know life, that the world has no hell like that of having betrayed a trust that was laid upon us.

Do we desire above all things to fulfil our own ideal of integrity? Then what room is there for compromise? A compromise represents a mean found, between opposite desires. If we have but one desire, what motive is there for compromise?

Let each of us swear to himself that he will have nothing to do with any half-following, with lip-service, with weak-kneedness, and facing-both-ways. Let us throw our lives away, freely, gladly, as a very little thing. We would give fifty, if we had them, with the same royal glee.

Let us be true to our work. Our task is our *swadharma*. "Better for each man is his *swadharma*, however faulty his performance, than the task of another, though he could do it easily." That thing which faces me and frightens me; that very thing that seems the one most difficult; that beyond which I dare not look—,there, in the shadows hides the

-----:O:-----

The two most thoughtful and suggestive articles contributed by Mr. E. A. Wodehouse, M. A., Professor of Logic and Moral philosophy, Deccan College, Poona,—the one in a recent number of the *Vedic Magazine*, on "A plea for the study of Indian Philosophy," and the other in the December number of the *Modern Review*, on "The place of Philosophy in Education,"—should not pass unnoticed; for, the professor speaks with the authority of one who has observed things carefully and with a true sympathy, which, we mark with great pleasure and thankfulness, expresses itself through every line of the articles. Apart from the immense interest which attaches to

Mother! It is THERE that I must run to find the Terrible. THERE let me embrace Death!

"Right for ever on the scaffold?" says Russell Lowell.

"Wrong for ever on the throne?" And then he bursts into his own answer.

"But that scaffold sways the future!

And, behind the dim unknown,
Standeth GOD within the shadow,
Keeping watch above His Own!"

It is a grand gospel—this doctrine of fearlessness, of courage, of self-conquest. Arise, thou Great Divinity that liest hidden within us! In Thy name, all things are possible to us! Making victory and defeat the same, plunge we into battle!

But how are we to fight? Most of us, by Work. The world's work is the great *sādhanā*, wherein we accumulate character, by which, when the time comes, we can rise even into the *Nirvikalpa Samādhi* itself. Character is self-restraint. Self-restraint is self-direction. Self-direction is concentration. Concentration when perfect is *Samādhi*. From perfect work to perfect *mukti*. This is the swing of the soul. Let us then be perfect in work!

the masterly treatment of such a profoundly interesting subject, the Professor's articles have a special value of their own, on account of their being handled from a thoroughly practical point of view, with special reference to the present state of things in India.

The Professor strongly contends that the charge so often brought against philosophy, that it induces and encourages impracticality, rests on a mistaken notion of philosophy. For, "Philosophy does not mean a study; study is only a means to an end. It does not mean floating in abstractions when the feet should be firmly planted on the

ground. It means simply understanding, comprehension.....Philosophy consists first of all in self-analysis ; we must bring to light the latent principles of our lives ; and then in reflection and comparison..... We must also see if on any given principle a complete and satisfactory philosophy of life can be founded."

Then again : "A man of action is not weakened but strengthened, if his activities be founded on a clear and sound basis of thought."

The mistaken notion that philosophy is hostile to action, is at the root of the indifferent or unsympathetic attitude towards philosophy assumed by many of the young men of our country. To disillusion them of their erroneous impression as to its meaning and office, "we have only to dismiss the conventional ideas of philosophy, which suggest a dreamy remote existence and a fondness for abstruse metaphysical subtleties and substitute for them the conception of it as that which provides men with firm, ennobling and reasoned first principles of conduct."

In India, philosophy means even something more ; it is the severe and diligent "cultivation of the self," by means of which, the metaphysical conceptions embodied in it, become for the human mind "consciously realised truths." In other words, philosophy is the same thing as religion.

"This is the main characteristic which both separates Indian philosophy from other philosophies, and at the same time puts it above them. The sage must also be the saint. He cannot speak about spiritual truths until he has *seen* them himself ; and the attainment of this insight necessitates a severe course of self-discipline, both of body and of mind." Thus it was that "in India, the saint has been a philosopher" and "the philosopher the saint by a natural process of causation." Thus it is that "in India the thinker instead of being the enemy of religion is its friend."

Consistently with his conception of philos-

ophy, as practice and a realisation, as being and becoming' to borrow the pregnant words of Swami Vivekananda, the Professor lays down what according to him should be the nature of the philosophical training which should be imparted to our young men, in these clear and unmistakable terms :

"I do not mean the study of the Pedantic or scholastic type, but true study ; that is to say, it is the duty of every young man in India to try and imbibe the spirit and realise the ideas of those, who were so much wiser than he, who knew the Hindu character and its ideals, and who loved their country as well as he."

He should be impressed deeply with the idea that "in order to do great things, he must first be great, he must look upon himself as a being who is put here to realise the world and his place in it and to conquer the lower and weakening elements of his nature.....He should first of all strive to produce in his own mind, consciousness of those minds of old.... Finally he must remember that the highest type of character in India is one which is meant to set an example to the world."

If boys are impressed from their earliest years with the broad and simple principles and teachings of Karma Yoga and Bhakti Yoga, they will try to put them into practice and mould them into their character.

"In this way the philosophy of India might still do to-day what it has done for many ages, namely, breathe into the minds of Indians high and inspiring ideals of life."

Why should the Indian youth be strongly urged more than anyone else to build his life on philosophy? Foremost of all, because India's salvation lies through regaining her lost spiritual worth. Any nation that cuts itself adrift from the anchorage of religion, is doomed to destruction. This is particularly true of India, for, religion is the life and soul of her very existence. Says the Professor, "After all, it is the greatest of national possessions. Take away the thought and the

spirituality of India, and what is left? Encourage it and it is the surest and swiftest way to effect that end for which all Indians are longing, that India should once more be a great nation."

And secondly, the task of inspiring our countrymen and especially our youths is much easier than in the case of any other nation of the world, because they are "genuinely and deeply philosophical at heart," and are fired with "the disinteresting desire to do good to others."

"I have noticed," writes Mr. Wodehouse, "since I have been in India, one real fact about the majority of the young men with whom I have come in contact, namely, that nearly, everyone of them, given the opportunity, would be willing *to sacrifice himself for an idea*. Not only I have seen this in its potentiality; I have seen it actually realised in practice." "If the feeling which animates such men spread itself through the nation, then all our talk about philosophy becomes idle, because that feeling is the essence of all philosophies.....Before the man who sacrifices his own interests for the sake of an idea every head must bow."

"All Hindus are idealists and all young men are, or ought to be idealists. The whole battle in India just now is between idealism and its opposite." If the one were hostile to the other, one could not live long without destroying the other. But 'trained' idealism does not only not run counter to practicality, but breeds and nurtures it in its best form. "Confronted, therefore, with this intense force of aspiration, with this readiness to give up the good things of life for the sake of an idea, and with the genuine desire which all young Indians feel to do something for their country, what should be the attitude of those who have to guide and instruct? I say most emphatically that a spirit like this, which is

only too rare in the world, should be fostered and encouraged. Take away this spirit and a nation becomes nothing—a cypher. The only true course is to keep it alive and to train it in such a way that it may lead to the best and most fruitful results."

Elsewhere the Professor says: "The task of any one who will endeavour to impress these views upon young men is rendered far easier when he is addressing Indians. In the first place, he has the best of materials on which to work, a nation which has been accustomed for ages to the atmosphere of high thought and high ideals, and which, more than any other nation, has enriched and ennobled the thought of the world. In the second place, in pleading for philosophy, he has not to provide them with a philosophy; for they have one already which is capable of proving a guide and a strengthener to them in all the vicissitudes of life."

In this connection the Professor pays a well-deserved tribute to the philosophy of India. "The history of idealism," he says, "is almost the history of the percolation of the Vedanta through the world." The clear and emphatic pronouncements of western philosophers and scholars from Schopenhauer down to Professors Max Müller and Deussen of our own days, on the superiority of the Vedanta over the western systems of philosophy, are quite familiar to most of us. It needs no mention that the strong testimonies of these great thinkers have drawn the attention of many Indians and Westerners, to the infinite glory of the Vedanta, and will continue to serve this supremely useful purpose, so long as the deliberate judgment of competent authorities will have their due weight with people, ignorant or neglectful of the invaluable treasures that lie imbedded therein.

In conclusion, we earnestly hope that the necessity for the study of Indian philosophy

so strongly advocated by Prof. E. A. Wodehouse will not be lost on our young men, and we would like to see our leaders of thought, who have taken upon themselves the task of educating them, to direct, divert, and train the surging tide of enthusiasm, so happily and

prominently noticeable on all sides at the present day, to the proper channels, so that it may bring about most beneficial results in fulfilling the special Mission, for which our Motherland stands for all times.

COPYRIGHTED.

THE MASTER AS I SAW HIM

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

XXI.

THE Swami was constantly preoccupied with the thought of Hinduism as a whole, and this fact found recurring expression in references to Vaishnavism. As a Sannyasin, his own imagination was perhaps dominated by the conceptions of Saivism. But Vaishnavism offered him a subject of perpetual interest and analysis. The thing he knew by experience was the truth of the doctrine of Advaita. The symbols under which he would seek to convey this were the monastic ideal and the Worship of the Terrible. But these were truths for heroes. By their means, one might gather an army. The bulk of mankind would always think of God as a Divine Providence, a tender Preserver, and the question of questions was how to deepen the popular knowledge of the connection, between this type of belief and the highest philosophy. With regard to the West, indeed, the bridges had actually to be built. Advaita had to be explained and preached. But in India, all this had been done long ago. The facts were universally admitted. It was only necessary to renew realisation, to remind the nation of the inter-relation of all parts of its own faith, and to go again and again over the ground, in order to see that no weak point remained in the argument by which Vaishnavism was demonstrated to be as essential to the highest philosophy as that philosophy was acknowledged to be to it.

Thus he loved to dwell on the spectacle of the historical emergence of Hinduism. He sought constantly for the great force *behind* the evolution of any given phenomenon. Where was the thinker behind the founder of religion? And where on the other hand was the heart to complete the thought? Buddha had received his philosophy of the five categories—form, feeling, sensation, motion, knowledge—from Kapila. But Buddha had brought the love that made the philosophy live. Of no one of these, had said Kapila, can anything be declared. For each *is* not. It *but* was, and is gone. "Each is but the ripple on the waters. Know, Oh man! thou art the sea!"

Thus Krishna, as the Preacher and creative centre of popular Hinduism, awoke in the Swami a feeling which was not even second to his passionate personal adoration of Buddha. Compared to *his* many-sidedness, the Sannyas of Buddha was almost a weakness. How wonderful was the Gita! Reading it, as a boy, he would be stopped every now and then by some great sentence, which would go throbbing through his brain for days and nights. "They who find pleasure and pain the same... heat and cold the same.....friend and foe the same.....!" And that description of the battle—a spirited battle too!—with the opening words of Krishna, "Ill doth it befit thee, O Arjuna, thus to yield to unmanliness!" How strong! But besides this, there was the beauty of it. The Gita, after the Buddhist

writings, was such a relief! Buddha had constantly said "I am for the People!" And they had crushed, in his name, the vanity of art and learning. The great mistake committed by Buddhism lay in the destruction of the old.

For the Buddhist books were torture to read. Having been written for the ignorant, one would find only one or two thoughts in a huge volume.* It was to meet the need thus roused, that the Puranas were made. There was only one mind in India that had foreseen this need, that of Krishna, probably the greatest man who ever lived. He recognises at once the need of the People and the desirability of preserving all that has already been gained. Nor are the Gopi-story and the Gita (which speaks again and again of women and Sudras) the only forms in which he reached the ignorant. For the whole Mahabharata is his, carried out by his worshippers, and it begins with the declaration that it is for the People.

Thus is created a religion that ends in the worship of Vishnu, as the preservation and enjoyment of life, leading to the realisation of God. Our last movement, you remember, Chaitanyism, was for enjoyment. At the same time, Jainism represents the other extreme, the slow destruction of the body by self-torture. Hence Buddhism, you see, is reformed Jainism, and this is the real meaning of Buddha's leaving the company of the five ascetics. In India, in every age, there is a cycle of sects which represents every gradation of physical practice, from the extreme of self-torture to the extreme of excess. And during the same period will always be developed a metaphysical cycle, which represents the realisation of God as taking place by every gradation

of means, from that of using the senses as an instrument, to that of the annihilation of the senses. Thus Hinduism consists, as it were, of two counter-spirals completing each other, round a single axis.

"Yes! Vaishnavism says, "It is all right! this tremendous love for father, for mother, for brother, husband, or child? It is all right, if only you will think that Krishna is the child, and when you give him food, that you are feeding Krishna. This was the cry of Chaitanya, 'Worship God *through* the senses!' as against that Vedantic cry, 'Control the senses! suppress the senses!'

At the present moment, we may see three different positions of the national religion—the orthodox, the Arya Samaj, and the Brahmo Samaj. The orthodox cover the ground taken by the Vedic Hindus of the Mahabharata epoch. The Arya Samaj corresponds with Jainism, and the Brahmo Samaj with the Buddhists.

I see that India is a young and living organism. Europe also is young and living. Neither has arrived at such a stage of development that we can safely criticise its institutions. They are two great experiments, neither of which is yet complete. In India we have social communism, with the light of Advaita—that is, individualism—playing on and around it; in Europe, you are socially individualists, but your thought is dualistic, which is communism. Thus the one consists of socialist institutions, hedged in by individualistic thought, while the other is made up of individualist institutions within the hedge of communistic thought.

Now we must help the Indian experiment as it is. Movements which do not attempt to help things as they are, are, from that point of view, no good. In Europe, for instance, I respect marriage as highly as non-marriage. Never forget that a man is made great and perfect as much by his faults as by his virtues. So we must not want to rob a nation of its

* It is not to be supposed that the Swami here referred to the Dhammapada—a work which he always placed on a level with the Gita. The reference, I think was rather to those Jâtaka Birth-Stories which are published in two volumes in Tübner's Oriental Series.—N.

character, even if it could be proved that that character was all faults."

His mind was extraordinarily clear on the subject of what he meant by individualism. How often has he said to me "You do not yet understand India! We Indians are MAN-worshippers, after all! Our God is man!" He meant here the great individual man, the man of self-realisation,—Buddha, Krishna, the Guru, the Mahá-Purusha. But on another occasion, using the same word in an entirely different sense, he said "This idea of man-worship* exists in nucleus in India, but it has never been expanded. You must develop it. Make poetry, make art, of it. Establish the worship of the feet of beggars, as you had it in Mediaeval Europe. Make man-worshippers."

He was equally clear, again, about the value of the image. "You may always say," he said, "that the image is God. The error you have to avoid is to think God the image." He was appealed to, on one occasion, to condemn the fetichism of the Hottentot. "I do not know," he answered, "what fetichism is!"

A lurid picture was hastily put before him, of the object alternately worshipped, beaten, thanked....."I do that!" he exclaimed, "Don't you see," he went on a moment later, in hot resentment of injustice done to the lowly and absent, "Don't you see that there is no fetichism? Oh, your hearts are steeled, that you cannot see that the child is right! The child sees Person everywhere. Knowledge robs us of the child's vision. But at last, through knowledge, we win back to it. He connects a living power with rocks, sticks, trees, and the rest. And is there not a living Power behind them? It is *symbolism*, not fetichism! Can you not see?"

* That is to say, the worship of the manhood which exists in any man, in all men, apart from their individual achievement of thought or character. N.

But while every sincere ejaculation was thus sacred to him, he never forgot for a moment the importance of the philosophy of Hinduism. And he would throw perpetual flashes of poetry into the illustration of such arguments as are known to lawyers. How lovingly he would dwell upon the *mimansaka* Philosophy! With what pride he would remind the listener that, according to Hindu *savants*, "the whole universe is only *the meaning of words*. After the word comes the thing. Therefore, the idea is all!" And indeed, as he expounded it, the daring of the *mimansaka* argument, the fearlessness of its admissions, and the firmness of its inferences, appeared as the very glory of Hinduism. There is assuredly no evasion of the logical issue in a people who can say, even while they worship the image, that the image is nothing but the objectification of the idea; that prayer is powerful in proportion to the concentration it represents; that the gods exist only in the mind, and yet the more assuredly exist. The whole train of thought sounded like the most destructive attack of the iconoclast, yet it was being used for the exposition of a faith! One day, he told the story of Satyavâmâ's sacrifice and how the word "Krishna," written on a piece of paper, and thrown into the balances, made Krishna Himself, on the other side, kick the beam. "Orthodox Hinduism" he began, "makes *sruti*, the sound, everything. The *thing* is but a feeble manifestation of the pre-existing and eternal Idea. So the *name* of God is everything: God Himself is merely the objectification of that Idea in the Eternal Mind. Your own name is infinitely more perfect than the person, you! The name of God is greater than God. Guard you your speech." Surely there has never been another religious system so fearless of truth! As he talked, one saw that the whole turned on the unspoken conviction, self-apparent to the Oriental mind, that religion is not a creed, but an experience, a process, as the Swami

himself has elsewhere said, of being and becoming. If it be true that this process leads inevitably from the apprehension of the manifold to the realisation of the one, then it must also be true that everything is in the mind, and that the material is nothing more than the objectification of ideas. Thus the Greek philosophy of Plato is included within the Hindu philosophy of the *mimāṃsakas*, and a doctrine that sounds merely empiric on the lips of Europe, finds reason and necessity, on those of India. In the same way, as one declaring a truth self-evident, he exclaimed, on one occasion, "I would not worship even the Greek Gods, for they were separate from Humanity! Only those should be worshipped who are like ourselves, but greater. The difference between the gods and me must be a difference only of degree."

But his references to Philosophy by no means consisted always of these epicurean tit-bits. He was merciless, as a rule, in the demand for intellectual effort, and would hold a group of unlearned listeners through an analysis of early systems, for a couple of hours at a stretch, without suspecting them, of weariness or difficulty. It was evident, too, at such times, that his mind was following the train of argument in another language, for his translations of technical terms would vary from time to time. In the case of Buddhism, this language was probably Pāli. For the early years of the Baranagore Math had also been the years of European enthusiasm over the discovery of Buddhistic antiquities and records, and the disciples of Ramakrishna had shared the intellectual movement of the day, finding themselves easily able, from their knowledge of Sanskrit, to decipher the Pāli books which friends would borrow for them from the Asiatic Society.

In this way he would run over the six objects with which the mind has to deal in making up the universe according to the Vaisheshik formulation. These were Sub-

stance,* Quality, Action, Togetherness, Classification or Differentiation, and Inseparable Inherence as between cause and effect, parts and the whole. With this he would compare the Five Categories of Buddhism,—Form, Feeling, Consciousness, Reaction [i. e. the resultant of all previous impressions], and Vidya, or judgment. The Buddhist made Form the resultant of all the others, and nothing by itself; the goal, therefore, for Buddhism, was beyond Vidya, [which Buddhism called *Prajñā*], and outside the Five Categories. Side by side with this, he would place the three illusive Categories of the Vedānta—Time, Space, and Causation [*Kāla-desh-nimitta*] appearing as Name-and-Form, which is Maya, that is to say, neither Existence nor Non-Existence. It was clear, then, that the seen was not, according to this, a being. Rather is it an eternal, changeful process. Being is one, but process makes this being appear a many. Evolution and Involution are both alike in Maya. They are certainly not in Being [*Sat*], which remains eternally the same.

Nor would Kant and his Categories pass forgotten, in this great restoration of the path the race had come by. For this was a mind which saw only the seeking, pursuing, enquiry of man, making no arbitrary distinctions as between ancient and modern. The analysis of the modern syllogism,—under the old Indian title of "the five limbs of argument"—would be followed by the four proofs of the *Nyayas*. These were, (1) direct perception; (2) inference; (3) analogy; and (4) testimony. According to this logic—, there were not the Induction and Deduction of the moderns: inference was regarded as always from the more known to the less known, or from the less to the more. The inference from direct perception was divided into three different kinds, first, that in which the effect is inferred from the cause; second, that in

* Substance, according to the Vaisheshik, consists of the five elements, time, space, mind and soul.

which cause is inferred from effect; and thirdly, the case in which inference is determined by concomitant circumstances. Methods of inference, again, were fivefold: by agreement, by difference, by double method of agreement and difference, by partial method of agreement, and by partial method of difference. The two last were sometimes classed together as the method of the residuum. It was quite clear that only the third of these could furnish a perfect inference; that is to say, "proof is only complete when the negative has been proved, as well as the affirmative. Thus God can never be proved to be the Cause of the Universe.

"There is, again, the fact of *Pervasiveness*. A stone falls, and crushes a worm. Hence we infer that all stones, falling, crush worms. Why do we thus immediately re-apply a perception? Experience, says someone. But it happens, let us suppose, for the first time, in our presence. Throw a baby into the air, and it cries. Experience from past lives? But why applied to the future? Because there is a real connection between certain things, a *pervasiveness*, only it lies with us to see that the quality neither overlaps, nor falls short of, the instance. On this discrimination depends all human knowledge.

"With regard to fallacies, it must be remembered that direct perception itself can only be a proof, provided the instrument, the method, and the persistence of the perception, are all maintained pure. Disease, or emotion, will have the effect of disturbing the observation. *Therefore direct perception itself is but a mode of inference.* Therefore all human knowledge is uncertain, and may be erroneous. Who is a true witness? He is a true witness to whom the thing said is a direct perception. Therefore the Vedas are true, because they consist of the evidence of competent persons. But is this power of perception peculiar to any? No! The *Rishi*, the *Aryan*, and the *Mlechha* all alike have it.

"Modern Bengal holds that evidence is only a special case of direct perception, and that analogy and parity of reasoning are only bad inferences. Therefore of actual proofs there are only two, direct perception and inference. One set of persons, you see, gives priority to the external manifestation, the other to the internal idea. Which is prior, the bird to the egg, or the egg to the bird? Does the oil hold the cup, or the cup the oil? This is a problem of which there is no solution. Give it up! Escape from Maya!"

CHINA AND RELIGION

(Continued from page 8.)

IT strikes a thoughtful Hindu that like India, China received the religions of the fatalistic Taoist, the pessimistic Buddhist, the exclusive Jew, the optimistic Mazdean and the democratic Christian, in a good spirit, and adapted them as far as possible. The Chinese Government has always been one of the broadest-minded and the most liberally-disposed towards pure religion, like the Hindu kings.

The old literature and spiritual thought of ancient China can be well judged from the book, the

"Tao-teh King" by Lao-tsz, the apostle of Taoism. Some extracts from the text as translated by E. N. Parker in his book "China and Religion," are given below.

"TAO-TEH KING"

Division I. Providence

i. e., Tao or "The (Correct) Way."

1. The Providence which could be indicated by words would be an all-embracing Providence, nor would any name by which we could name it be an ever-applicable name (14, 21, 25, 32, 37)

"Non-existence" is a name for the beginning of heaven and earth. Existence is a name for the genetrix of the innumerable objects (4, 10, 25, 32) of creation.

Hence "absolute non-existence" suggests to us the miraculous working (27) of what in "absolute existence" has become the resulting essence (21).

These two emanate from the same, though their namings are dissimilar, and jointly they are termed "State of colourless dissolution" (10). Dissolution, again, within dissolution thus connects us with the various miraculous workings (6, 27).

2. All the world knows what "agreeable" means, and this necessarily connotes "disagreeable": it knows in the same way what "good" is, which connotes "not good" (29, 36).

Hence "existence" and "non-existence" (34) have a common birth; "difficult" and "easy" have a common creation; "long" and "short" have a common obviousness; "high" and "low" present a common contrast; "sound-waves" and "noise" have a common unison; "before" and "after" have a common sequence (10, 14).

Thus the highest form of man performs his functions without display of activity (37) and conveys his lessons without display of words (5).

The innumerable objects do similarly function, and this without fail (21, 34).

Birth without existence (10), doing without showing self-consciousness; achieving results, without claiming them (9, 22). And it is precisely that no claim being made, the results do not vanish (10, 22, 23).

3. Do not show partiality for "high character" and then you will make people refrain from competing for such distinction. Place no special value upon your possessions, and thus you will remove folks' temptation (12 and 19). Do not let that which is covetable stand before the eye, and in this way the mind will not be disturbed.

Hence the administration of the highest form of man is directed to keeping the mind unpreoccupied, and to keeping the belly full (35). He takes strength from the will, and adds strength to the bones, in this way causing the people to be always ignorant of what they thus never covet; or, at any rate, causing those possessing this knowledge to shrink from any action upon it. By this policy of

"not raising incidents," everything will conform to order (10, 15, 24, 29, 35).

* * * * *

6. The spirit of the valley of space never dies (15), and this is what is called the progenetrix of neutral dissolution (1), and the connection of this dissolution progenetrix (25) may be termed the root of heaven and earth. It extends into eternity like a preserver of life (4) and is inexhaustible in its use (35).

7. Heaven is enduring, and earth is lasting. The reason why heaven and earth are capable of this is that, not having created themselves from any thing, they are thus able to go on existing for ever. Thus it is that the highest form of man keeps his personality in the background, and yet it asserts itself (1, 22); treats his own existence from an objective point of view, and yet preserves that existence. It is not that he possesses no individuality, but it is in this way, that he is capable of developing his individuality.

* * * * *

10. Carry along your soul with singleness of purpose (22, 23) and see if you can be constant. Concentrate your efforts upon gentleness, and see how far you can be like an infant (28). Take disinterested and dispassionate views of things (16) and see how far you can be without blemish. Love the people and order your state so far as possible without making work (3, 35). The process of evolution opens and closes with a certain indispensable female element (1, 20, 28). The process of intelligence develops itself with certain indispensable element of formal science (27, 36). There is birth and there is nurture (51). There may be birth without concrete existence, just as there may be action without assertion of it, and development without direction of it (34); and that is what we may style the colourless dissolution of Grace (1).

* * * * *

14. What does not form an image to the eye (35) is characterised as (I or) "unbroken planeness." what is imperceptible to the sense of hearing is characterised as (hi or) "rarification"; what is not tangible to the grasp is characterised as (wei or) "abstractness" (36). As these three qualities (I-hi-wei is the "Jehovah" spectre conjured up in the imagination of Rémusat and others), do not

permit of further exploration, they may be lumped together as one whole, neither exceptionally brilliant above, nor exceptionally dull below. Ever continuous! Unsusceptible of a name (1), it resolves itself once more into a nothingness or non-objectness (16); what may be called shape without form, or aspect without image; what may be called "fleeting and illusory" (21). In advancing towards it we distinguish no head; in following after it, we distinguish no rear (2); thus do we hold on to the ancient Providence, by way of controlling modern actuality; thus can we know the ancient beginnings, or what may be called the phases of Providence.

17. As to Final Clause, these below are conscious of its existence, and the next steps are to love it and to praise it; the next to fear it; the next to take liberties with it. Hence faith, if insufficient, is apt to become no faith at all (24). It is caution (15) and weighs words; so when results are achieved and things evolve (9), the people all say "We have become so of ourselves" (23, 25). * * *

21. The tolerance (15, 16) of the fullest Grace is based solely upon Providence as a principle; but as to the entity of Providence, it is as fleeting as it is illusory (14). The images suggested by it are illusory in their fleetingness, and the objects yielded by it are just as fleeting in their illusoriness. In that dark vista of space (1) there are vital essences; these essences are unadulterated, and out of them comes truth; and its name never leaves it (1) as it unfolds the panorama of created things. And thus it is that we know of the actual existence of the created things.

25. Things existing in a chaotic state had been produced before heaven and earth (1, 32). In solemn silence stood the solitary subjectivity, without any changes taking place; revolving without any crisis (16). We may consider this "the mother of the world" (6, 20). As we cannot know its name, we may apply to it the term "Providence," and make a shift to use the word "greatness" as its name. Now "great" suggests going on, going on suggests distance, and distance suggests return (22). Hence there are the greatness of Providence, the greatness of Heaven, the greatness of Earth, and the greatness of the Emperor (4). There are four majesties in the concrete worldly organism, of which four the Emperor is one. Man looks up to

Earth for guidance, Earth to Heaven, Heaven to Providence, and Providence to Spontaneity (17, 23).

37. Providence is perpetually without active purpose (2, 32), and yet leaves nothing undone. If our rulers could not abide by principle, all creation (32) would improve its own line of conduct. Should this improving development show tendency to restless activity, I would propose to check it with that unnameable rough-hewnness (25, 28, 32, 34); and as this unnameable rough-hewnness will have no desires (34), from this absence of desire we reach calm (31); and thus the world will right itself.

Division II.

(i. e., Teh, Virtue or Grace).

38. The highest Grace (41) makes no pose of Grace, and for this reason really is Grace; whilst the lower quality of Grace may never divest itself of Grace, and yet never feels like true Grace.

The highest Grace, avoiding action, finds no necessity to act; whilst the lower quality of Grace takes action, yet still finds it necessary to act.

The highest benevolence (18, 19) takes action, and then finds no necessity to act; the highest Justice (19) takes action, yet still finds it necessary to act.

The highest form of ceremoniousness takes action, yet finds no response at all, so that one must bare the arms and go on with action (69).

Thus it is that as Providence weakens, Grace takes its place; as Grace weakens, benevolence takes its place; as benevolence weakens, Justice takes its place; as Justice weakens, forms and ceremonies take its place. Now, mere forms, being the degenerated phases of loyalty (18) and truth, are the first beginnings of anarchy (18, 64). Forwardness and smartness are mere ornamental excrescence of Providence, and are the commencement of imbecility (48).

For these reasons the manly fellow takes his stand on what is honest or worthy, and will have no truck with the superficial or degenerate; he takes his stand on the real, and will have no truck with the showy. Hence he ignores the latter for the sake of the former (12, 72).

42. Providence is unity; unity produced duality; duality produced trinity; and the trinity produced the innumerable objects (1, 2, 4, 25); the innumer-

able objects carrying the feminine or shadow principle on the one side, and the masculine or sun-light principle on the other, creating a just harmony by their respective clashes of primitive impulse or ether (6. 25, 55).

The things which all men abhor (8. 24. 31) are being "Bereaved" like orphans; being "unworthy" or out in the cold, like widows; and being "ill-endowed" as with the necessaries of life; yet our princely and ducal readers (32, 37, 39) precisely adopt these terms to style themselves withal (39). Hence living creatures may, whilst taking off form, yet add to; or, whilst adding to, take off form. What men themselves teach, I will also teach to them. The violent (55) do not find a happy death, and therefore it is that I am taking them as the text of my homily.

43. The tenderest things in the world may override the toughest (22, 25, 78), just as *a hard thing may take its rise* from nothing, and enter where there is no opening (10). Whence we may know how it is that inaction (2, 3, 63 etc.) has its advantages. Lessons without display of words (2, 56, 73), advantageous results without doing anything — (hi or) few men (14) in the world can attain to this point.

44. The reputation or the person (7. 9), which of the two is dearer to us? Of which do we want most, of our persons (9) or of wealth? Which does the more harm (72) acquisition or losing? For these reasons, deep attachment to anything must involve heavy cost, and great accumulations involve correspondingly enormous losses. He who is content (33, 46) risks no humiliations (13, 28, 41 and 41 note). He who knows where to stop incurs no crisis (16, 25, 32, 52), and may therefore endure.

47. One may know the world without ever crossing the threshold; one may discern the Providence of Heaven (9, 16, 25, 79) without ever looking out of the window. In fact, the farther abroad you go, the less you may know. For which reason the highest form of man knows without walking forth; gives names to (35) without seeing; and accomplishes without seeming to do anything (2, 3, 10, 34).

48. In learning, the object is to get on every day (20, 64). In practising Providence, the aim should be to do less and less every day (38) and to go on

decreasing what we do until we arrive at complete inaction (10, 29, 47); in suchwise that whilst not seeming to do anything, we leave nothing undone (37). Hence those who secure Empire, generally manage it without much ado (29, 35, 37, 63); and when much ado is made about it, it will be found that those who try to secure it are unequal to the task.

50. Like as, waxing to the full and waning to the eclipse, the waxing units numbering thirteen whole days, and the waning units numbering thirteen (76); so with man's birth until his busy career (40) ends in death, there are also thirteen phases. And why so? On account of his persistency in keeping up life (75). For I have heard that persons possessing the secret of life never encounter a rhinoceros or a tiger when they walk abroad; never need to strap on sword or buckler (80) when they go to the wars. The rhinoceros cannot find in them the where to lodge his horn withal; the tiger cannot find in them the where to place his claws withal; the weapon cannot find in them the wherein to insert its point. And why so? Because for such an one there is no finding death (7).

51. Being born of Providence (25, 41), nurtured by Grace (10), shaped by mortals, and completed by circumstances, the innumerable created objects, for this very reason, without exception revere Providence and honour of Grace (62). Now this revering of Providence and honouring of Grace was never a conferred distinction, but always was so spontaneously (17, 25, 64). Hence Providence bears all things, nurtures them, develops them (10) and rears them; completes them, ripens them, tends them, and protects them (34). Birth without concrete existence (2, 10), action without self-conscious assertion of it (2, 10, 77), and development without direction of it (10, 34)—this is what is called the colourless dissolution of Grace (10, 62, 63).

* * * * *

55. One who is deeply permeated by Grace may be compared with newly-born infants (10, 20, 28). Venomous creepers do not sting, fierce beasts do not seize, birds of prey do not clutch them. Though their bones be soft (3) and their sinews tender, they can grasp firmly.... They howl all day without making their throats hoarse, the result being a harmonious balance of forces (42). 79

know this harmony is perpetuity (16); to understand this perpetuity is perspicuity (16); to go increasing life is auspicious (16, 31) The exercise of impulses by the mind (10, 42) is potency (33). But when things reach maturity, they begin to fall off; which means the reverse of Providence; and without Providence the end soon comes (30, 80).

* * * * *

63. Act with the least possible dwelling on action (2, 57 etc.); employ means with the least possible ado (48, 57, etc.); taste with the least possible dwelling on the savour (12, 35). Make the big as little, make the many as few as possible (4). Requite enmity (75) with grace. Overcome difficulty when there is least resistance (9). Achieve maximum results by minimum means (31). All the difficult things in the world are evolved out of easy individual items, and all the great things in the world are evolved from petty individual items. Hence the highest form of man never unduly magnifies, and is thus able to achieve results of magnitude (34). Now, he who lightly consents is sure to be little trustworthy (26, 81); he who regards most things as easy will find the most difficulties (69). For which reason the highest form of man always inclines to see possible difficulties (73), and thus in the end finds no difficulty (13).

* * * * *

75. The people are hungry, on account of the amount of taxation consumed by their superiors; that is why they hunger (24, 53). The people are difficult to govern on account of the meddlesomeness of those above them; that is why, they are difficult to govern (65). The people despise death (75) because they are so desperately anxious to obtain a livelihood; that is why they despise death. It is those who place no value on their own lives (16, 52) who are the most high-minded (3, 77) in the matter of their own and others' lives

* * * * *

81. True words are apt to be not liked; pleasant words are apt to be untrue (63). Good or beneficent men (30) do not wrangle, and wranglers are apt not to be good men (5, 23, 45). Those who know best do not range over many subjects, and those who range most widely do not know best (56) The highest form of man cares not to accumulate: so far as he uses his resources for others, he has the more for himself. The Providence of Heaven benefits and does not injure; the Providence of the highest form of man takes action without self-assertion and effort.

BRAHMACHARI BRAHMAVADIN.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XXXVI.

New York
14th May '95.

Dear A—

* * * * *

Now I have got a hold on New York, and I hope to get a permanent body of workers, who will carry on the work when I leave the country. Do you see my boy, all this newspaper blazoning is nothing. I ought to be able to leave a permanent effect behind me when I go; and with the blessings of the Lord it is going to be very soon.....MEN are more valuable than all the wealth of the world.

You need not worry about me. The Lord is always protecting me. My coming to this country and all my labours must not be in vain.

The Lord is merciful, and although there are many who try to injure me any way they can, there are many also who will befriend me to the last. Infinite patience, infinite purity, and infinite perseverance are the secrets of success in a good cause.

Yours ever with blessings,

— Vivekananda.

XXXVII.

19 W. 38th St. New York
22nd June '95.

Dear K—,

I will write you a whole letter instead of a line. I am glad you are progressing. You are mistaken in thinking that I am not going to return to India; I am coming soon. I am

not given to failures, and here I have planted a seed which is going to become a tree and it must. Only I am afraid it will hurt its growth if I give it up too soon. * * *

Work on my boy. Rome was not built in a day. I am guided by the Lord, so everything will come all right in the end.

With my love ever and ever to you,

Yours sincerely

Vivekananda.

XXXVIII.

July 1st '95.

* * * * *

Let me tell you A—, that you have to defend yourselves. Why do you behave like babies. If anybody attacks your religion why cannot you defend it? As for me you need not be afraid, I have more friends than enemies here, and in this country one-third are Christians, and only a small number of the educated care about the missionaries. Again the very fact of the missionaries being against any thing makes the educated like it. They are less of a power here now, and are becoming less every day. If their attacks pain you, why do you behave like a petulant child and refer to me?.....Cowardice is no virtue.

Here I have already got a respectable following. Next year I will organise it on a working basis and then the work will be carried on. And when I am off to India, I have friends who will back me here and help me in India too, so you need not fear. So long as you shriek at the missionary attempts and jump without being able to do anything, I laugh at you,—you are little dollies, that is what you are.....What can Swami do for old babies!!

I know my son, I shall have to come and manufacture men out of you. I know that India is only inhabited by women and eunuchs. So do not fret. I will have to get means to work there. I do not put myself in the hands of imbeciles. You need not worry,

do what little you can. I have to work alone from the top to the bottom....." This Atman is not to be reached by cowards." You need not be afraid for me. The Lord is with me, you defend yourselves only and show me you can do that and I will be satisfied; don't bother me any more with what any one says about me. I am not waiting to hear any fool's judgment of me. You babies, great results are attained only by great patience, great courage and great attempts.....K—'s mind is taking periodic somersaults I am afraid. * * *

The brave alone do great things, not the cowards. Know once for all you faithless ones, that I am in the hands of the Lord. So long as I am pure and His servant, not a hair of my head will be touched.....Do something for the nation, then they will help you, then the nation will be with you. Be brave, be brave, man dies but once. My disciples must not be cowards.

Ever yours with love,

Vivekananda.

XXXIX.

*Extract from a letter written to the
Makaraja of Khetri, 9th July '95.*

* * * About my coming to India, the matter stands thus. I am as your Highness well knows, a man of dogged perseverance. I have planted a seed in this country; it is already a plant, and I expect it to be a tree very soon. I have got a few hundred followers. I shall make several Sannyasins and then I go to India, leaving the work to them. The more the Christian priests oppose me, the more I am determined to leave a permanent mark on their country....I have already some friends in London. I am going there by the end of August.....This winter any way has to be spent partly in London, and partly in New York, and then I shall be free to go to India. There will be enough men to carry on the work here after this winter, if the Lord

is kind. Each work has to pass through these stages,—ridicule, opposition, and then acceptance. Each man who thinks ahead of his time is sure to be misunderstood. So opposition and persecution are welcome, only I have to be steady and pure and must have immense faith in God, and all these will vanish. * *

XL.

August '95.

By the time this reaches you, dear A—, I shall be in Paris.....I have done a good deal of work this year and hope to do a good deal more in the next. Don't bother about the missionaries. It is quite natural that they should cry. Who does not when his bread is dwindling away. The missionary funds have got a big gap the last two years, and it is on the increase. However I wish the missionaries all success. So long as you have love for God and Gurn, and faith in truth, nothing can hurt you, my son. But the loss of any of these is dangerous. You have remarked well; my ideas are going to work in the West better than in India.....I have done more for India than India ever did for me. I believe in truth, the Lord sends me workers by the scores wherever I go—and they are not like the—disciples either,—they are ready to give up their lives for their Guru. Truth is my God, the Universe my country. I do not believe in duty. Duty is the curse of the Samsari, not for the Sannyasi. Duty is a humbug. I am free, my bonds are cut, what care I where this body goes or does not go. You have helped me well right along. The Lord will reward you. I sought praise neither from India nor from America, nor do I seek such bubbles. I have a truth to teach, I, the child of God. And He that gave me the truth will send me fellow-workers from the Earth's bravest and best. You Hindus will see in a few years what the Lord does in the West. You are like the Jews of old—dogs in the manger, neither eat nor give others to eat. You have no religion, your God is the

kitchen, your Bible the cooking-pots. You are a few brave lads.....Hold on boys, no cowards among my children.....Are great things ever done smoothly? Time, patience and indomitable will must show. I could have told you many things that could have made your heart leap, but I will not. I want iron wills and hearts that do not know how to quake. Hold on. The Lord bless you.

Yours ever with blessings,—

Vivekananda.

 CONTENT AND RICH.

I dwell in Grace's Court,
 Enriched with Virtue's rights :
 Faith guides my wit ! Love leads my will !
 Hope, all my mind delights !

In lowly vales, I mount
 To Pleasure's highest pitch !
 My silly shroud true Honour brings !
 My poor estate is rich !

My Conscience is my crown !
 Contented thoughts, my rest !
 My heart is happy in itself ;
 My bliss is in my breast !

Enough, I reckon wealth !
 A Mean, the surest lot :
 That lies too high for base contempt ;
 Too low for envy's shot.

My wishes are but few ;
 All easy to fulfil !
 I make the limits of my power
 The bounds unto my will !

I have no hopes, but one,
 Which is of heavenly reign !
 Effects attained, or not desired,
 All lower hopes refrain !

I feel no care of coin ;
 Well-doing is my wealth !
 My mind to me an empire is ;
 While grace afforded health.

No change of Fortune's calms
 Can cast my comforts down !
 When Fortune smiles, I smile to think
 How quickly she will frown !

And when, in froward mood,
 She proves an angry foe,
 Small gain I found to let her come ;
 Less loss to let her go !

ROBERT SOUTHWELL.

SWAMI VIVEKANANDA'S BIRTHDAY CELEBRATIONS

BELUR MATH

THIS year the birthday ceremony of Swami Vivekananda was performed on Saturday the 25th January, as corresponding to the date of his birth just 44 years ago, according to the lunar month. The ceremony called the "Tithi Puja" was done according to the Shastric methods by two young Sannyasins of the Math, during the day and at night; and the red glow of the "Homa Fire" was turning into the white of the ashes as the first streaks of dawn peeped forth from the other side of the Holy Ganges. The flowers, scents, incense, and *Bhoga* served were those that the great Swami liked, and the hands that offered them were those that had many a time had the privilege of doing the same during his brief stay on earth. The hearts of all the assembled worshippers seemed to pulsate with the same old fervour and throbbed in unison; the presence of Swamiji was felt in every movement, conversation, and thought.

The "Tithi Pujah" day is, strictly speaking, not open to the public. Of the five hundred present that day, there was hardly a single individual who was not occupied with thoughts of love and peace. He that was listening to the music in the sitting room, or he that was looking after the preparations of fruits, vegetables and other dishes, seemed equally contented. The day and night were passed in the performance of the different items of the Pujah, carried out with appropriate orderliness, and Sunday the day for the public celebration was already dawning. While the Pujah Hall was still resounding with the Mantras and the rooms of the Math were echoing with reminiscences of the great Swami, the capacious thatched building at the far end of the Math maidan was the scene of another kind of activity. A score of Brahmana cooks standing over blazing fires, were turn-

ing out cauldrons full of varieties of delectable foods. The elder Sannyasins and energetic youths were helping the cooks in every possible way, and busied themselves with placing the comestibles in the adjoining store-rooms. The prepared rice was spread over an area occupying a large corner of the cooking-shed, and was several feet high, and throughout the day till sunset, this area was alternately emptied and replenished.

At the extreme south-east corner of the lawn, washed by the rippling waves of the holy Ganges, is the site where the ashes of the great Swami rest; on it a Memorial Temple is now being erected to perpetuate his memory. In the interior of this unfinished building, a large portrait of Swamiji was placed and beautifully decorated. Here, later in the day, many disciples and friends gathered to look upon the face of one so well-beloved, and portions of the Upanishads were read. Another picture of Swamiji, a large oil-painting in standing posture in the garb of a travelling Sannyasin with a staff in hand, was installed in the circular, thatched cottage where *Homa* is performed on special occasions by the monks, and this presented a gala appearance with its garlands, flowers and evergreens. Many songs were given by well-known singers and San-kirtan parties, who voiced the enthusiastic feelings of their hearers and were listened to with rapt attention.

As the sun was nearing the mid-sky the guests whose special day it was, and who were invited with beat of drums, began to pour in from all directions, thronging the maidan and seating themselves on the grass in rows. The air was full of cheerful voices of the men, women and children, expectant of a hearty meal, and many a wistful glance was thrown at the heaps of relishing food displayed before them. A large body of young stalwart members of the "Anushilan Samiti," and many students of the National College of Education, Bengal, were standing in readiness with their Captains to serve them, and

soon the work of the day was in full swing. The assembled gentlemen watched the spectacle, no doubt, with pleasant feelings, but to the lover of men the tumultuous scene and discordant sounds were to his ears the sweetest music. It was well into the evening before this grand feast served to more than five thousand of the poor was concluded, and they wended their way home, with their small savings of food for those of their families, who could not come with them.

Thus the event was celebrated to an extent unequalled in any year since the movement, for the commemoration of Swamiji's birthday, as a festival was instituted.—*Dr. J. Kanjilal.*

AT THE RAMAKRISHNA SEVASHIRAMA,
KANKHAL.

The birthday anniversary was celebrated with great success. On the Tithi day, there were special worship, Bhoga, and readings, and on the 26th the Ashrama was decorated, and more than four hundred poor and famished people were sumptuously fed. The poor were highly amused at the phonographic songs given on the occasion, as this was a novelty to them.

AT SRI RAMAKRISHNA'S HOME, MADRAS.

The birthday anniversary passed off with much enthusiasm. As the new Math was not spacious enough for the feeding of the poor, the celebration was held in Sir Bhashyam Aiyengar's Market. The number of the poor fed was 3000. In the morning, the students of the Ramakrishna Home chanted the Taittiriya Upanishad. Later, four Bhajan parties came and all joined them. More than a hundred Brahmanas, non-Brahmanas and Pariahs, danced and sang together, in ecstatic madness, of the glory of the Lord, before the beautiful likeness of Sri Swamiji. In the evening, a lecture on "Swami Vivekananda's Life and its Lessons to young India" was delivered by Mr. C. P. Ramaswami Aiyar, B. A., B. L., and was much appreciated.

AT THE VEDANTA SOCIETY, BANGALORE
CANTONMENT.

The celebration took place on the 2nd of February, and the programme included Nagar Sankirtan, music, and addresses on the 'Life and work of Swami Vivekanandaji,' and several thousands of the poor were fed.

AT THE RAMAKRISHNA MATH,
VANIYAMBODY.

On the morning of the 2nd February; there were Puja and Bhajanas, and in the afternoon food was served to the poor. In the evening, an instructive lecture on 'Swami Vivekananda's Life' was delivered by Mr. N. Ponnukrishnaswami Pillai, B. A.

AT THE VIVEKANANDA READING HALL,
KAULA LUMPUR.

On the occasion of the birthday anniversary, January the 26th, a garden party was held, and the function was a great success. Sweets, fruits, aerated waters, tea &c., were freely served, and music and gramophone songs were arranged for. A very pleasant evening was thus spent in brotherly love, among the Hindus in this part of the world.

The meeting began in the evening at the Reading Hall, which was tastefully decorated, and was packed to its utmost capacity. The usual programme of reading from the Shastras, and Life of Swami Vivekananda was gone through, and songs &c., were sung, impressively and solemnly, the audience listening to them with close attention. The meeting terminated with the free distribution of a religious pamphlet.

AT THE OTHER CENTRES OF THE
RAMAKRISHNA MISSION.

The Anniversary was also observed at the Ramakrishna Orphanage, Murshidabad; the Benares Advaita Ashrama; the Benares Home of Service; the Advaita Ashrama, Mayavati; and in all the other centres connected with the Ramakrishna Mission, with proper ceremonies and feeding of the poor &c.

PROCEEDINGS OF THE VIVEKANANDA
BIRTHDAY ANNIVERSARY MEETING
OF THE VIVEKANANDA SOCIETY
OF CALCUTTA.

THE above Society commemorated the birthday anniversary of Swami Vivekananda by holding a public meeting on the 16th February in the grounds of the Belur Math with Swami Saradananda as president. About a thousand young men came in a steam-launch from Calcutta and the suburbs. After an introductory speech by the president and a song having been sung, Mr. Chichinga, a Madras gentleman who recently came from Madras to take part in the proceedings, read a very interesting paper on "Swami Vivekananda, the Prophet of Awakened India." In the course of expressing his appreciation for the great Swami, he said:—

"It is through him that we the people of Southern India can cordially mix with the people of Northern India, without each losing our individuality. Not only all the different sects of the people of India can find a safe harbour in him, but all the different classes of people who inhabit the vast Continent of Asia, might find their ideas and tenets well represented in the great Swamiji, in his life and teachings and preachings. Nay, the people of Europe and America, all may well claim a share in his ideas.....Whether you are young or old, Bengali or Madras, Mahomedan, Christian, or Buddhist, Swami Vivekananda was the representative-head of all the different bodies, and he really thought over the problems of every class and creed and masterly represented their ideas...He stood for the whole of India. He wept for her and he loved the people with all his heart, and hence every Indian from a Brahmana down to a pariah might claim to be his kinsman. Truly he was said to be *the Prophet of the Awakening of India*, his mind was co-extensive with the length and breadth of this sea-bound holy land.

"From the time of the Vedic Rishis, onward marched a series of Prophets, discovering new truths, scattering them broad-cast, and thus doing great service to mankind, but the whole bent of their mind was confined to the people of India. Swamiji made quite a new departure in his mode of

procedure. He studied the new truths discovered by the Western thinkers, assimilated them with his flesh and blood, realised the grand truths of India and blended the two together, created a new school of his own and made his ideas irresistible in force and vitality which surpassed all in grandeur and beauty. He did not live to see the full development of his ideas, but a few murmurs and rustlings of leaves, are enough to convince us that a cyclone is coming behind, which will sweep away all narrowness and sectarian views of the people, and make them one homogeneous solid mass."

The speaker then delineated on how Swamiji, along with other world-movers, though endowed with tremendous energy, mental power and iron will, and a firm consciousness in the mission of his life, had to go through immense mental struggles and difficulties on the path which would almost land him in despair, till he came under the guidance of Sri Ramakrishna who infused in him the Force, which was to break down all opposition, uproot the evils, and fall upon society with a galvanising shock, which none could resist. In speaking of the union of the two mighty Souls—Swamiji and Sri Ramakrishna—which were 'unique in the world, Mr. Chichinga said: "The two were living in the concave and convex of the same object. The one was the great receiving power and the other was the great manifesting power. To understand the ideas of one, the ideas of the other must be studied."

In dwelling on the service to humanity and the part Bengal is playing in it, the speaker said: "He (Swamiji) made his life-motto—'To serve man is to serve God,'...and tried to impress it upon his countrymen. Look at this wonderful unselfish work of the Ramakrishna Mission and of the Calcutta Volunteers. Young men of Bengal, to you I say that you are carrying out the grand idea—'the Sevâ Dharma' of Swamiji. Do you not know that your services the other day* made a tremendous impression upon the people of Bengal, and will soon spread to all the provinces of India....Do you not see a change has come upon this Holy land of ours trying to break down all kinds of barriers and bring about a solidarity? And who was the fountain-head of all these ideas? A poor Sannyasin who.....thought

* During the Ardhodaya Yoga Festival.

over the problems of life, lived in the highest ideal of self-sacrifice, developed ideas for the good of mankind and preached the *Sevā Dharma* to others ; and from this idea of *Sevā Dharma* India will rise, and not with the wrangling of orators or the tall talk of philosophers. It is a living concrete vital force that is permeating the different stratas of our society. Look at this Math and see what you find in it? Nothing but a living monument of self-sacrifice. He (Swamiji) was mad with his ideas. He made a small band of his *Guru-Bhais*, who followed him in every phase of his life and became a reservoir of his ideas. He infused enthusiasm in their breasts and through them the ideas are manifesting in different parts of India. Do you think for a moment, that Swami Vivekananda has passed away and his work is done? No. He lives in every one of us. He lives in you, and you being his countrymen and fellow-citizens, nay, some of you his relatives and kinsmen, are heirs and successors to his ideas and works and self-sacrifice....Think then of how much the other provinces expect from you, young men of Bengal.... You are his children, the *Mānas Puthras*. Try to follow out his ideas in every sphere of life and stand steadfast and bravely before all obstacles till they vanish. You are heirs to his *Punya* and the wonderful prestige he has acquired for you. He has made the name of your province sacred in every part of the Madras Presidency, and every inch of the soil of Bengal is sacred to a Madrasi, because the soil once kissed the dust of the Swamiji's feet.

Next, Babu Bepin Chandra Ganguli read another interesting paper in Bengali, discussing in diverse ways the significance of the life and teachings of the Swami Vivekananda. Dr. Kanjilal then read a paper which we hope to publish in our next.

In winding up the proceedings of the meeting, Swami Saradananda, in a neat, little speech explained the relation which the Ramakrishna Mission bears to the present Swadeshi spirit. In doing so he asked the audience to bear in mind, that in all countries and amongst all nations there are found two tendencies determining their destinies. The one is to idealise the real, and the other is to realise the ideal. It is the latter tendency that makes a nation great and glorious ; hence on

no account the ideal should be allowed to be limited. An ideal should invariably be great and infinite in its capacities. In working out the ideal we should look to God and know ourselves as but instruments in the hands of the Almighty. Next, faith, courage and non-attachment are required. A great and infinite ideal, unflinching faith, absolute non-attachment and indomitable courage are all that is required by young men in discharging their duties towards God, Humanity and Motherland.

GLIMPSES

Two things, well considered, would prevent many quarrels ; first, to have it well ascertained whether we are not disputing about terms, rather than things ; and, secondly, to examine whether that on which we differ is worth contending about.—*Colton*.

*

All innate ideas are concentrated memories, all natural powers to respond to art, to emotions, are forms of memory. All instincts, talents, and intuitive perceptions are deposits from many pasts. Practical ability, character, intellect, genius, are not endowments—they are earnings.—*Professor Mc Taggart*.

*

He who hath never a conflict,
hath never a victor's palm,
And only the toilers know
the sweetness of rest and calm,

—T. C.

*

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

—*The Mahabharata*.

*

There are some who desire to see God with their eyes, as they look at a cow, and just as they love a cow so they desire to love God. . . . Simple-minded people imagine that God may be seen as if He stood there and they stood here. But this is not so : in that perception, God and I are one,—*Meister Eckhart*.

*

To see the world in a grain of sand,
And a heaven in a wild flower ;
Hold infinity in the palm of your hand,
And eternity in an hour.

—*William Blake*.

REVIEWS

CRADLE TALES OF HINDUISM. By Sister Nivedita. With frontispiece by Mr. Abaniudra Nath Tagore. Indian Edition Re. 1-4.*

We take up the book bearing the name of Sister Nivedita with a certain sense of pleasurable anticipation, for, the author of "Cradle Tales of Hinduism" lays her spell upon old and young, upon gentle and simple, with equal force. The realm of the wonderful epics of the Ramayana, Mahabharata, and other Puranas, etc., are explored to excellent purpose in the volume before us, and the attractive collection of thirty-three stories of varying length, arranged in cycles, merits a cordial reception. They include,—The Cycle of Snake Tales; The Story of Siva; The Cycle of Indian Wifehood; The Cycle of the Ramayana; The Cycle of Krishna; Tales of the Devotees; A Cycle of great Kings; A Cycle from the Mahabharata.

The author has caught the manner of the old story-teller, thus preserving the old-world charm of the tales. Their presentation will surely appeal strongly to the imaginative mind, for they are portrayed with literary grace and beauty, at the same time, imparting the thrill of all the events to the reader of this absorbing work. There is a fascination about it, perhaps on account of the concealed poetry flowing beneath like an undercurrent and surrounding it, like an atmosphere, which gives to some of these fantastic histories a meaning beyond the meaning of the facts. It seems invidious to choose when all are delightful in their various ways, but the studies of Krishna are exquisite, and the cycle of the Ramayana holds us enthralled over the adventures and ordeals of Sita, while the cycle from the Mahabharata depicts real heroes.

Parables are more ancient than arguments,

* Published by Messrs. Longmans Green & Co., Hornby Road, Bombay.

and in remote times, all things were full of parables and similes of every kind, by which the sages sought to interpret the highest aspects of philosophy in the language of the simple and give knowledge to men's minds. These abstruse truths, clothed in beautiful forms, were not only lessons and guides to those of unevolved intellect, but were the delight and the theme of meditation even of the great Rishis, who from time to time congregated in holy places, and listened to them, day after day, with a religious devotion, and were filled with the sublime workings of the Supreme. And in these days even, he that would enlighten people's minds anew in old events and matters, often takes the same course. For religion itself, under some of the fictions of yore delights in such veils and shadows, which serve a twofold purpose and conduce to contrary ends, for they tend to enfold and preserve the mysteries and secrets of antiquity as well as to the illuminating and laying open of obscurities.

We congratulate Sister Nivedita on her interesting manner of re-telling these never-dying tales, and in producing a book which has the charm of freshness, though the legends are old.

DEVELOPMENT OF THE SPIRITUAL LIFE AND THE LIFE OF A HOUSEHOLDER. By Mrs. Annie Besant. Published by the "Theosophist" Office, Adyar. Pp. 32. Price 2 as.

This brochure dealing in Mrs. Besant's usual masterly style, with the life of the householder, shows that it is the best training ground for discipleship, which makes one "fit to face the strange perils and triumphs of the ascetic life," and the ways and means by which the spiritual life can be developed, by turning even the adverse environments to the best possible results. The first is to act without desiring the fruits of actions, and the second is to make all action sacrifice. The ideal spiritual man is "the channel of Divine Life," and perfection

being the mark of the Divine, he tries to reach the mark, caring not for the success or failure his work may bring, and thus gets rid of desire for fruits. Truly speaking, there is no such thing as failure, it is all success, if we have the eye to see it so. We cannot make ourselves as organs of Divine Life, without thinking that Divine Life as one of Love, of Wisdom, of Compassion to the world, and as being their expressers "we become joyful co-workers with Him, offering up to Him as sacrifice every activity we perform; then every action becomes joy as well as duty," and thus we bring about by gradual evolution the union of the now separated selves with Himself in perfect Bliss.

PLANETARY DAILY GUIDE FOR ALL. By Llewellyn George, Astrologian. Third annual Edition. Price 50 cents.

This is a booklet of about 80 pages issued by the Portland School of Astrology, Oregon, U. S. A., and contains many useful hints pertaining to Planetary influences. Those who are interested in Astrology are likely to find in it much which may be of practical help to them.

REINCARNATION. By Swami Abhedananda. With a frontispiece of the Author. Pp. 99. Price 35 cents

This is a new and enlarged edition, published by the Vedanta Society of New York, containing the following five lectures:—I. Reincarnation. II. Heredity and Reincarnation. III. Evolution and Reincarnation. IV. Which is scientific, Resurrection or Reincarnation? V. Theory of Transmigration.

A SUMMARY OF GEOLOGY OF INDIA. By Ernest W. Vredenburg, A.R.S.M., A. R. C. S. of the Geological Survey of India. Pp. 67. Published by Messrs. Thacker Spink & Co., Calcutta.

The work shows much observation, and critical study of various geological formations in different parts of India, their structural peculiarities, &c., and as such, presents an

ample field of resources for future industrial developments.

SRI RAMAKRISHNA-NAMAMRITA. With photographs of Sri Ramakrishna and Swamiji. Published by Sri Devendra Nath Chakravarti, Salkia, Howrah. Pp. 76. Price 4 as.

This is a collection of 80 excellent songs in Bengali, and several Sanskrit Stottras, mostly on the Divinity of Sri Ramakrishna and his Mission, being the outpourings of a devotional heart to its chosen Ideal. Any profits of the publication will be devoted to the building fund of the Vivekananda Memorial Temple at the Belur Math.

SWAMI VIVEKANANDA. His Life and Teachings.* Price 4 as.

Within the brief compass of 32 pages of this pamphlet, the subject-matter has been handled in an admirable way, so as to create an interest in the mind of the reader, for an elaborate study of the Master's life-work, and his writings and lectures.

MAHADEVA GOVIND RANADE. His life and Career.* Price 4 as.

A brief sketch of the views and career of this great Marhatta leader and social reformer has been presented in this booklet of 54 pages, in which there is much of instructive reading.

TALES OF KOMATI WIT AND WISDOM.* By Mr. C. Hayavadana Rao, B.A., B.L. Pp. 46. Price 4 as.

It is a collection of 25 amusing short stories.

THE SITUATION IN INDIA.* Pp. 96. Price 8 as.

It contains both official and non-official views on the subject, gathered from some of the notable pronouncements of several leading political magnates of the day.

SPEECHES of the Hon. Dr. Rash Behari Ghosh. An exhaustive and comprehensive collection. With a portrait.* Pp. 128. Price 12 as.

It contains seven of the memorable speeches delivered in the Viceregal Council, by this

great Bengali Patriot and scholar, together with two other public utterances, given in his own vigorous and trenchant style. They show a thorough grasp of the Indian problems, which makes them attractive reading. There is also a biographical sketch of the author.

THE SURAT CONGRESS AND CONFERENCES.*

Pp. 188, with appendices pp. 36. Price 12 as.

The above is a collection which includes among others, the undelivered Presidential address of the last Indian National Congress, and the Presidential and inaugural speeches delivered at the last Indian Social Conference, All-India Temperance Conference, All-India Swadeshi Conference, Indian Industrial Conference, and the Theistic Conference. The appendices contain an account of the split in the Congress and the proceedings of other meetings at Surat. There is also the presidential address given at the All-India Moslem League.

* Published by Messrs. G. A. Natesan & Co., Esplanade, Madras.

INFORMATION ABOUT AMERICAN UNIVERSITIES FOR ORIENTAL STUDENTS.

This pamphlet is published by Mr. Girindra Mukherji, President of the Association of the Oriental students of the University of California, Berkeley, in the interests of such students as intend to go to America to learn technical arts and Industries. It gives many useful facts and hints.

THE UNVEILING CEREMONY OF THE NAFAR CHANDRA KUNDU MEMORIAL.

ON the 11th January last, His Honour the Lieutenant-Governor of Bengal unveiled the Memorial Pillar erected to commemorate the heroism of Nafar Chandra Kundu.

Sir Charles Allen, Chairman of the Memorial Fund, in the course of his address detailed the circumstances under which Nafar Chandra Kundu sacrificed his life, and paid an eloquent tribute to his heroic conduct. He

said that a movement was set on foot to express sympathy with the relations of the deceased, to collect money to keep all those who were dependent upon him from want, and also to commemorate the act, and that a collection was made by the Press and a sum of Rs. 5,783 was raised. Sir Charles Allen then asked His Honour to unveil the memorial.

Sir Andrew Fraser replying, said in part as follows:—It is a pleasure and a privilege to have to unveil this monument to Nafar Chandra Kundu. We meet to acknowledge a brave deed of which we are proud. The story is in the mind of every one of us. It was the highest form of courage. It was not in the arena of public strife that this heroic deed was done. It was not in the stress and heat of battle that this heroic soul passed away. It was courage joined to tenderness, and daring that came of love. May the human sympathy, which inspired this brave deed and obliterates all distinctions among us who commemorate it, endure with power.

His Honour was then conducted to the memorial which stands beside the celebrated manhole. The Pillar, a square one, standing about seven feet high, was then unveiled. It bears the following inscription: "To the memory of Nafar Chandra Kundu, who lost his life in a gallant attempt to rescue two Mahomedan coolies from the manhole opposite. He was a member of the Entally Ramakrishna Mission, whose life was devoted to doing good to others, irrespective of caste, creed or colour. This monument is erected by his admirers, European and Indian, by public subscription. Born 22nd March, 1881, died 12th May, 1907."

Referring to this noble act, the *Englishman* writes thus under the heading, 'A bright example':—"It emphasises the fact that above and beyond the petty divisions of caste, which on the surface constitute the strength of Hinduism, there is a higher and better sphere

in which all such distinctions are merged in manhood, and from which those more spiritual-minded men who attain to this supreme degree, are able to look down upon the mere worldly lives of demarcation with all the exaltation of the enthusiast to whom all men are brothers, and to whom distress and affliction constitute a supreme challenge to action. * * * Young though this Bengali clerk was, modest his lot, and frugal his mode of living, he had yet imbibed sufficient of the spirit of that loftier Hinduism to know that love is duty and duty is love, to realise that 'greater love hath no man than this that he lay down his life,' and when the occasion arose, cheerfully and unhesitatingly to act on that knowledge and in that spirit."

THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

THE public are aware that an appeal for funds was issued by the Ramakrishna Mission for the relief of the famine-stricken. In response to it we have received up to date Rs. 937-14-4½ only, besides a large number of old and new cloths. The work is being carried on in Satpara, Puri Dt., by two Samyasis and a Brahmacharin of the Belur Math. Their letter dated 15th January shows that famished people are flocking there every day, and greater distress prevails in the islands of Parikud, Mālud etc. The condition of Kharada and Ashang is also far from satisfactory, as cases of death from starvation are heard of from time to time. The crops have entirely failed, and the famine threatens to be severer in type than that of last year. We are asked to collect old cloths, as the people who come for relief have only tattered rags, and this is their only clothing in the cold winter. The Government has begun relief works, but still there is room enough for our work there, as the strict rules of the famine code will keep out many who fully deserve to be helped.

Up to the 31st January, the workers were engaged in going about from village to village, seeing the condition of the people, giving relief in urgent cases and trying to find out the most affected parts where no kind of relief had as yet reached. They found a place named Bajarakote which is most affected and where the Government relief given is quite insufficient. They have therefore decided to open a relief centre at Fatehpur near Bajarakote. The names of the kind donors with the amount of their contributions will be published in P. B. We hope the generous public will do what they can to enable the Mission to carry relief not only to these poor sufferers, but enable them to open centres in other provinces, e. g., U. P., etc. Contributions will be thankfully received by Swami Brahmananda, President, Ramakrishna Mission, Math, Belur P. O. (Howrah), or by the Manager, Prabuddha Bharata.

Work done in Satpara and neighbouring villages, Puri Dt., up to 31st Jan. '08

Village	No. of persons	Rate per day	Relieved from	Stopped on
Satpara	5	3 chs.	15th Jan.	31st Jan.
Jenapur	6	19 „ and 1 pice for a child's milk	22nd „	28th „
„	3	8 chs.	23rd „	„
Tittiva	3	9 „	24th „	„
Bauri Shabi	1	9 „	„	„
Bagnunda	7	17 „	25th „	„
Satpara	2	5 „	„	„

The above were cases of aged widows and women and children, who were found in an extreme state of destitution, being left by their supporters, husbands and parents. The help was stopped only when they were enlisted under Government gratuitous Relief.

We beg to acknowledge the receipt of old and new cloths from the following :—

Srijut Purna Ch. Basu, Calcutta; A gentleman of Entally; Dr. J. N. Kanjilal, Calcutta; Sj. Kiran Ch. Dutt, Bagbazar; Ramchandra & Brothers, Meerut, 45 srs. in 2 parcels; Gouhati Panbazar girls' School; Shyampukur Sadhan Sampradaya; P. C. Brothers, Bangalakshmi Bastrabhandar, (41 pieces of new cloths), Calcutta; Sj. Narayan K. Sen, Do.; Sj. Priyanath Sen, Do.; Sj. Sadhucharan Roy, Calcutta.

The names of the donors and their contributions will appear in our next.

RECEPTION TO SWAMI ABHEDANANDA AND HIS REPLY TO THE CALCUTTA ADDRESS

The arrival of Swami Abhedananda in Calcutta was the real return home, and many leading citizens had been preparing a grand and hearty reception for him, which he met on his landing at the Howrah station with Swami Brahmananda and other brother-Sannyasins, on the morning of the 8th Sept. 1906. They found an enthusiastic crowd of about a thousand gentlemen, headed by Babu Narendra Nath Sen, and Rai Jatindra Nath Chowdhury, waiting to welcome them. They were garlanded, and amidst loud cheers their carriage was unhorsed and drawn from the Howrah Bridge to Justice Sarada Charan Mitra's Aryan Institution. The next day, they were driven to Babu Pashupati Bose's garden-house at Belgachia, which had been set apart for their entertainment during the week they were to remain in the city of Calcutta.

A large and thoroughly representative meeting was held on the 12th in the Town Hall, to accord him a hearty welcome. In an inaugural speech the president, Babu Narendra Nath Sen, dilated on the manifold services rendered in the West, by the Swami and by the Ramakrishna Mission, from which we take the following excerpts:—

* * * *

“The Ramakrishna Mission is the only Hindu Missionary propaganda, which has settled itself permanently in the West. Its efforts have been singularly fruitful in bringing the Western mind into close touch with Hindu thought and creating an interest among the Western people in the literature, religion and philosophy of the Hindus. The cult of the Ramakrishna Mission is Vedantism, which as it embraces all the religions of the world, is in the truest sense, the universal religion.....I feel a peculiar delight in the work of the Sannyasins of the Ramakrishna Mission in the West—a work which will assuredly bring about in the fulness of time, a union between the Occident and the Orient. Gentlemen, this union has ever been the dream of my life, and I offer thanks to the Almighty that it has been my lot to see the little bantling, which Swami Vivekananda carried in his arms to America, growing in strength and beauty,

lovingly tended by people, who are no longer strangers to it....If the East is ever united with the West, it will be through the lofty teachings of Vedantism or Buddhism—for they are almost the same—and the work of the Ramakrishna Mission therefore possesses unbounded interest and great significance for the world and mankind.

“Gentlemen, I look upon Swami Abhedananda's presence in India at this moment as most opportune; for the sublime doctrines of Vedantism, of which he is so eloquent an exponent, are exactly the doctrines which ought to be spread far and wide among us, to free us from the racial bitterness which has been causing the greatest harm to Indian progress....His amiable and engaging manners, his indefatigable labours and his steadfast devotion to the cause with which he is identified, have won him a large following in America.....Self-renunciation, chastity and meekness are the three essential attributes of a Sannyasin, and these are strongly illustrated in the character of Swami Abhedananda.”

* * * *

Babu Sarat Chandra Chakravarti next read some Sanskrit verses, composed by himself for the occasion.

The address of welcome beautifully printed on embroidered satin was then presented to the Swami. It read in part as follows:—

* * * In the far-off land beyond the seas, the seed of the Vedanta philosophy was sown by the revered Swami Vivekananda, and a tree has now grown up under your fostering care, spreading its branches on all sides.....With your unflagging zeal for the Religion Eternal, your untiring energy, your deep insight into our Shastras and your graceful and frequent lectures, your extraordinary power of conversation and frequent association, you have succeeded in creating in the minds of the American people a genuine desire to learn and practise in life the truths which originated from our Rishis of old.....Above all, you have by your self-sacrificing labours raised India in the estimation of the Americans and established a cordial relation with them. Swami Vivekananda and you have marked out a new epoch in the history of our religion and remind us of those glorious days of India when missionaries from the court of King Piyadassi went to different parts of the world to preach the Religion of Righteousness.

* * * *

The Swami gave the following reply :—

Mr. Chairman and fellow-citizens of Calcutta, —I thank you heartily for the kind reception that you have given me this evening. It is extremely gratifying to me to know that you regard me as one of your brothers, although I have laboured in foreign countries for the last decade. Indeed the word brother is a very affectionate term, which brings together our hearts and rouses a feeling of sympathy, love and good-will, which unites our hearts together and makes us stand for one common cause, which is our mother-religion and mother-country. We are all children of the same *Punyabhumi*, the holy motherland which is the most sacred place in the world. There is no other land which can be called *Punyabhumi*. I also thank you for the appreciation that you have shown by recognising the work that has been done by one of your brothers in England and America. Of course I do not deserve the praise and kind words that you have uttered this evening. The work could have been done a thousand times better by any one of you present here, because I know that there are amongst us here, men of greater talents and of greater education and of greater spirituality. But still this little work that has been done by one of your brothers and by a servant of God, if I am allowed to say so, is done through your good-will, your sympathy, your kindness and your brotherly feelings which you sent across the ocean to the shores of the United States. A call came to me from England and I responded to that call although I knew that I was not worthy of it. It was left to me to continue the work started by our illustrious brother, Swami Vivekananda. It was a work of hard labour and constant care, because we had to meet opposition from different quarters—from missionaries who had interest in foreign missions, especially in India; but after nine years of hard labour the work has gone so far that it stands on its own merit and it cannot be suppressed by any power that exists in this world. Those who have seen the progress of this movement which I represent, cannot deny that a divine force is working behind it. It is a divine movement and the signs of the times show it. Swami Vivekananda was not an ordinary man. He was the patriot-saint of modern India, —he may be called an incarnation of divine wisdom in this age

of commercialism. It was he who turned the tide of commercialism in a foreign land like America. In 1893 he stood before a select audience from all parts of the world and gave the Message he received from his divine master Ramakrishna Paramahansa. It was his first public lecture, but every word that dropped from his lips was charged with a divine power which electrified his audience. His message was that Hinduism was a universal religion, that it taught that all were children of immortal bliss and were not born in sin and iniquity. It was a message of revelation to them, and this opened their eyes. Vivekananda started the work in New York, and he travelled in different parts of the United States and also in Canada. He was received everywhere with great hospitality. His writings to-day are regarded in the same estimation as the Bible. I have met many earnest and sincere souls in America and in England who regard Vivekananda's Raja-yoga as great as the Bible. His teachings have changed the characters of men and women who never believed in God, and who never cared for spirituality. They have become spiritual, moral, God-loving and God-fearing, by reading and studying his books. Swami Vivekananda was the pioneer, the first preacher, the first Hindu Sannyasin who went, after crossing the ocean to the shores of the United States, carrying his Master's Message and the Gospel of truth as taught by our ancient *Rishis*. Before him, many other preachers had crossed the seas, but they represented only a sectional portion of Hinduism. Vivekananda represented the Vedic religion, the *Sanatan Dharma*, which we may call a universal religion. Vivekananda achieved great success, and why? Because he respected truth and nothing but the truth. He preached nothing but the eternal truth which is found nowhere except in the Vedas. All other Scriptures of the world are mere reflections of what we find in the Vedas. You have mentioned in the address that King Piyadassi was the first to send missionaries to foreign countries. It was at that time about 260 B. C., that India reached the climax of civilisation. Then India had life and vitality, but to-day that vitality is dead, though she is going now to revive it; and bear in mind that the power of Ramakrishna whose name also you have mentioned, is going to bring a new force into the life of the future generation. If

we read the history of ancient India we know that Asoka, the great Buddhist Emperor, also sent missionaries to China, Egypt and many other countries, to preach the gospel of Buddha. But who was Buddha? He was an incarnation of Vishnu, the Divinity whom we worship. There are some who regard him as an atheist or agnostic, but still he was an incarnation of the divinity and his religion was nothing but the ethical portion of the Vedanta religion. He popularised the ethics of Vedanta and the philosophy of the Vedas. Before the time of Buddha many preachers and philosophers went to Alexandria and Greece. If you study Professor Max Müller's works, there you will find the names of Hindu philosophers who discussed philosophical points with Socrates at Athens. After the invasion of India by Alexander the Great, a change was brought over the Indian thought and Hindu philosophers went all over the world to teach the doctrine of Hinduism. It can be shown from the Shastras that crossing the ocean is not a sin. To-day what we need is, that young men should go from this country to other lands and study the manners and customs and learn from them the things of which they are masters. I wish the young men of Bengal, and young graduates especially of Calcutta to take a vow of going to foreign lands, and work and earn a living there, and learn from them the secret of their greatness and of their national power. Vivekananda was the pioneer and preacher of this age, and whoever follows in his footsteps in accordance with his teachings and ideals, will surely become great and will be able to serve his motherland in the right line.

The centres that have been started in different parts of the United States show that Vedanta is needed in America, and the Americans try to live up to it in the midst of their commercialism and materialism. The people rush through life and suffer from nervous prostration; they need rest and peace of mind and spiritual vitality. They work through the one desire of making money and gaining knowledge, and now that they have these, they are ready to renounce everything. There are many millionaires who are tired of their luxuries. Without *bhoga* there cannot be *yoga*. Many Americans who have enjoyed life to the fullest extent are now anxious to receive renunciation as

their ideal. Americans are extremely busy people; time is money with them. They now study Vedanta and practise Yoga, the breathing exercises. Do you think that they would continue to do so, if they did not get results? No. They are the most practical people in the world. By seeing England, France and other countries of Europe, you can form no idea of American life.

In America you find the most cultured women in the world. Their ideal is purity and chastity. Unmarried women of 30 or 40 years old, living pure lives, can travel from one end of the country to the other without having any one to help or protect them. English women cannot do that. English people are conservative. But Americans are not so. Their ideal is freedom. They enjoy political freedom and social freedom also, and now they seek to attain spiritual freedom. Christianity also teaches this, but the bonds and thralldom of churches are too severe for them. Christ says "Ye shall know the truth, and the truth shall make you free." Christianity lays down that truth will be reached through knowledge. Here Christianity and Vedanta meet together. Because our ideal also is *Moksha* (freedom). What is *Moksha*? Is it spiritual freedom alone? No. Freedom,—spiritual, moral, mental, physical, social, and political also. *Moksha* should be your ideal in every line of work. Our ideal cannot be otherwise.

I travelled from Colombo to Calcutta and everywhere I found that the Hindu nation lives only in the spiritual life. Go to Southern India and you will find the people there do not care much for their political or social leaders. But if a spiritual leader comes they fall prostrate before him and honour and revere him, worship him as a living God on earth. They are ready to do anything for him. So the people of India live in religion, they eat religion, drink religion and sleep in religion. There is no other people in the world into whose nature religion has gone so deep. Now, religion should be our ideal. But mind you, the religious ideal includes all other ideals. Political and social ideals are merely sectional things. If we try to imitate the English or Americans and give up our spiritual ideals and follow in their footsteps, we shall be dead, and our leaders will fight and quarrel as they are doing to-day.

In attaining our political freedom we must have

one mind. We have eighty millions of Bengalees and eighty millions of minds; in the United States the population is eighty millions and they have one mind. Go to Japan and you will find that forty-eight millions of people have one mind. The same is in England. But what do we find in India? When the idea of three hundred millions of minds comes to me I become quite hopeless and I despair of expecting anything from them. The leaders are not of one opinion, whether social, political or religious. But, my friends, if you study Vedanta, there you will find the foundation of unity, because unity is the starting point, and unity is the goal. First realise this, that although no two faces are alike and no two minds are the same, yet in *Atman* we are one. Start from that as our religion—that should be our life—that should be our goal. We talk about fellow-feeling, universal brotherhood, but mere talk will not make us feel that we are brothers. We have talked enough and for the last two hundred years, we have been talking. But let us begin work now. Close your mouth and go on working. Do not make a loud noise. When I first heard of the Swadeshi movement I was delighted. Then I found that Swadeshi was not spread all over India, and when I came near Calcutta I found several leaders criticising and finding fault with other leaders without uniting in the common cause. But where can a movement succeed without unity? If you want to make any success, political or industrial, you must try to attain it through spirituality, because there is our life—there is our vitality—there is our religion, but if we go on as we have done, we shall be more down-trodden, and treated more as slaves,

Vedanta will help to make us worthy descendants of the ancient *Rishis*, who taught that fearlessness should be our ideal. But how many of you are fearless, how many of you are ready to go to a cannon's mouth without fear? Here is a poor Sannyasin, who has travelled alone all over the United States of America and Europe, without drawing a single Rupee from India, without expecting remuneration for his services. In New York the temperature goes down in winter several degrees below zero. Every street is covered with ice and snow. There you have to fight against nature and environmental conditions, people and

everything. If you wish to be masters of yourselves, you must know what it is to be fearless. Go to foreign lands and try your fortunes there and see how fearless you become, and how much you can do for the motherland. Fearlessness is our ideal, because we are not subject to birth and death. We are *Atman*; the nature of our souls is free from birth and death. You know the well-known passage from the Gita written nearly 1400 years before the Christian era, which taught that the Soul could not be burnt by fire, dried by air, moistened by water or pierced by the sword. The soul is indestructible, eternal, unchangeable and immortal. This should be the constant theme in our daily life. Our life is eternal and immortal, and immortality is our birthright. If we think of that we shall fear nothing. What have we to fear? Death, what is death? Throw away when the time comes this garment of the body, this material form, just as we throw away our old worn-out garments. If we cannot do so we are not entitled to be called Hindus. No other religion but the religion of the Vedas teaches that. All other religions teach that we die and go to perdition, unless we are saved by some external power. But our religion teaches immortality as our birthright. Thousands are waiting to receive this truth. Brothers, wake up! There is great work for you to do. Go to distant lands and preach the gospel of truth that you have inherited from the ancient *Rishis* and show that you are fearless. Let the practicability of your religion be demonstrated by example, and others will follow and realise the truth. Always remember that we are children of God—children of immortal bliss. This ideal will also make you strong. We need strength—we require nerves of iron and muscles of steel; our age demands these. We must have them. How can we get them? Simply by talking, making speeches? Never. We must study our own defects and errors; we must be united and formed into one body. Unity, mutual help, will make us a thousand times stronger than we are to-day. We shall get that through our religion and not through political speeches.

The work that has been done in the United States is a work which is constantly growing. There are four of our missionary brothers. There is a Hindu temple in San Francisco,—it has been saved from the ravages of earthquake and fire,

almost by a miracle. We have also a peace retreat (SANTI ASHRAMA) for the use of *Brahmacharins* and *Brahmcharinis*. One of our students in America donated 160 acres of land, which is far away from the rush and cares of city or town. There in the wilderness, American men and women go and live for months and practise meditation. We have also other centres in different parts. Now we stand in need of more workers. I appeal to young unmarried graduates, to take up the life of a *Brahmacharin*. Practise *Brahmacharya* and you will have power and strength and be able to become leaders of men. This call will be renewed again and again. Teachers will come to India from America and give instruction in various subjects, industrial and scientific, without receiving any salary or remuneration. American people are willing to help us, especially in educational matters. They are proud to have helped Japan and now they are willing to help India. A close connection has been established between India and the West, and this was the ideal of Swami Vivekananda that India and the United States should meet together, and the Vedanta Society be the channel through which this communication should continue. If you go to the United States you will be received there with kindness. America regards the Hindus as the most moral, most religious, most divine and most philosophic people on the globe.

The American nation is willing to receive any great truth however old. There is nothing older and greater than the Vedic religion. The work that has been done in the United States is going to reflect in the minds of the European nations; many of our books have been translated into German and Spanish. Constant calls come from different parts of England to start centres in various cities. We are in need of workers. Only those workers who are able to practice *Jyāga* will be accepted by the Ramakrishna Mission. Vedanta, which has been taught for the last fifteen years in the United States is the religion of our country, known as Hinduism. The better name is Arya Dharma, still better, Sanatan and still better, Vedantic religion. I do not mean that Sectarian Vedantism is the religion of the Hindus. In true Vedanta there is no quarrel, no fight between different sects as Vaishnavism, Saivism or Sāktism. Each leads to the same goal, and that goal is one, though there are all these different phases of religion and different sects. Here in connection with this, let me conclude by repeating the well-known lines from the *Mahimna Stotra* which every Hindu repeats daily. "As the different streams having their sources in different places, all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee."

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

IN the course of 20 years there have been filed 13 lacs of divorce suits in America, says the *Hind* of Lucknow.

THE Emperor Francis Joseph, having recovered from his recent illness, has sent a gift of £40,000 to the Pope as a thank-offering.

A list has been compiled of the members of the chief revolutionary clubs and societies, which shows that there are at present 3,800 professed Anarchists in London.

CIVILISATION is in its infancy. Its entire history is comprised within 10,000 years. Astronomers tell us that the world will probably be habitable for at least fifteen million years. If so, man has not yet run the 150th part of his career.—*Bagshot*.

H. H. Nawab Mohmed Nasrullah Khan Bahadur, heir-apparent of Bhupal, is said to have just killed nine tigers in 10 days. Once, in a single beat of jungle four tigers appeared, and were shot dead in five minutes, and on the second occasion five tigers fell to His Highness' rifle in one night over one kill.

A correspondent writes to the Punjabee that a beggar recently came to the Lahore Medical College, who may indeed be reckoned among one of the shortest men of the world. He said his age was 35 years. According to the measurements taken of him by the Professor of Anatomy, he was found to be 34 inches in height and only 26 pounds or 13 seers in weight.

BEFORE very long it will be possible to travel from Calais to Tokyo in the luxurious cars of the International Sleeping Car and Express Trains Company with only two changes—one at the Russian frontier and the other at Harbin, in Manchuria. The scheme, which is actually being formulated, includes the ferrying of a whole train from a point in Corea to Shimonoseki, in the extreme south of Japan.

THE subjects of the Sunday lectures of Swami

Paramananda in the Vedanta Society of New York for January and February last, were:—

Self-Sacrifice. Power of Purity. Freedom Through Renunciation. Duty and Service. Yoga and Concentration. God-Vision. Spiritual Life. What is a Saint? Class lectures on the Bhagavad-Gita and Yoga classes are conducted on Tuesday and Thursday evenings respectively.

A candle 10ft. high, 1ft. in diameter at the base, and weighing 318lbs, the largest in the world, has just been made, to the order of Raphael Casgone, in recognition of his wonderful deliverance from the condemned cell at Sing Sing Prison, U. S. A. The candle made of the purest beeswax, cost £60, and is guaranteed to burn for four years and three months. On it have been painted pictures of Christ and other pictures and sacred mottos besides. It is to burn before a little altar in the Cathedral at Cateli, in Italy, at which church, Casgone worshipped when a boy.

A switchback motor track in the form of a wheel called the Wheel of Avernus, is the latest mechanical novelty prepared for visitors to the Earl's Court Exhibition. At one moment it rises to fifty feet or so in the air, and then sinks gently down into a depression in the rim ten or fifteen feet deep, only to immediately climb up another bulge, no two points in the outer rim of the wheel being the same distance from the axle. The movement of the wheel towards the car—which itself remains stationary at the top—combined with the varying up and down motion, makes the illusion of "motor-ing in mid-air" complete.

THE following are the subjects for the Public Sunday lectures for January, February and March 1908, by Swami Trigunaita and Swami Prakashananda, at the Auditorium of the Hindu Temple of the San Francisco Vedanta Society:—

Religion as a Main Factor in Civilisation.. Did Christ Teach any New Religion? The Attitude of Vedanta towards All Religions. Essentials of Religion. Man—his Position in the Universe. The Problem of Existence. Glimpses of the Beyond. The Real Goal of Spiritual Life. Sonship or Incarnations. Sri Ramakrishna—the Consummation of all Prophets. Divine Inspiration. What

is Perfection? Aids to the Attainment of God-consciousness.

ONE of the German poets tells us of the pleasure he found, when a boy, in boring holes through the wooden walls of a chamber in which his task-masters had shut him up. The view was limited, but it was a link between himself and the beautiful world outside. Millions act like that schoolboy who are yet not as wise as he, for they think their poor gimlet holes are perfect windows; and the thin and impoverished peep they obtain they pronounce to be a full and final view of the infinite. Others know their limitations, and long for more, and think it hard to be kept so closely to their tasks, and to see the glory at its best only through the dim windows of the school.—*Light*, London, Dec. 14 07.

WE have received a catalogue of various articles, implements and apparatus, chiefly scientific, turned out under purely Indian control in the workshops of the Technical and Scientific departments of the Bengal National College, Calcutta; and we are glad to note that the recent Exhibition of the articles attracted considerable attention and was highly spoken of by competent authorities, both Indian and European. It is to be noted that some of these instruments are of the utmost delicacy, requiring great skill and thorough scientific knowledge in their construction, and that they are placed before the public at a cost which is often one-half of what is incurred in importing things of the same quality from Europe. We heartily wish this infant institution every success.

THE inconsistencies of civilisation arise from the fact that man has turned the mighty searchlight of his mind upon every object in the universe except himself. He has fostered an industrial system that turns his attention to other things and leaves no time to study the individual. When man focuses his thinker upon himself the heavens will roll together as a scroll and he will behold the 'Lamb of God that taketh away the sins of the world,' enthroned in his heart and brain.

Draw aside the curtain of Maya, thou Angel of Reality, that we may behold the Truth! Lift up the gates of limitations and cast the mountains of ignorance and doubt into oblivion's sea and issue

the mandate to all sleeping souls,—‘Arise! take up thy bed and walk!’—Dr. G. W. Carey in *The Journal of Man*, U. S. A.

As to this system of Caste which seems so shocking to the average Englishman, have we not at home the data for understanding it? What does the average Englishman think of the Lombard-street banker who marries his cook? or of Lady Marygold who marries her footman? or, for the matter of that, what does he think when it is suggested that a mill girl should take walks, visit and sit on social committees, with his adorable Matilda Jane? What does the Natal ‘gentleman’ do or say when some iconoclastic reformer suggests that a coloured man, though a fellow ‘British subject,’ should be at least allowed to leave the gutter and use the sidewalk? Ah, yes! Caste is very human: but it belongs to the snarling animal stage in us, and, with the triumph of the spirit, it will go.—*Light*, London, Nov. 3.

Enough has been said to suggest the probability that the Hindu conceptions regarding “the self” are just what the Occident needs and must appropriate if it is to see through life’s falsities and lay hold of its spiritual realities. If the term “Christian” must be retained, let it be preserved in a form that will serve the purpose of doing away with its puerile ecclesiasticism—namely, Neo-Christian. The latter-day influx of Orientalism among us is preparing the way for a fusion of its purer elements with Western individualism, and the outcome that may be looked for is the *Religion of the Divine Self*, the most hopeful and rational of all methods of overcoming the sway of the senses with the sway of the spirit.—Mr. William Tully Seeger on “The Vital Value in the Hindu God-Idea” in *The Hibbert Journal*.

An old divine, when some one protested against the ancient doctrine of election, said: “I never heard of any one being elected who was not a candidate.” The first vital question is ‘Are you willing?’ Do you really believe that ‘God alone sufficeth’?

Are you willing to be made willing? As an Oriental said recently, the hunger for God is God. He said that if a man was now hungry for God, it

was an indication that he had earned this endowment by previous lives of spiritual devotion and development. Even an infant’s cry is a sign of life and of desire for light. If you do not wish for the spiritual light, no one can help you until you do, except, by telling you by word and deed that there is light and that you may have it when you are ready for it.—*From an address delivered by Mr. Benjamin Fay Mills in Los Angeles.*

MR. Tesla has equipped a wireless plan for the sending of long distance electric waves which will enable him to attain a rate of 800,000,000 horsepower, much more than is necessary to bridge the gulf to Mars. He is convinced that Mars is inhabited and that its inhabitants are highly developed, intelligent beings. A number of distinguished American astronomers are of the same opinion, and of late years a good deal of new evidence to that effect has been accumulated by scientists. “Once the feat of transmission has been accomplished,” says Mr. Tesla “and Mars which is considerably older and supposedly more advanced in science than us, has acknowledged the receipt of our signal and sent back flash for flash, it will remain to devise an inter-planetary code through the medium of which the scientists of this world and of Mars will be able to understand what each is saying to the other.”

Mr. B. H. Thwaite, F. C. S., is conducting experiments under the electric culture system, at the Royal Botanical Gardens, London, and already some interesting results have been noted. According to his method, electric light is being made to act on the plants as a substitute for the sun’s rays at night. Along the whole length of two houses in the garden, in one, the plants have grown under the normal conditions, and in the other, night has been turned into day for three hours every night by a powerful lamp, which travels, propelled by a motor, on an overhead railway running from end to end of the house and back again. The journey takes exactly one hour. The result of using the electric lamp after three nights and four days was, that the tomato plants in the house which had been electrically lighted at night, had grown an average of four inches taller than those in the other house. The ferns which had enjoyed the substitute for the

sun looked healthier and had made more growth, and the chrysanthemum plants were two inches taller on the average.

WE have received the following note from London:—

A small meeting was held in the West End of London on the afternoon of Dec. 12, 1907, to found a New Vedanta Society in London. This was done, with Henry D. Harben as President and Miss Bowles as Hon. Secretary. A great many of the members are persons who had been more or less in touch with the work done in London during 1895 and 1896 by the Swami Vivekananda. The membership is fixed at a guinea a head; and it was unanimously resolved to invite the Swami Abhedananda to come to London for some time in 1908 and undertake the work of teaching the members of the society. As this is a small organisation, formed evidently for purposes of special study, and placed on a strictly self-supporting basis, it is not to be understood as undertaking to fulfil all the needs of a Vedanta Mission in London. The latter must necessarily make an attempt to offer the bread of knowledge to all men without money and without price. N.

WE have since heard that Swami Abhedananda has gone over to London and by his lectures is creating an interest in Vedanta there.

BEFORE the London Positivist Society, January 5, Sister Nivedita lectured at Essex Hall, on Family Life and Nationality in India. Mr. S. H. Swinny presided.

Sister Nivedita said in course of her lecture, that in order to realise the ideal embodied in the life of the Indian family we had to get back to the monasticism of the Middle Ages in Europe. Rightly considered, the Hindu home was a cloister, the Hindu woman a nun, giving to her wifely and maternal duties all the devotion which the nun bestowed, expressed in her worship of the Madonna. All the forms and tasks of the Indian home—the rising at dawn, bathing, preparation, and eating of food—were sacramental. It might be said of civilisation in the West that its finest and most characteristic product was the civic life; in India, there was perhaps a deficiency of the civic sense. The family was looked upon as the permanent unit

of society and Hindu life was its most perfect embodiment. The lecturer went on to explain that nothing was more mistaken than the ordinary British notion of India as a country alien from representative institutions. Such institutions were of the essence of Indian society. The affairs of the Hindu joint family, which might number 200 or 300 persons, were controlled by the family council and decided by the majority vote. It was so also with the affairs of the caste and the village.

There is no lack of writing and preaching, to-day, about "universal brotherhood," and it has been adopted as a leading article of faith by many newly-formed Societies; but what is so urgently needed to begin with, is not universal brotherhood, but *particular Brotherhood*, that is, the adoption of a magnanimous, charitable, and kindly spirit towards those with whom we come in immediate contact; towards those who contradict, oppose and attack us, as well as towards those who love and agree with us. I make a very simple statement of truth when I say that until such particular brotherhood is practised, universal brotherhood will remain a meaningless term, for universal brotherhood is an end, a goal, and the way to it is by particular brotherhood; the one is a sublime and far-reaching consummation, the other is the means by which that consummation must be realised.....A scriptural writer has asked the question, "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" In the same manner, if a man love not the brother whom he knows, how can he love men of all creeds and nations whom he does not know? To write articles on universal brotherhood is one thing; to live in peace with one's relations and neighbours and to return good for evil, is quite another. To endeavour to propagate universal brotherhood while fostering in our heart some sparks of envy, spite, resentment, malice, or hatred, is to be self-deluded; for thus shall we be all the time hindering and denying, by our actions, that which we eulogise by our words; but so subtle is such self-delusion, that until the very heights of love and wisdom are reached, we are all liable at any moment, to fall into it. It is not because our fellow-men do not hold our views, or follow our religion, or see as we see, that universal brotherhood remains unrealised, but because of the prevalence of ill-will; and if we hate, avoid, and condemn others because they differ from us, or treat selfishly and harshly those who are near to us, all that we may say or do in the cause of universal brotherhood will only be another snare to our feet, a mockery to our aspirations, and a farce to the world at large.—*The Light of Reason.*

श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥

नहि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥४०॥

VI. 40.

श्रीभगवान् The Blessed Lord उवाच said :

पार्थ O son of Prithā न not एव verily इह here न not अमुत्र hereafter तस्य his विनाशः destruction विद्यते is तात O my son हि verily कल्याणकृत् doer of good कश्चित् any दुर्गतिं bad state, hence grief न not गच्छति goes.

The Blessed Lord said :

Verily, O son of Prithā, there is destruction for him, neither here nor hereafter : for, the doer of good, O my son, never comes to grief.

[*Tāta*—son. A disciple is looked upon as a son ; Arjuna is thus addressed having placed himself in the position of a disciple to Krishna.]

प्राप्य पुण्यकृतान् लोकानुपित्वा शाश्वतीः समाः ॥

शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

VI. 41.

योगभ्रष्टः One fallen from Yoga पुण्यकृतान् of the righteous लोकान् worlds प्राप्य having attained शाश्वतीः eternal समाः years इतिन्वा having dwelt शुचीनां of the pure श्रीमतां of the prosperous गेहे in the home अभिजायते reincarnates.

Having attained to the worlds of the righteous, and dwelling there for everlasting years, the fallen in Yoga, reincarnates in the home of the pure and the prosperous.

[*Everlasting years*—not absolutely, meaning a very long period.]

अथवा योगिनामेव कुले भवति धीमताम् ॥

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

VI. 42.

अथवा Or धीमतां of the wise योगिनां of the Yogis एव verily कुले in the family भवति is born ईदृशं such यत् which जन्म birth एतत् this हि verily लोके in the world दुर्लभतरं very rare to obtain.

Or else he is born into a family of wise Yogis only : verily, a birth such as that, is very rare to obtain in this world.

[*Very rare* : more difficult than the one mentioned in the preceding sloka.]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ॥

यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

VI. 43.

तत्र There पौर्वदेहिकं acquired in his former body तं that बुद्धिसंयोगं union with intelligence लभते gains कुरुनन्दन O son of the Kurus च and ततः than that भूयः more संसिद्धौ for perfection यतते strives.

There he is united with the intelligence acquired in his former-body, and strives more than before, for perfection, O son of the Kurus.

[*Intelligence*—Samskāra : Store of experience in the shape of impressions and habits.

[*Strives...perfection* : Strives more strenuously to attain to higher planes of realisation than those acquired in his former birth.]

पूर्वाभ्यासेन तेनैव हियते ह्यवशोऽपि सः ॥

जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥

VI. 44.

तेन By that एव verily पूर्वाभ्यासेन previous practice अवशः helpless अत्रि even सः he हियते is borne योगस्य of Yoga जिज्ञासुः enquirer अपि even शब्दब्रह्म Word-Brahman (the Vedas) अतिवर्तते goes beyond.

By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga, rises superior to the performer of Vedic actions.

[*Borne on in spite of himself* : carried to the goal of the course which he marked out for himself in his last incarnation, by the force of his former Samskāras, though he might be unconscious of them—or even unwilling, to pursue it, owing to the interference of some untoward Karma

[*Rises etc* : lit. goes beyond the Word-Brahman, i. e., the Vedas.]

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिंलिखः ॥

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

VI. 45.

तु But प्रयत्नात् with assiduity यतमानः striving योगी Yogi संशुद्धकिंलिखः purified of taint अनेकजन्मसंसिद्धः perfected through many births ततः then परां supreme गतिं goal याति attains.

The Yogi striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥
VI. 46.

योगी Yogi तपस्विभ्यः than ascetics अधिकः superior
ज्ञानिभ्यः than the learned अपि even अधिकः superior
कर्मिभ्यः than the performers of action च and योगी
Yogi अधिकः superior मतः deemed तस्मात् therefore
अर्जुन O Arjuna योगी Yogi भव be.

The Yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shāstras). He is also superior to the performers of action, (enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna!

[*Wisdom*: Knowledge from precepts, but not direct insight into the Divine Truth.]

योगीनामपि सर्वेषां मद्भक्तेनान्तरात्मना ॥
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥
VI. 47.

यः Who श्रद्धावान् endued with Shraddhā मद्भक्तेन
absorbed in me अन्तरात्मना with inner self मां me
भजते worships सः he मे by me सर्वेषां of all योगीनाम्
Yogis अपि even युक्ततमः most steadfast मतः re-
garded.

And of all Yogis, he who with the inner self merged in Me, who with Shraddhā devotes himself to Me, is considered by Me, as the most steadfast.

[*Of all Yogis*—of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu, Rudra, Aditya, etc.

इति ध्यानयोगो नाम षष्ठोऽध्यायः ॥

The end of the sixth chapter, designated THE WAY OF MEDITATION.

Srimad-Bhagavad-Gita.

॥ सप्तमोऽध्यायः ॥

SEVENTH CHAPTER

श्रीभगवानुवाच ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ॥
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

VII. 1.

श्रीभगवान् The Blessed Lord उवाच said :

पार्थ O son of Prithā मयि in me आसक्तमनाः with
mind intent on me मदाश्रयः taking refuge in me
योगं Yoga युञ्जन् practising समग्रं wholly मां me
असंशयं doubtless यथा how ज्ञास्यसि shall know तत्
that शृणु hear.

The Blessed Lord said :

With the mind intent on Me, O son of Prithā, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear.

[*Fully i. e.*, possessed of infinite greatness, strength, power, grace, and other infinite attributes.

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ॥
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥

VII. 2.

अहं I ते to thee सविज्ञानं combined with realisa-
tion इदं this ज्ञानं knowledge अशेषतः in full वक्ष्यामि
shall tell यत् which ज्ञात्वा having known इह here
भूयः more अन्यत् anything else ज्ञातव्यं what ought to
be known न not अवशिष्यते remains.

I shall tell you in full, of knowledge, speculative and practical, knowing which, nothing more here remains to be known.

[*Nothing more*—because he who knows the Reality, becomes Omniscient.]

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ॥
यत्ततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

VII. 3.

मनुष्याणां Of men सहस्रेषु among thousands कश्चिन्
some one सिद्धये for perfection यतति strives यत्ततां

of the striving ones सिद्धानां of the blessed ones अपि even कश्चित् some one मां मे तस्वतः in reality वेत्ति knows.

One, perchance, in thousands of men, strives for perfection; and one, perchance, among the blessed ones, striving thus, knows Me in reality.

[The Blessed: Siddhânâm—this word literally means the perfected ones—but here it means only those who acquiring good Karma in a past incarnation, strive for freedom in this life.]

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ॥
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

VII. 4.

भूमिः Earth आपः water अनलः fire वायुः air खं ether मनः mind बुद्धिः intellect एव verily अहंकारः egoism च and इति thus इयं this मे my अष्टधा eightfold भिन्ना divided प्रकृतिः Prakriti, the Maya belonging to the Ishwara.

Bhumi (earth), Apa (water), Anala (fire), Vâyu (air), Kham (ether), mind, intellect, and egoism : thus is My Prakriti divided eight-fold.

[The *raison d'être* of this reduction of matter into five elements, is quite different from that conceived by modern science. Man has five senses only, just five ways in which he can be affected by matter, therefore his perception of matter cannot be divided further. The five elements are of two kinds, subtle and gross. The gross state is said to be formed by taking half of a subtle element, and adding $\frac{1}{4}$ th to it, of each of the rest: e. g., gross Akâsha = $\frac{1}{2}$ th subtle Akâsha + $\frac{1}{4}$ th subtle Vâyu, + $\frac{1}{4}$ th subtle Tejas, + $\frac{1}{4}$ th subtle Apah, + $\frac{1}{4}$ th subtle Bhumi. Then again, the ether, air, light, water, and earth of modern science, do not answer to the five elements of Hindu philosophy. Akâsha is just the sound-producing agency. From Akâsha rise Vâyu, having the properties of sound and touch. From Vâyu springs Tejas, possessing the property of visibility, as well as those of its predecessors. From Tejas rises Apah, combining with the above properties its distinctive feature,—flavour. Bhumi comes from Apah, bringing the property of smell to its inheritance.]

अपरेयमितस्वन्यां प्रकृतिं विद्धि मे पराम् ॥

जीवभूतां महाबाहो यथेदं धार्यते जगत् ॥५॥

VII. 5.

तु But इयं this अपरा lower इतः from this अन्यां different जीवभूतां the very life-element मे my परां higher

प्रकृतिं Prakriti विद्धि know महाबाहो O mighty-armed यथा by which इदं this जगत् universe धार्यते is sustained.

This is the lower (Prakriti). But different from it, know thou, O mighty-armed, My higher Prakriti—the principle of self-consciousness, by which this universe is sustained.

[The former Prakriti is lower, being productive of evil, itself constituting the bondage of Samsâra.]

एतद्योनीनि भूतानि सर्वाण्यित्युपधारय ॥

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

VII. 6.

सर्वाणि All भूतानि beings एतद्योनीनि those of which these two (Prakritis) are the womb इति this उपधारय know अहं I कृत्स्नस्य of the whole जगतः universe प्रभवः source तथा and also प्रलयः dissolution.

Know that these (two Prakritis) are the womb of all beings. I am the origin and dissolution of the whole universe.

[I am the origin &c: In Me the whole universe originates and dissolves, as everything springs from My Prakriti.]

मत्तः परतरं नान्यत्किञ्चिदस्ति धर्मजय ॥

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

VII. 7.

धर्मजय O Dhauanjaya मत्तः than me परतरं higher अन्यत् else किञ्चित् aught नं not अस्ति is सूत्रे in a thread मणिगणाः a row of jewels इव like इदं this सर्वं all मयि in me प्रोतं is strung.

Beyond Me, O Dhauanjaya; there is naught. All this is strung in Me, as a row of jewels on a thread.

[Beyond Me—there is no other cause of the universe but Me.]

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ॥

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

VII. 8.

कौन्तेय O son of Kuntî अहं I अप्सु in waters रसः sapidity शशिसूर्ययोः in moon and sun प्रभाः radiance सर्ववेदेषु in all the Vedas प्रणवः syllable Om खे in Akâsha शब्दः sound नृषु in men पौरुषं humanity अस्मि am.

I am the sapidity in waters, O son of Kunti ; I, the radiance in moon and sun ; I am the syllable Om in all the Vedas, sound in Akàsha, and the Indwelling in mankind.

[*Indwelling*—Paurusham : the state of the Purusha or Indweller : the Indwelling of the Self makes the human-ness in mankind.

In *Me* as essence, all these are woven, as being *My* manifestations.]

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ॥
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥६॥

VII. 9.

च And पृथिव्यां in earth पुण्यः sacred गन्धः fragrance च and विभावसौ in fire तेजः brilliancy सर्व-भूतेषु in all beings जीवनं life च and तपस्विषु in ascetics तपः austerity अस्मि (I) am.

I am the sacred fragrance in earth, and the brilliance in fire am I : the life in all beings, and the austerity am I in ascetics.

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ॥
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

VII. 10.

पार्थ O son of Prithâ मां me सर्वभूतानां of all beings सनातनं eternal बीजं seed विद्धि know बुद्धिमतां of the intelligent बुद्धिः intellect तेजस्विनां of the heroic तेजः heroism अहं I अस्मि am.

Know Me, O son of Prithâ, as the eternal seed of all beings. I am the intellect of the intelligent, and the heroism of the heroic.

बलं बलवतामस्मि कामरागविवर्जितम् ॥
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

VII. 11.

भरतर्षभ O bull among the Bhâratas (अहं I) बलवतां of the strong कामरागविवर्जिते devoid of desire and attachment बलं strength अस्मि am भूतेषु in beings धर्माविरुद्धः unopposed to Dharma कामः desire अस्मि (I) am.

Of the strong, I am the strength devoid of desire and attachment. I am, O bull among the Bhâratas, desire in beings, unopposed to Dharma.

[*Desire*—Kâma : thirst for objects not present to the senses.

Attachment—Râga : for those presented to the senses.

Unopposed to Dharma : the desire simply for the bare maintenance of life, certainly not that which causes thirst and attachment for sense-objects.]

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ॥
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥१२॥

VII. 12.

ये Whatever च and एव verily सात्त्विकाः belonging to Sattva भावाः states च and ये whatever राजसाः belonging to Rajas तामसाः belonging to Tamas तान् them मत्तः proceeding from me एव verily इति this विद्धि know तु but अहं I तेषु in them न not ते they मयि in me.

And whatever states pertaining to Sattva, and those pertaining to Rajas, and Tamas, know them to proceed alone from Me ; still I am not in them, but they are in Me.

[All things are in Him, yet not He in them. Logically, this can only happen in super-imposition through illusion ; as that of a ghost seen in the stump of a tree ; the ghost is in the stump, from the point of view of the man in the dark, but the stump is never in the ghost. Similarly the universe is super-imposed on the Lord, seen in His place through Maya, but He is not in it. The Lord returns to the same teaching in Chap. IX. 4. 5.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ॥
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

VII. 13.

एभिः By these त्रिभिः three गुणमयैः composed of Gunas भावैः states मोहितं deluded इदं this सर्वं all जगत् world एभ्यः from them परं distinct अव्ययं im- mutable मां me न not अभिजानाति knows.

Deluded by these states, the modifications of the three Gunas (of Prakriti), all this world does not know Me, beyond them, and immutable.

देवी ह्येषा गुणमयी मम माया दुरत्यया ॥
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

VII. 14.

हि Verily एषा this गुणमयी constituted of Gunas देवि divine मम my माया illusion दुरत्यया difficult to cross over ये who माम् एव me only प्रपद्यन्ते take

refuge (in) ते they एतां this मायां illusion तरन्ति get across.

Verily, this divine illusion of Mine, constituted of the Gunas, is difficult to cross over; those who devote themselves to Me alone, cross over this illusion.

[*Divine*: transcending human perception,

Devote.....alone: Abandoning all formal religion (Dharma) completely take refuge in Me, their own Self, the Lord of Illusion.]

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ॥

माययापहतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

VII. 15.

दुष्कृतिनः evil-doers मूढाः the deluded नराधमाः the lowest of men मायया by Mâyâ अपहनज्ञानाः deprived of discrimination आसुरं belonging to Asura भावं way आश्रिताः those who have followed मां me न not प्रपद्यन्ते devote themselves.

They do not devote themselves to Me,—the evil-doers, the deluded, the lowest of men, deprived of discrimination by Maya, and following the way of Asuras,

[*Way of Asuras*, i. e., cruelty, untruth, and the like.]

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ॥

आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

VII. 16.

भरतर्षभ O bull among the Bhâratas अर्जुन O Arjuna चतुर्विधाः four kinds सुकृतिनः virtuous जनाः people आर्तः the distressed जिज्ञासुः the seeker for knowledge अर्थार्थी the seeker for enjoyment च and ज्ञानी the wise मां me भजन्ते worship.

Four kinds of virtuous men worship Me, O Arjuna,—the distressed, the seeker for knowledge, the seeker for enjoyment, and the wise, O bull among the Bhâratas.

[*Seeker for enjoyment*: One who wishes for objects of enjoyment, both here and hereafter.

The Wise: One who has forsaken all desires, knowing them to arise from Maya.]

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ॥

प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥१७॥

VII. 17.

तेषां Of them नित्ययुक्तः ever steadfast एकभक्तिः

whose devotion is to the One ज्ञानी the wise विशिष्यते excels हि verily अहम् I ज्ञानिनः of the wise अत्यर्थं supremely प्रियः dear सः he च and मम my प्रियः dear.

Of them, the wise man, ever steadfast, (and fired) with devotion to the One, excels; for supremely dear am I to the wise, and he is dear to Me.

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ॥

आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् १८

VII. 18.

एते These सर्वे all एव surely उदाराः noble तु but ज्ञानी the wise आत्मा Self एव very मे my मतं conviction हि verily युक्तात्मा steadfast-minded सः he अनुत्तमां the supreme गतिं goal मां me एव verily आस्थितः is established.

Noble indeed are they all, but the wise man I regard as my very Self; for with the mind steadfast, he is established in Me alone, as the supreme goal.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ॥

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

VII. 19.

बहूनां Of many जन्मनां of births अन्ते at the end ज्ञानवान् the wise मां me वासुदेवः Vāsudeva सर्वे all इति thus प्रपद्यते resorts सः that महात्मा the great soul सुदुर्लभः very rare.

At the end of many births, the man of wisdom takes refuge in Me, realising that all this is Vāsudeva, (the innermost Self). Very rare, is that great soul.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ॥

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

VII. 20.

तैः तैः By this or that कामैः (by) desires हृतज्ञानाः those deprived of discrimination तं तं this or that नियमं rite आस्थाय having followed स्वया प्रकृत्या by their own nature नियताः led अन्यदेवताः other gods प्रपद्यन्ते worship.

Others again, deprived of discrimination by this and that desire, following this or that rite, devote themselves to other gods, led by their own natures.

[*Own natures*: Samskâras acquired in previous lives.]

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ॥
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

VII. 21.

यः यः Whatever भक्तः devotee यां यां whatsoever तनुं form श्रद्धया with Shraddhâ अर्चितुं to worship इच्छति desires तस्य तस्य of him ताम् that एव surely श्रद्धां Shraddhâ अहं I अचलां unflinching विदधामि make.

Whatever a devotee seeks to worship with Shraddhâ, what form soever that Shraddhâ of his,—that do I make unwavering.

स तथा श्रद्धया युक्तस्तस्याराधनमीहते ॥
लभते च ततः कामान्मयैव विहितान् हि तान् ॥२२॥

VII. 22.

सः He तथा with that श्रद्धया (by) Shraddha युक्तः endued तस्य of it आराधनं worship ईहते engages in च and ततः from that मया by me एव surely विहितान् dispensed तान् those कामान् desires हि verily लभते gains.

Endued with that Shraddhâ, he engages in the worship of that, and from it, gains his desires,—those being verily dispensed by Me alone.

अन्तवत् फलं तेषां तद्भवत्यल्पमेधसाम् ॥
देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

VII. 23.

तु But अल्पमेधसां तेषां of those of little understanding तत् that फलं fruit अन्तवत् limited भवति becomes देवयजः the worshippers of Devas देवाम् Devas यान्ति go मद्भक्ताः my devotees माम् me अपि too यान्ति attain.

But the fruit, (accruing) to these men of little understanding is limited. The worshippers of Devas go to the Devas ; My devotees too come to Me.

[*These men of little understanding* : Though the amount of exertion is the same (in the two kinds of worship), these people do not take refuge in Me, so that they may attain infinite results.]

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ॥
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥

VII. 24.

अबुद्धयः The foolish मम my अव्ययं immutable

अनुत्तमं unsurpassed परं supreme भावं nature अजानन्तः not knowing अव्यक्तं the unmanifested मां me व्यक्तिं manifestation आपन्नं come मन्यन्ते regard.

The foolish regard Me as (only) the unmanifested come into manifestation, not knowing My supreme state, the Immutable and transcendental.

[The ignorant take Me as an ordinary mortal, assuming embodiment from the unmanifested state, like all other men, being impelled by the force of past Karma. This is due to their ignorance of My real nature, hence they do not worship the One without a second.]

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ॥
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

VII. 25.

अहं I योगमायासमावृतः veiled by Yoga-Maya i. e., illusion born of Yoga or the union of three Gunas सर्वस्य to all प्रकाशः manifest मूढः the deluded अयं this लोकः world अजं the unborn अव्ययं the immutable मां me म not अभिजानाति knows.

Veiled by the illusion born of the congress of the Gunas, I am not manifest to all. This deluded world knows Me not, the Unborn, the Immutable.

वेदाहं समतीतानि वर्तमानानि चार्जुन ॥
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥

VII. 26.

अर्जुन O Arjuna समतीतामि the past च and वर्तमानानि the present भविष्याणि the future च and भूतानि beings अहं I वेद know तु but मां me कश्चन any one म not वेद knows.

I know, O Arjuna, the beings of the whole past, and the present, and the future, but Me none knoweth.

[This *Yoga-mâyâ* spread over the Lord, which veils the understanding of others in recognising Him, does not obscure His own knowledge, as it is His, and He is the wielder of it,—just as the glamour (Maya) caused by a juggler (Mayavin) does not obstruct his own knowledge. This illusion which binds others, cannot dim His vision.]

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ॥
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥२७॥

VII. 27.

परन्तप Scorcher of foes भारत descendant of Bharat सर्गे at birth इच्छाद्वेषसमुत्थेन arisen from desire and aversion इन्द्रमोहेन by the delusion of the pairs of opposites सर्वभूतानि all beings संमोहं delusion यान्ति go.

By the delusion of the pairs of opposites, arising from desire and aversion, O descendant of Bharata, all beings fall into delusion at birth, O scorcher of foes.

[To one whose mind is subject to the dualistic delusion, caused by the passions of desire and aversion, there cannot indeed arise a knowledge of things as they are, even of the external world; far less can such an intellect grasp the transcendental knowledge of the innermost Self.]

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ॥
ते इन्द्रमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

VII. 28.

तु But पुण्यकर्मणां of men of virtuous deeds येषां whose जनानां of men पापं sin अन्तगतं is at an end इन्द्र-मोहनिर्मुक्ताः freed from the delusion of the pairs of opposites ते they दृढव्रताः men of firm resolve मां me भजन्ते worship.

Those men of virtuous deeds, whose sin has come to an end,—they freed from the delusion of the pairs of opposites, worship Me with firm resolve.

इति ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः ॥

The end of the seventh chapter designated, THE WAY OF KNOWLEDGE WITH REALISATION,

Srimad-Bhagavad-Gita.

॥ अष्टमोऽध्यायः ॥

EIGHTH CHAPTER

अर्जुन उवाच ॥

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ॥
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥१॥

VIII. 1.

अर्जुनः Arjuna उवाच said :

पुरुषोत्तम O best of Purushas तत् that ब्रह्म Brahman किं what अध्यात्मं Adhyātma किं what कर्म Karma (च and) किं what अधिभूतं Adhibhuta किं what प्रोक्तं

जरामरणमोक्षाय मामश्रित्य यतन्ति ये ॥

ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥२६॥

VII. 29.

जरारणमोक्षाय For freedom from old age and death मां in me आश्रित्य having taken refuge ये who यतन्ति strive ते they तत् that ब्रह्म Brahman कृत्स्नं the whole अध्यात्मं Adhyātma अखिलं the entire कर्म Karma च and विदुः know.

Those who strive for freedom from old age and death, taking refuge in Me,—they know Brahman, the whole of Adhyātma, and Karma in its entirety.

[(They know) the whole of Adhyātma: They realise in full the Reality underlying the innermost individual Self.]

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ॥
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

VII. 30.

ये Who च and मां me साधिभूतं साधिदैवं साधियज्ञं च with Adhibhuta, Adhidaiva, and Adhiyajna विदुः know ते they युक्तचेतसः steadfast in mind प्रयाणकाले at the time of death अपि even मां me विदुः know.

Those who know Me with the Adhibhuta, and the Adhidaiva, and with the Adhiyajna, (continue to) know Me even at the time of death, steadfast in mind.

[Their consciousness of Me continues as ever, unaffected by the change of approaching death.]

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ॥

प्रयाणकाले च कथं ज्ञेयोऽस्ति नियतात्मभिः ॥२॥

VIII. 2.

मधुसूदन O destroyer of Madhu अत्र here अस्मिन् in this देहे body कः who कथं how अधियज्ञः Adhiyajna च and प्रयाणकाले at the time of death नियतात्मभिः by the self-controlled कथं how ज्ञेयः knowable अस्ति art.

And who in what way is Adhiyajna here in this body, O destroyer of Madhu? And how art Thou known at the time of death, by the self-controlled?

श्रीभगवानुवाच ॥

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ॥

भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

VIII. 3.

श्रीभगवान् The Blessed Lord उवाच said :

अक्षरं The Imperishable परमं Supreme ब्रह्म Brahman स्वभावः (His) nature, the dwelling of Brahman in each individual body अध्यात्मं Adhyātma उच्यते is said भूतभावोद्भवकरोः that which causes the existence and genesis of beings विसर्गः offering (to gods) कर्मसंज्ञितः is called Karma.

The Blessed Lord said :

The Imperishable is the Supreme Brahman. Its dwelling in each individual body, is called Adhyātma; the offering in sacrifice which causes the genesis and support of beings, is called Karma.

[Offering in sacrifice includes here all virtuous works.

Karma! Cf. III. 14, 15.

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ॥

अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥४॥

VIII. 4.

देहभृतां Of the embodied वर the best क्षरः perishable भावः existence अधिभूतं Adhibhūta पुरुषः Indweller अधिदैवतं Adhidāivata अत्र here देहे in the body अहं I एव verily अधियज्ञः Adhiyajna.

The perishable adjunct is the Adhibhūta, and the Indweller is the Adhidāivata; I alone am the Adhiyajna here in this body, O best of the embodied.

[Adhibhūta: that perishable adjunct which is different from, and yet depends for its existence on

the self-conscious principle; i. e., everything material, everything that has birth.

Adhidāivata: the universal Self in its subtle aspect (the Centre from which all living beings have their sense-power.

Adhiyajna: the presiding deity of sacrifice,— Vishnu.

अन्तर्काले च मामेव स्मरन्मुक्त्वा कलेवरम् ॥

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

VIII. 5.

च And अन्तर्काले at the time of death माम् me एव only स्मरन् remembering कलेवरं body मुक्त्वा leaving यः who प्रयाति goes forth सः he मद्भावं my being याति attains अत्र here संशयः doubt नै not अस्ति is.

And he, who at the time of death, meditating on Me alone, goes forth, leaving the body, attains My Being; there is no doubt of this.

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ॥

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥६॥

VIII. 6.

अन्ते At the end ये यं whatever भावं idea (object) वा or अपि even स्मरन् remembering कलेवरं body त्यजति leaves कौन्तेय O son of Kunti सदा constantly तद्भावभावितः inured to the thought of that object ते ते that एव alone एति attains.

Remembering whatever object, at the end, he leaves the body, that alone is reached by him, O son of Kunti, (because) of his constant thought of that object.

Constant thought: the idea is, that the most prominent thought of one's life occupies the mind at the time of death. One cannot get rid of it, even as one cannot get rid of a disagreeable thought-image in a dream; so, the character of the body to be attained next, by one, is determined accordingly, i. e., by the final thought.]

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च ॥

मद्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥७॥

VIII. 7.

तस्मान् Therefore सर्वेषु कालेषु at all times मां me अनुस्मर remember युध्य fight च and मद्यर्पितमनोबुद्धिः one with mind and intellect devoted to me असंशयः without doubt मां me एव verily एष्यसि shall come to.

Therefore, at all times, constantly remember Me and fight. With mind and intellect