

Prabuddha Bharata

OR

Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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CONTENTS:

SRI RAMAKRISHNA'S TEACHINGS.—ATMA-JNANA, XVII.	61
OCCASIONAL NOTES	62
THE MASTER AS I SAW HIM, XXII., <i>Sister Nivedita</i>	...	...	...	64
SWAMI VIVEKANANDA AND JIVA SEVA, <i>Dr. J. Kanjilal</i>	...	...	...	65
A WORLD NOTE, <i>E. P. C.</i>	...	...	...	67
SWAMI ABHEDANANDA'S ADVICE TO THE STUDENTS AND YOUNG MEN OF CALCUTTA	...	...	...	68
THE RAMAKRISHNA BIRTHDAY FESTIVAL	...	...	...	71
THE RAMAKRISHNA MISSION FAMINE RELIEF WORK...	...	...	...	73
NEWS AND MISCELLANIES	...	...	...	75
SRIMAD-BHAGAVAD-GITA., by <i>Swami Swarupananda</i> , pp. 61—64	77
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I & II.	ii

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Prabuddha Bharata

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

—Swami Vivekananda

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SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XVII

A CERTAIN pious man used constantly to count the beads of a rosary for years, silently uttering the name of the Deity (Ishta Deva). To him the Bhagavàn said, "Why do you stick to one place? Go forward." The pious man replied—"I cannot do so without His grace." The Bhagavàn said, "His grace is blowing night and day over thy head. Unfurl the sails of thy boat, if thou wantest to make rapid progress through the ocean of life."

SACHCHIDANANDAM is the sea of Immortality. I once said to N—, "God is like a sea of nectar. Would you not dive deep into this sea? Suppose, my boy, there is a vessel with a wide mouth, containing *rasa* (syrup) of sugar, and you were a fly anxious to drink of it. Where should you sit and drink? N— said to me in reply, that he should like to drink from the edge of the vessel, for if he chanced to come to a point beyond his depth, he was sure to be drowned and thus lose his life. Thereupon I said to him, "You forget, my boy, that if you dive deep into the Divine Sea, you need not be afraid of death or of any danger. Remember Sachchidananda Sea is the Sea of Immortality. Its water never causes death but is the water of Everlasting Life. Be not afraid, like some foolish persons, that you may run to excess, in your love of

God. From this sea of Immortality, drink the *Chidânanda Rasa*—the nectar of Absolute, Everlasting Knowledge and Joy."

SANDHYA (the usual religious exercises performed three times a day as laid down by the Holy Books for the twice-born Hindus) loses herself in Gáyatri. Gáyatri loses herself in Pranava (i. e., Om, the sacred Vedic symbol for Brahman, God Absolute and unconditioned). The Pranava in the end loses itself in Samadhi (pure God-consciousness). So all Karma (Sandhyà or the like) ultimately loses itself in Samadhi.

ONE ray of light coming from the Goddess of Wisdom, my Divine Mother, has the power to turn Pandits (men of vast book-learning) into the veriest worms that crawl upon the earth.

IT is absurd to say 'the *Jagat* (world) is unreal' so long as we remain convinced that *we ourselves* (our Aham) are real. A person who has not realised Brahman cannot realise that the world is unreal.

WHEN the Aham is effaced, the Jiva (the individual consciousness) dies and there follows the realisation of Brahman in Samadhi. Then it is Brahman—not the Jiva—that realises Brahman.

OCCASIONAL NOTES

THE easiest way of rousing the drooping soul is to come into personal touch with persons who dwell constantly in the glory of the Divine within them. Though such men are few and far between, yet we can profitably study the history of their lives and teachings for our inspiration. Through books we can commune with great souls and breathe the divine atmosphere in which they lived. When we look at the intense reality of their purely idealistic lives, our scepticism gives way and the heart throbs with the longing to realise the Ideal, which then shines before our eyes in its over-mastering fascination. To be in the company of earnest men and to converse with them on the goal of life and the means of realising it, is another effective way of keeping the mind from going astray or falling into torpor.

In considering the question of method the most important point to remember is, that though the Ideal of all true religious aspirants is the same, yet for practice, importance should be given to different special sides of culture by different persons. We may express this idea in another language and say, that though the final theoretical Ideal of all men is the same, the immediate practical ideal is different for different individuals, on account of their varying physical and moral conditions.

In determining this practical Ideal, regard should be had not only to the natural religious temperament of the individual, but also to the opposing forces (physical and moral) that he has to contend with. Natural inclination is by itself not always a sufficient clue to the path one should follow. A man for instance, may have the emotional side strongly developed in him, and he may feel sure that the path of devotion is the right path for him. But it may be that this soften-

ing of the heart has been secured at the cost of some manly virtues, which are quite as necessary for the acquisition of a truly religious life, as a feeling heart. Giving way to feeling may in such a case be positively injurious, and the right method would be not the further development of the heart but the steady control of it, carried on simultaneously with the culture of reason and masculine vigour. This may apparently land him in scepticism and even in apostacy, but the ultimate result will be nothing but salutary.

The same individual may now and then find it necessary to modify his method to suit his changed conditions. Now, external activity directed towards good ways helps him most. At another time it only agitates him, and he finds that the right attitude of mind can be attained only by retirement and contemplation. Under peculiar conditions, a little austerity may be highly necessary for bringing the mind under control, but when those conditions are altered, the same austerity may produce harmful results.

But as back of the changing moods of man, there is his persistent individuality, so, back of all these modifications in the method, each person has a course towards which he mostly gravitates under his normal conditions, and perceptible growth comes most easily through that course. Different ways are temporarily adopted only to be assimilated into the main method, which thus goes on evolving more and more, till finally it embosoms within itself all that is great and good and divine, and fulfils its supreme purpose of bringing to its follower, perfect release from the servitude of the flesh.

The wisdom, or rather the insight, that unerringly discovers the right method, grows like other moral virtues, by slow degrees,

through the accumulation of experience. But a mighty help in this direction can be derived from the wisdom of others. In fact, our knowledge of the wisdom of others, *if acquired in the right spirit*, becomes part of our own experience and makes us wise. Viewed in this light, the importance of the Sacred Books which embody the perfected wisdom of the great ones of the world, becomes infinite. Too much stress cannot be laid upon the necessity of studying them often and often with all the earnestness, devotion, and intelligent thoughtfulness of which we are capable. In the absence of living Teachers, the only available source, from which we can derive a true knowledge as to what constitutes the ideal of human life, and how to attain it, is the Sacred Books. Thus knowing rightly and doing rightly, can we steer safely the vessel of our life through the dangers of narrowness and bigotry on the one hand and moral dryness and death on the other.

The Ardhodaya Yoga brought more than three lakhs of pilgrims to Calcutta, to bathe in the Holy Ganges in the first week of February. We make no apology to note late in the day the most significant thing in connection with it—the remarkable organisation of the volunteers, numbering two thousand, who pledged themselves to be in readiness to do any service, however menial, to help the pilgrims, casting aside all pride of caste and education. The way in which they performed this holy duty has extorted a universal admiration, and shown what our educated young men can achieve, if they are well organised under competent leaders.

The volunteers were divided into three main divisions: the general, the medical, the ambulance and cremation corps. These were again sub-divided into two battalions each, one in charge of posts and bathing ghats and the other, given patrolling duties. A band of about a hundred volunteers performed the

duties of orderlies to their inspecting officers. The medical volunteers wearing red badges, with satchels hung across their shoulders containing disinfectants, medicines, surgical instruments and rolls of bandages, flitted about and ministered immediate relief to the distressed and the diseased. The ambulance volunteers with their ambulance *doolies* picked up the injured and those suffering from sun-stroke or heat apoplexy. At each bathing centre the volunteers divided themselves again into two sections: those who kept watch and ward over the pilgrims and regulated the traffic, and those who helped the pilgrims in their actual function of bathing. Young volunteers stood on the pontoons and jetties and over buoys, watching with eagle eyes, in case any persons got beyond their depth or showed signs of faintness. They would immediately plunge into the stream and so saved the lives of many a drowning pilgrim. Many others acted as guides to the pilgrims, conducting them throughout the entire ceremony of the River-bath and worship at the Kali Temple, and searching for and restoring those who had strayed away from their guardians. Ladies, too, bore their part of the work cheerfully: cooking for the volunteers and the stray pilgrims, tending the sick and even nursing the babies who had been found on the road.

In the moffasil also, at almost all the little towns on the banks of the Bhagirathi, young men impelled by similar inspirations, formed themselves into relief bodies for the rescue of the bathers. Only one strong contingent was sent from Calcutta to Triveni.

It inspires us with great hopes and possibilities, if the New Spirit which is surging over the land, takes as its ideal the practical form of service to Humanity,—so forcefully initiated by Swami Vivekananda, and so superbly exemplified in the above instance,—and thus fosters a feeling of loving sympathy for our fellow-beings, and a spirit of self-abnegation and higher unity of self, without which a nation may vainly aspire to be free and great.

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THE MASTER AS I SAW HIM

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

XXII.

ON July the 31st, we arrived in London, and the voyage that to myself had been so memorable, was over. The Swami spent a few weeks in Wimbledon, but at this time of the year, not many of his friends were in town, and before long he acceded to the invitations which were constantly reaching him, and went on to America, there to wait, in a beautiful country-home on the Hudson, for the leading that he confidently expected, to show him where his next effort was to lie. A month later, I became a guest in the same house, and continued to see him daily, until November—, that is to say, six or seven weeks later. After that date, when our party was broken up, the Swami paid a few visits in New York and its neighbourhood. At the end of the month he passed through Chicago, where I then was, on his way to California. Again I met him in New York in the following June (1900). There for a few weeks, and later in Paris for a similar length of time, I saw him frequently, and in September, finally, I spent a fortnight as his fellow-guest, with American friends, in Brittany. So ends the priceless memory of the years of my schooling under him. For when I next saw my Master, in India in the first half of 1902, it was only to receive his final blessing and take a last farewell.

Discipleship is always serenely passive, but it changes, at a moment's notice, into strenuous effort and activity, when the personal presence of the Teacher is withdrawn. And this last was what our Master above all expected of his disciples. He said once that whenever a young monk, received for a few weeks or months into the monastery, com-

plained that as yet he had learnt nothing, he always sent him back for awhile to the world he had left, there to find out how very much he had in fact absorbed. Every parting from him was like the entrusting of a standard for warfare. "Be the heroic Rajput wife!" he exclaimed in an undertone on one occasion, to a girl who was about to give way to emotion, at saying farewell to her betrothed. And the words acted like a charm. His last words, after my brief glimpse of him in Chicago, were "Remember! the message of India is always '*Not the soul for Nature, but Nature for the soul!*'"

When I said good-bye to him in Brittany, in September—, 1900, I was on the eve of returning alone to England, there to find friends and means, if possible, for the Indian work. I knew nothing as yet of the length of my stay. I had no plans. And the thought may have crossed his mind that old ties were perilous to a foreign allegiance. He had seen so many betrayals of honour that he seemed always to be ready for a new desertion. In any case, the moment was critical to the fate of the disciple, and this he did not fail to realise. Suddenly, on my last evening in Brittany, when supper was some time over, and the darkness had fallen, I heard him at the door of my little arbour-study, calling me into the garden. I came out, and found him waiting to give me his blessing, before leaving with a man friend for the cottage where they were both housed.

"There is a peculiar sect of Mohammedans," he said, when he saw me, "who are reported to be so fanatical that they take each newborn babe, and expose it, saying, 'If God made thee, perish! If Ali made thee, live!'

Now this which they say to the child, I say, but in the opposite sense, to you, to-night—'Go forth into the world, and there, if I made you, be destroyed! If Mother made you, live?'

Yet he came again next morning, soon after dawn, to say farewell, and in my last memory of him in Europe, I look back once more from the peasant market-cart, and see his form against the morning sky, as he stands on the road outside our cottage at—, with hands uplifted, in that Eastern salutation which is also benediction.

The outstanding impression made by the Swami's bearing, during all these months of European and American life, was one of almost complete indifference to his surroundings. Current estimates of value left him entirely unaffected. He was never in any way startled or incredulous under success, being too deeply convinced of the greatness of the Power that worked through him, to be surprised by it. But neither was he un-nerved by external failure. Both victory and defeat would come and go. He was their witness. "Why should I care, if the world itself were to disappear?" he said once. "According to my philosophy, that, you know, would be a very good thing! But in fact," he added, in tones suddenly

graver, "All that is against me must be with me in the end. Am I not HER soldier?"

He moved fearless and unhesitant through the luxury of the West. As determinedly as I had seen him in India, dressed in the two garments of simple folk, sitting on the floor and eating with his fingers. So equally without doubt or shrinking was his acceptance of the complexity of the means of living in America or France. Monk and king, he said, were obverse and reverse of a single medal. From the use of the best to the renunciation of all, was but one step. India had thrown all her prestige in the past, round poverty. Some prestige was in the future to be cast round wealth.

Rapid changes of fortune, however, must always be the fate of one who wanders from door to door, accepting the hospitality of foreign peoples. These reversals he never seemed to notice. No institution, no environment, stood between him and any human heart. His confidence in that Divine-within-man of which he talked, was as perfect, and his appeal as direct, when he talked with the Imperialist aristocrat or the American millionaire, as with the exploited and oppressed. But the outflow of his love and courtesy were always for the simple.

(To be continued).



SWAMI VIVEKANANDA AND JIVA SEVA*

JIVA Sevâ or loving service to all creatures is the same as the worship of God. It does not mean only kindness or benevolence towards others or giving wealth away in charity. Jiva Seva is the offering of your self on the altar of Humanity, and what other offering is more acceptable to God

* A paper read by Dr. J. Kanjilal at the last Vivekananda birthday celebration of the Vivekananda Society of Calcutta.

than this? The exquisite joys of self-sacrifice he only can realise who has actually practised and felt it. Those who give themselves to the service of others, come face to face with the Higher Self within them and in all. The path of self-renunciation is the quickest means of realising the Supreme. All the austerities and the self-tortures of the Hata Yogi, pale into insignificance before the higher and nobler way shown to us by the great Swami Vivekananda—this laying of our

lives as a sacrifice on the altar of Humanity! If you have got a fine physique, let it be spent in helping the weak and the miserable; if you have wealth and power, use it in the interests of the poor and the helpless, and you will find there exists no better way in which you can utilise your earthly belongings and yourself. Wherefore, asks the dubious mind, should I spend my energies and fortune for others and not for my own benefit only? For the simple reason that true happiness consists not in self-enjoyment but in self-renunciation. Put this into practice and verify it, and you will find that in self-enjoyment there is a minimum of pleasure and a maximum of evil, whereas in self-renunciation lies the only source of happiness or "Anandam,"—a state which is neither pleasure nor pain but a bliss beyond them both. Not self-enjoyment but self-renunciation is our goal in life. To reach this goal, we must have tremendous faith in ourselves, and with it act vigorously and leave the result to God, be it good or ill, be it success or failure.

It is for us to act and to act with our whole heart. *We* shall do it, we the sons of the Holy Bharatvarsa, the Punya Bhumi, the Mother of all that is great and good, the centre of the spiritual enlightenment of the world!—yea, we of Bengal shall do it. In the clearest and most unerring accents the great Swami said of us, "...enthusiasm is only in my Motherland.....out of Bengal will rise the men who will move the world from one end to the other." Forward, brothers! Forward let us march on to his call. Hark! do you not hear the trumpet-sound that has already gone forth from the East to the West? The plan of campaign has been laid out—now is the time to march on to the tune of the celestial music! The fire of spirituality is already burning bright, it is ours to keep it up. Forward, brothers, let us strike while the iron is yet hot! Said Swamiji "The time is propitious and already everything is opening out before us."

You must have noticed it, nay many of you must have actually felt, how out of what seemed to be an almost hopeless struggle in the clouded arena of modern India, there has sprung up almost imperceptibly, the evangelical spirit of the Seva Dharma, amongst those who are the heirs of

Bengal and of India. It has certainly been a surprise to many, how our younger generation have begun to learn, all of a sudden as it were, the lessons of mutual co-operation and self-sacrifice, infused with a religious spirit, as was witnessed the other day, in their noble activities in succouring the helpless pilgrims numbering several hundred thousands, who came to our city to bathe in the Holy Ganges during the Ardhodaya Yoga festival. If the pilgrims felt themselves blessed and acquired merit by touching the water of the Holy Mother Ganga, how much more blessed were those that served them in their distress? How many a silent prayer must have gone forth to the Holy Mother to crown with blessings these self-sacrificing youths of Bengal! Blessed are those who have the heart to feel, the brain to perceive and the body to carry out the monumental ideals of that divine personality, or rather as Swamiji liked to call himself "A voice without a form." He did not rest contented with merely preaching this ideal, of service to humanity, but actually lived the life and demonstrated by his own actions the immortal sayings that came from his lips.

It is well-known that on the very night that Swamiji was ushered into the glare of celebrity by the united voice of the elite of the United States or rather of the whole Western world, he could not enjoy its sweets amidst the luxuries surrounding him. In that hour of homage, from those who had hitherto been used to look upon Hindus as heathens and idolators, Swamiji's mighty heart bled for his fellow-countrymen in India. He passed the night in tears and rolled on the floor crying, "Mother! what shall I do with name and fame when India remains sunk in poverty and darkness! Who will raise her sons up and make them heirs again of the inestimable treasures which lie buried at their very doors!" This is true patriotism, the realisation of the ideal love for one's country and countrymen.

Over and over again do we find in Swamiji the same kind of intense love for India, shining out in his words and actions. The deep well of pure and spontaneous love in his heart was the source of all his activities. Many stories are related how he extended his love even to the vile and the wicked, and how he mixed on a footing of equality with the

lowest castes in society. The poorest people could have free access to him while he was the guest of a ruling chief of India. Let us pray to God that we may have a particle of that kind of love, so that we may spend our lives in the service of mankind.

None has the right to serve mankind, nor will he be of any use in this great worship of 'God-in-man,' who does not perceive its fundamental basis, that it is God alone who is manifesting Himself in varied forms in every thing we see around us. Do it in the spirit of worship and let not the egotistic feeling enter your mind, that you are going to 'do good to the world.' We do not help others, but it is always we that are being helped by such service. Let us only work on disinterestedly and not care for the results. We cannot impress on our minds too often the immortal teaching of the Gita, "To work we have the right and not to the fruits thereof." It is this spirit which will make us fearless and steady in our actions. The essential thing is, that there must be the heart to feel, as Swamiji taught:—"None lives but he who feels for the poor, the ignorant, and the down-trodden; feels till the heart stops, the brain reels and he thinks he will go mad—then will come help, power and indomitable energy." The spirit of self-sacrifice and resignation follows as an

inevitable corollary when love is there in the heart. Even the delicate and the nervous mother would not hesitate to throw herself before the tiger to save her child. A Nafar Chandra Kundu never thinks twice before he throws himself into the poisonous man-hole to save Mohammedan coolies.

Let us not rest satisfied that because some of us have gallantly helped the poor pilgrims in the Ardhodaya Yoga that we have done enough. If we look around we shall always have plenty of opportunities for continuing in the same kind of services in our every-day life. The world has yet to learn how God may be worshipped truly in the human form—in the poor, the ignorant and the down-trodden. Let us pray day and night that even our last breath may be spent in the service of the poor, nay that we may be born again and again to serve them. Let us always repeat the Mantram given us by the illustrious Swamiji—"My God the poor, my God the wicked, my God the down-trodden." Let us stand up and proclaim his new ideal of Dharma—"I do not care a straw for your 'Bhakti' or 'Mukti.' I would even go to a hundred thousand hells to do good to others—that is my Dharma." And let us say with him—"I am the servant of none, nay not even of the Lord, but of those only who serve others."

DR. J. KANJILAL.

A WORLD NOTE

GREAT crises in the world's history are never suddenly developed, though from outward circumstances it may sometimes appear so. Every event of power and force is like an underground river, which having long worked its way unseen, comes to the surface, perhaps with a wonderful and startling energy. Way deep in the heart of man rings a note of Brotherhood, which, abuse it as we may, forever swings back and wins. When a question of importance is uppermost in many people's minds, the fulcrum of strength which unites all hearts is that inner sense of oneness, of humanity being *one*. The note has been struck to the ear of the world from

India, the cry of an appalling condition of affairs has made itself heard by thousands and thousands, and the Government if truly wise would take some steps to lead her future into a nobler condition.

A country which conquers another only for the magnificent wealth she will obtain through it; and then tries in every possible way to force the conquered to live as *she* dictates is making a vast hole in the ship of her success. One of the best addresses, and filled with the most heartfelt oratory was given by the Swami Abhedananda on January 5th 1908, at the "People's Forum in New Rochelle, N. Y. A most enthusiastic audience of about two

thousand people greeted the Swami with cheers. After a brief but clear account of the vastness of India, of the development of the people, of the great civilisation India had reached prior to every other nation, and how the spiritual ideals had always been brought so pure and high by the many great incarnations in their midst, the lecturer spoke of the sad conditions of to-day, and of how the industrial developments had been entirely swept aside, thus forcing India to become only an agricultural country, and reducing the Hindus to fearful poverty.

What a glorious opportunity England has to leave to posterity the beautiful record of being "a modern conqueror"—not a hero of the past when all were enslaved by the might which won, but to uplift, benefit, instruct, make more free, and become in every scientific way possible a practical Mother, and unite the marvellous development of Occidental science and commerce and practical evolution, to the more spiritual, philosophical inner strength of the Orient! This, every deep thinker of the day desires—to have the glorious uniting of the East and the West. This can be alone accomplished when the true desire for the uplifting of the human race is in both nations—all nations! To receive all that is good, and not to denounce any portion of any race, and to rise to the strength of the knowledge which comes when we realise that every soul is of God. Every atom is filled with the Divine. It is with deepest sympathy and longing that many hearts turn towards India to-day, and hope she may keep conscious of her own marvellous age, and of the sublime truths so long upheld by her sons and daughters. Forget, O India, the petty and trifling facts which may disunite you as a unit! Remember the immense power you hold within the soul, if you but feel the sense of Brothers! Forget caste, forget all prejudices and call as children together for their Mother! A new India will arise, grander

than ever before, and may America be the younger sister to lend every bit of sympathy and strength she can to you all!

Arise—join hands and hearts, and live as One! Be not afraid, for if the true Love is with you, it conquers every thing!

E. P. C.

SWAMI ABHEDANANDA'S ADVICE TO THE STUDENTS AND YOUNG MEN OF CALCUTTA

On the 14th Sept. '06 the Swami spoke for an hour and a half at the Curzon Theatre on, "Advice to the Students and young men of Calcutta." Pandit Satish Chandra Vidyabhusan presided. The audience numbering about two thousand packed the house, and listened to the Swami's words with rapt attention. He spoke as follows:—

Mr. Chairman and Brethren,—

I have been requested to say a few words to the young men of Calcutta, regarding what should be their ideal. Two mighty forces are now fighting against each other—the one is trying to crush our independence and demoralise us, to denationalise us; to divide and rule is the motto of that force; while the other is trying to unify, to nationalise, and tends to freedom, which is the goal of all religions. In the midst of this struggle, what should be our ideal, is the question. Shall we remain single-handed and make individual efforts to attain to the highest goal, or, shall we put our shoulders together to gain the common cause, to achieve success in our attempts? This struggle will decide the future of our nation and the future of our motherland, holy *Bharatvarsha*, the *Punya Bhumi*. No nation has become great by forwarding the policy of individual efforts, simply to attain individual interest. The history of all nations tells us, that great works have always been done by those who have been able to sacrifice themselves, who have succeeded in sacrificing their self-interest upon the altar of humanity, and if we do not follow that path which has brought success and glory to other nations, we shall remain slaves and our future is doomed for ever. In this struggle we must wake up and stand on our own feet, and

show our bravery and courage in all the actions of our daily life.

What do we want? We are now making efforts to improve our national industries, to educate our masses and to become one as a nation. The ideal remains the same as it is with all other nations—we want freedom. But what kind of freedom do we want? Our ideal of freedom is greater than that of any other nation in the world. Europeans and Americans are satisfied with the attainment of freedom in their social and political lives. But suppose we have attained to political and social freedom, shall we remain satisfied with them? No, because our ideal is greater than that of any other nation in the world; we want freedom in the truest sense of the term. The ideal of freedom given in the Vedas is what is called *Moksha*, spiritual freedom; and here, my friends, let me tell you that spiritual freedom is at the foundation of all other ideals of freedom that exist in this world. Spiritual freedom must be our ideal and to attain to it must be our aim. We must struggle hard to realise it, because that is the greatest and highest of all kinds of freedom. Political freedom is for a few days. It does not affect the soul, it does not bring freedom to our *Atman*, to our true selves; but spiritual freedom is eternal, as it makes us live in this world like God in flesh and blood.

Social freedom may be the ideal of many, but what good will it bring to us in our true life, in our spiritual life? Social freedom may make us stand before the world as one of the nations enjoying social freedom, but if we examine the social conditions of other nations who call themselves free, we find that ours are far superior to theirs. If you go to Europe and America, you will find how this struggle is going on, to make people more spiritual and more moral in works of daily life. But the Hindus are naturally more moral, more temperate, more truthful, more God-fearing than any other nation in the world. We all know that rolling in luxury and enjoyment of sense-pleasures are the ruling ideals of Western nations. Of course, there are men and women who may be called truly spiritual, but their number is very small. In our country, on the contrary, there are hundreds of thousands of men and women who do not touch any kind of liquor. We do not need to start temperance societies to cultivate moderation in

drinking. Why?—because our religion forbids us to taste liquor of any kind. But to-day we find in India among the younger generations, a tendency to imitate the vices of the Western nations. We must try to imitate their virtues and not their vices.

What are their virtues? The first thing that strikes a traveller in the West, is their unity of purpose and self-sacrifice in the cause of their national glory. These are things we should imitate and learn from other nations; we should cultivate the power of organisation, to work in an organised method, which is unknown to Hindus, and therefore, we are down-trodden to-day. We cannot work together, and it is a shame to us. Why do we not co-operate as brothers and lend a helping hand to our fellow-brethren and unite with them in our efforts? Why do we not try to stand as one body for the common good of our motherland? I have said many times that if we go to Japan, we see that forty-eight millions of people have one mind and one purpose. If we go to England, we see that forty millions of people have one purpose, one interest and one mind. But in our country three hundred millions of people have three hundred millions of minds and three hundred millions of ideals and purposes! In Bengal there are eighty millions of people, and if they have one purpose, what power is there in the world to check it? To-day we are trying to develop our industries, to agitate for the furtherance of our Swadeshi movement. But to what end? And what is the proper course we ought to take? The first course is, that we must be united in our efforts. Unity is the secret of success. One single individual will work with the power of a thousand hands and will attain to glory, if that individual be united with others in purpose and in interest. Therefore, we must remember that unity—unity of purpose—is the secret of success, and we must not quarrel and fight amongst ourselves. We want a personality—one individual who should stand before all classes of people and should be the ideal of all. But, my friends, to follow a person is easy, but to follow a principle is greater. We Hindus want a leader, and him we should follow. Now we have no strength to stand on our own feet. We cannot hold on to one ideal and try to attain to it, and live up to it, and, therefore, we are so degenerated to-day.

Our religion has many ideals, and why should we not recognise all the ideals, all the personalities that have flourished from the Vedic Age down to the present century? We have Krishna, Rama, Buddha, Chaitanya, Sankaracharya, Ramanujacharya, and the latest of all, Bhagavan Sri Ramakrishna Paramahansa. Are not these personalities great ideals, which our religion has held before the world as incarnations of divinity, who came down to save us and the world when religion fell into decay? If we hold these ideals before our mind, and follow their teachings and examples, their greatness will permeate every soul, and work with tremendous force through us. Let us hold those ideals before our minds, and make ourselves channels for the manifestation of those powers, which have been constantly flowing towards us, through the works of our daily lives.

The religion of the Vedas is our religion. Vedas, as we all know, are not works of mere intellect written by human hands, but they are inspired words, revelations that have come to great souls, the Rishis of ancient times, and contain the highest wisdom, ever given in any of the scriptures of the world. Whether we study the Bible or the Koran, or the Zend Avesta or the Buddhistic scriptures, we find that in the midst of these different revelations there is one ideal, and that is the worship of truth and nothing but truth. The same ideal we find in the Vedas, which may be called the mother of all other scriptures of the world, containing as they do all the truths that have been discovered by different incarnations of divinity in different countries and at different times; and as such, the worship of truth should also be the ideal of the modern generation of our young men and women. There is nothing in the religion of Christ or of Mahomet or of Zoroaster or of Buddha, that cannot be found in the Vedic religion. Ours is the grandest religion that exists to-day, as it includes all other religions of the world, which may be called the special or sectarian religions; and hence it will help us to unite into a common brotherhood the Christians, the Mohammedans, the Parsis, and the Buddhists,—for all are children of immortal bliss, and the aim of all is one, and that is freedom. Jesus the Christ, one of the divine incarnations, held before the world the ideal of freedom, and the way of attaining it

he declared by saying,—“Ye shall know the truth and the truth shall make you free.” The knowledge of truth will bring freedom to us. Did not Buddha, the great incarnation of Vishnu, preach the same truth about five hundred years before the advent of Jesus of Nazareth? And was not the worship of truth his ideal, and freedom the goal of his religion? Did not Chaitanya, another great incarnation of divinity, preach the same truth? The highest ideal of the Vedas was only brought out and preached amongst the masses, by Gouranga of Nadia. For the sake of attaining to that ideal of freedom, he renounced the world, and went out with begging bowl in his hand for the sake of his own people, for the sake of the motherland, nay, for the sake of the whole world. He set before the world the ideal of renunciation and exemplified it in his own personality. Therefore he became the leader of mankind, and to-day if any one wishes to become a leader, he must follow in his foot-prints—must renounce the world.

Renunciation must be the ornament of a leader. A mere talker cannot be a leader. He who talks at great length or writes volumes cannot be a leader, unless he be a true Sannyasin. Self-sacrifice must be his motto, and he should show it in his own life at every moment. If amongst you, you find one single individual who has sacrificed his own self-interest for the good of his motherland, for the good of his own fellow-men, follow him and you will have success. A leader is never made, but born, and one who is not spiritual can never become a true leader. When a spiritual leader stands before the world, he possesses divine power; he never commits a mistake, for the divine hand guides him; he never thinks of the morrow, but the morrow thinks for him;—that is the secret of his greatness. Even a political leader who is carried away by self-interest and ambition to gain name and fame, can never have success. The true leader must be a moral and ethical man, nay, he must be the embodiment of ethics or morality; otherwise he would lead himself and others to destruction, as the Upanishad declares. There are many who think of themselves as great and most intellectual, and go about calling disciples and followers; they are themselves blind, and those who follow them fall into the ditch, the abyss of ignorance and destruction, where the blind

leader takes them. Therefore, my friends, we must be careful to select a true leader; we must wait, we must prepare ourselves to receive him whose work is a free spontaneous offering, without any remuneration in return, to the world. Such a leader is bound to come, for the law is, that wherever there is the demand it must be fulfilled, sooner or later. So our duty at present is to prepare ourselves, to get ready for that divine teacher who is to come and lead us to the right path, and bring freedom to us, not only physical, social and mental, but spiritual freedom; and whenever spiritual freedom is attained by a nation, political freedom is bound to follow. Political freedom is only a secondary thing; it ought not to be the highest ideal; and even in America people are now waking up to this fact. There is a great deal of party feeling, fight and jealousy among the political leaders all over the world. Go to England, and you will see how the Conservative party is fighting against the Liberal. Go to America, and there you will see the Republican party trying to subdue the Democratic party by means, fair or foul.

(To be continued).

THE RAMAKRISHNA BIRTHDAY FESTIVAL

BELUR MATH

The seventy-fifth birthday Anniversary of Sri Bhagavân Ramakrishna, fell this year on the 4th of March, and the public celebration took place on Sunday, the 8th, at the Belur Math. The decorations and worship, singers and Sankirtan parties, feasts and distribution of Prasad enlivened and contributed to the joyousness and sanctity of the day, as on similar occasions in the previous years. The huge concourse of people, mostly composed of gentlemen, numbering about twelve thousand, who came to pay their respects to the hallowed memory of the great Avatâra of the age, went back to their homes in the evening, having breathed a singularly spiritual atmosphere, which rarely falls to their lot, amidst the many inevitably distracting occupations of

their daily life. The Prasad was distributed to more than 6000 people.

The ceremony was also observed in the Kanchurgachi Yogadyan, and subsequently by many Bhaktas in their private houses, on which occasions the Sannyasin and householder disciples congregated together and passed the days in joyous devotion, ending with sumptuous feasts, served by their hosts.

MADRAS ANNIVERSARY CELEBRATION

A marked spirit of enthusiasm pervaded the celebration of Bhagavan Sri Ramakrishna's birthday in Madras this year. The birthday proper, as always, was spent chiefly in prayer and worship. The boys of the Ramakrishna Student's Home chanted a portion of the Taittiriya Upanishad, and Swami Ramakrishnananda conducted the morning *puja*, the sacred birth-hour service and the evening worship, and at night the Prasad was distributed.

Elaborate preparations were made for the public celebration on Sunday, the 8th March, in a nicely decorated *pandal* erected on two sides of the new building, and on a high platform at the end of the hall opposite the entrance was placed the picture of Sri Ramakrishna, framed in garlands of flowers. Soon after eight in the morning *bhajana* began, continuing until one, when dinner was served to all who had taken part in it. Meanwhile the feeding of the poor had begun at a large market on the other side of Mylapore; and during the day between six and seven thousand were fed.

The afternoon was spent in listening with rapt attention to Mr. Tathachariar as he told with remarkable vividness the story of the devotee Kabir, interspersing his narrative with sacred songs. A short intermission followed, and at six o'clock the formal meeting of the occasion opened. Professor Rangachariar, professor of Sanskrit in the Presidency College and one of the most learned scholars of Madras, presided; and another eminent

scholar, Mr. Rajagopalachariar read a paper on "Ramakrishna, Saint and Saviour." As a work both of the head and of the heart this was highly appreciated; it was full of deep sympathy and understanding of the Divine character of the Great Soul it portrayed. In a simple and impressive manner he reviewed the chief facts of Sri Ramakrishna's life and, after referring briefly to other great Teachers, he showed the philosophic and religious significance of Sri Ramakrishna's Mission in the line of Divine descent.

In rising to thank the speaker, Professor Rangachariar delivered an extemporaneous lecture, which had not only the grace of exceptional learning and eloquence but the ring of true inspiration. In a concise yet brilliant manner, he passed in review the whole religious history of India, building it brick by brick like a lofty tower on the summit of which he placed Sri Ramakrishna as the crowning glory.

India's mission in the world, he said, was to develop and preserve the religious consciousness. When all other nations were still in darkness, the light of spiritual revelation had flashed upon her; and since Truth can never be hidden, it was inevitable that she should sooner or later give out this truth to the world. Thus it was that from her had gone forth the religious force that had civilised and spiritualised China, Japan and all Asia to the East, had penetrated as far West as Alexandria, and had given a new and un-semitic colour to the later Christianity in Palestine. He paid full homage to the mighty power of Buddha, but showed that Buddhism could not maintain a permanent hold in India, because it had departed from the direct line of Vedic tradition. It needed no outer force of persecution to drive it from its native soil. This alone was sufficient; for no religion that sought to cast itself loose from Vedic tradition could hope to live among the Hindus. This was the

reason, he continued, why the Arya Samaj and the Brahmo Samaj had failed to accomplish the work they had set out to do. But because they had failed, we should not condemn them. It was in large measure their failure which was making possible the present success of the Ramakrishna Mission; for, he added, every success in the world is built on a broad foundation of failures.

Coming at last to Sri Ramakrishna and his place in the evolution of religious history, he pointed out that few, in looking at the simple, illiterate Saint of Dakshineswar, could have believed that he was the one chosen to stem the current of national and spiritual disintegration which threatened India as the result of English influence and the consequent imitation of Western life and education. But, he said, learning more often made of a man a fool than a wise man; and this lack of book-learning and the want of worldly knowledge were the very qualities which fitted Sri Ramakrishna for the work. Only one, like him, profoundly imbued with the true spirit of Hinduism and untouched by Western influence, could hope to turn back the tide of scepticism and self-distrust, which was sweeping away the younger generation—and draw to him such strong men as Swami Vivekananda and the other disciples who now form the Ramakrishna Mission.

Sri Ramakrishna, he stated, had come to proclaim anew the great truth of "Unity in Variety," which was the fundamental teaching of all the Vedas; and since nowhere was there so great a variety of races, language, creed and custom as in India, India offered herself as the natural field in which to work out this truth. But the problem of realising "Unity in Variety" belonged to the world and not to India alone, therefore Sri Ramakrishna's message was not for one country, but for all lands and all nations. When God needed an instrument, the speaker said in conclusion, He never failed to find the right

one; and it was undoubtedly Sri Ramakrishna whom He had chosen to become the Saint and Saviour of the present age.

[Communicated.]

THE RAMAKRISHNA ORPHANAGE,
MURSHIDABAD

This is the first year in which the anniversary was made an occasion for public celebration at the Orphanage by Swami Akhandananda, and it passed off in a way surpassing the expectations of the initiators. About 1300 poor people were fed, and many gentlemen partook of Prasad.

THE RAMAKRISHNA ADVAITA ASHRAMA,
BENARES

The celebration was a great success. An address was given on the life of Paramahansa Deva; there were also Bhajan with music; distribution of Prasad, and religious pamphlets.

THE RAMAKRISHNA MISSION, DACCA,

The Bhaktas numbering about 200 assembled in the house of Babu Haraprasanna Mozumdar to observe with deep devotion the Janmatithi day (4th March), and they were entertained with Prasad. The public celebration took place in the palatial residence of the late Babu Mohini Mohan Das, and there were Kirtans and readings from the scriptures.

THE RAMAKRISHNA SEVASHRAMA,
KANKHAL

The anniversary passed off very successfully. Besides Puja and readings from the Sastras, nearly 200 Sâdhus were fed and Prasad was distributed during the day among many poor people, who assembled in large numbers.

SITABALDI, NAGPUR

The celebration was held within the precincts of the temple of Muralidhar at the Sangam, Sitabaldi. The programme of the day included: Reading from the Sastras; and opening address; Bhajan, Kirtan, and feeding of the poor.

RAMAKRISHNA MATH, VANIAMBODY,
MADRAS

The birthday anniversary was celebrated with great devotion at the Ramakrishna Math, Swami Vivekananda Sangam, Pudur, Vaniyambody. There were Puja, Bhajanam, Bhajan Procession, Stottras &c., sung by the boys of the Ramakrishna School, feeding of the poor, discourses on Ramakrishna Charitram, and Krishna Jananam,—the latter by Brahma Sri T. S. Krishnaswamy Bhagavathar. The ceremony was concluded by distribution of Prasad.

AT OTHER CENTRES OF THE RAMAKRISHNA
MISSION.

We have also received reports from various other centres of the Ramakrishna Mission, at which the birthday anniversary was observed with much devotion and enthusiasm.

THE RAMAKRISHNA MISSION FAMINE
RELIEF WORK

relief centre has been opened under the sole supervision of three Math members of our Mission at Fatehpur, Puri Dt., and the first weekly distribution took place on the 11th Feb. last, and since then it is being continued regularly. Rice and Mandia are doled out at the rate of one ~~per~~ a day, and each recipient is also given ~~clear~~ according to his needs. The work is increasing more and more every day, as the pinch of famine is getting from bad to worse. We cannot but strongly urge the public to send contributions as promptly as possible, so as to enable us to cope with the crying demands, and thus save many a hungry Narayana from the jaws of death.

WORK DONE

Date	No. of Villages	No. of Families	No. of persons	quantity given	
				Mds.	Srs.
11th Feb.	2 "	20 "	33 "	1	14
20th "	11 "	98 "	188 "	9	16
Total	13 "	118 "	221 "	10	174

The same persons were relieved on the 27th Feb. again. Also 77 persons were given Mandia for one day only.

RAMAKRISHNA MISSION FAMINE RELIEF FUND

	R.	A.	P.		R.	A.	P.
Ramchandra & Brothers, Ranigunj	5	0	0	Sj. Abin Ch. Sur, ...	1	5	0
Secy. Mushti Bhiksha Samiti ...	3	0	0	„ Ramesh Ch. Dey, Bhawanipur	4	0	0
Srijut Lalit Mohun Ghosh, Calcutta	50	0	0	„ Bhubanmohun Bose, Burdwan	50	0	0
Students, C. H. College, Benares	80	0	0	„ Guan Ch. Mukherjee, Dacca...	1	0	0
Sj. Anukul Ch. Sanyal, Agra ...	2	0	0	„ Satish Ch. Saha, Kumartuli ...	25	0	0
„ Tikandas Kamarji, Pollock St.	5	0	0	Dr. S. C. Basu, Bhawanipur ...	15	0	0
„ Haridas Mullick, Calcutta ...	4	8	0	Sj. Bhagavati Charan Chakravarti	2	0	0
„ D. Mitra. Calcutta ...	2	0	0	„ Kailas Ch. Sarkar ...	0	8	0
„ Suresh Ch. Bhattacharya, Rajshahi	1	0	0	Asst. Station Master, Barsoeghat,			
A. Narayan Rao Esq., Dacca ...	2	0	0	(Ardhodaya yoga collection) ...	15	0	0
Secy. Suhrid Samaj, Calcutta ...	1	0	0	President, Ramakrishna Samiti,			
Grambhati of Sett family, Thro'				Barisal (in 2 instalments) ...	40	0	0
Purna Ch. Sett, Calcutta ...	50	0	0	A friend, Ahiritola ...	1	0	0
Collected by Sj. Suresh Ch. Saha	33	9	0	Sj. P. C. Sen, Dacca ...	5	0	0
A Brahmacharin, Mayavati ...	10	0	0	Thakurdas Sarma, Calcutta ...	5	0	0
A friend ...	5	0	0	Kumar Manmatha N. Mitra ...	101	0	0
Sj. Devendra N. Mozumdar, Meerut	5	0	0	G. K. Yarguddi, Ramrao Kale and			
Prof. Lakshminarayan, C. H. C.				K. G. Joshi, Belgaum ...	1	4	0
Benares (2nd instalment) ...	20	0	0	Sj. Radha Krishna Seal, Ahiritola	1	0	0
Sj. Jadupati Chatterjee, Siliguri ...	25	0	0	„ P. K. Dey ...	1	0	0
Brahma-Vidyalyaya, Bolepur ...	8	8	0	„ Ramanath Dhur ...	1	0	0
Lakshmi-Nivas, Bagbazar ...	30	0	0	Dr. Satya Ch. Laha ...	1	0	0
Ramchandra & Brothers, Meerut	100	0	0	Sj. Hiralal Das ...	1	0	0
Amulya Ch. Chakravartty, Mirzapur	3	9	0	„ O. C. Sen ...	1	0	0
Sm. Prasannamayi Das, Taltala...	1	0	0	„ Kalikrishna Dhur, Calcutta ...	8	0	0
A beggar ...	1	0	0	A contributor ...	1	0	0
Sj. Pravas Ch. Chatterjee, Jangipur	1	0	0	Sj. Jogendranath Laha, Calcutta	2	0	0
„ Shyamacharan Sen Gupta, ...	2	0	0	A servant of Sw. Vivekananda ...	5	0	0
M. Rangaswami Iyengar Esq.,				Sj. B. Bose, Deoghar ...	5	0	0
Bangalore (in 3 instalments) ...	31	0	0	„ Sarada Ch. Mozumdar, Nowgong	15	0	0
Thro' Asst. Secy. Uttarpara				Sm. Sarajubala Devi, Arrah ...	5	0	0
Dharmarakshini Sabha (Ardho-				Shyampukur Sadhan Sampradaya	1	11	0
daya yoga collection) ...	24	8	4½	T. G. Patwisher Esq., Kagwad ...	1	0	0
Sj. Girish Ch. Chandra, Ahiritola	5	8	0	“Mother,” Mayavati ...	5	0	0
„ P. N. Laha & S. C. Laha, „	1	0	0	Sj. Bipin Behari Dhur, Calcutta...	2	0	0
„ N. K. Sen & P. L. Sen, „	10	0	0	„ Mahendra N. Dhur, Ahiritola	1	0	0
„ Manmatha N. Dutt's mother „	1	0	0	„ Manmatha N. Datta „ ...	0	8	0
„ Rasbehari Sen „	2	0	0	P. C. Brothers, Bangalakshmi			
„ Priyanath Sen's mother „	1	0	0	Bastrabhandar, Calcutta ...	10	0	0
„ Rashbehari Laha, Cornwallis St.	10	0	0				
„ Taraknath Roy Choudhuri ...	5	0	0	Total Rs. ...	937	14	4½
P. M. Kale Esq., Hospital Asst. C.P.	2	0	0				
Sm. Mokshada Mitra, Ahiritola	5	0	0	CLOTHS RECEIVED			
„ Niharbala Choudhuri, Barrakpur	1	8	0	Sj. Govinda Ch. Roy, Mackligunj ...	122	pieces	
Sj. Purna Ch. Bose, Calcutta ...	2	0	0	Girls' School, Panbazar, Gouhati ...	A	parcel	
„ Dinabandhu Mozumdar, Damukdia	2	0	0	Dharmarakshini Sabha, Uttarpara ...	35	pieces	
„ Haricharan Dey, Calcutta ...	1	0	0	Sj. Anukul Chatterjee, S. Bantora ...	15	„	
Collected by Sj. Bireswar Sen ...	13	0	0	Sm. Golapkamini Basu, Shillong ...	20	yds. (new)	
Sm. Nishadini Nag, Arbelia ...	2	0	0	Ramchandra Bros., Meerut ...	2	bundles	
Sj. Niranjana Mitra, Calcutta ...	2	0	0				
Sj. Charu Ch. Mitra, „ ...	5	0	0	Besides the above, smaller gifts of cloth			
„ Girindranath Bose „ ...	25	0	0	were received from several gentlemen, and			
				3 brass pans with lids were received from			
				Swami Ramakrishnananda, Madras,			

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

Mrs. John Rylands of Manchester, has left £473,000 for educational, charitable and religious purposes.

THE Third International Congress for the study of History of Religions will be held at Oxford next September, from the 15th to the 18th.

A remarkable Indian success is reported from Dublin University, where Dr. S. C. Bagchi has headed the list in the L.L.D. examination.

THE Association for the Advancement of the Scientific and Industrial education of Indians are going to send this year 80 young men, among whom there are some of the brilliant graduates of the Calcutta University, to foreign countries for Industrial and Scientific education.

A NEW material for clothes has been invented, called Xyolin. It is wood fibre spun into a paper thread or yarn, and proves to be a good substitute for cotton, linen, jute, and even silk. It combines the good qualities of the two first-named at one-third the price of cotton, and one-tenth the price of linen.—*The World To-day*.

IN the *World To-day* Mr. Sydney A. Reeve points out that an increase of prosperity in America is always accompanied by an increase of suicide. There have been 60,000 suicides in the last ten years in the United States, that is, in the most wonderful era of prosperity the world has ever known. In the previous forty years there had only been 90,000 suicides.

A Mysorean has invented a new rifle which works automatically, and with which any number of shots can be fired by automatic working. The shooting can be regulated from 20 to 120 cartridges per minute, now. But the inventor hopes to increase the maximum to 200 in course of time. One man can use as many rifles as he can carry, of course, with proper care to prevent random shots.

THE Maharaja of Durbhanga has given right royal thank-offerings on account of the birth

of the Kumar. The Calcutta University is to receive Rs. 250,000 to found a library. The Darbhanga Orphanage has got Rs. 50,000 and the one at Bankipore has received Rs. 50,000 in addition to Rs. 50,000 formerly given. These in addition to Rs. 12,000 now in the hands of the Collector for the Orphanage building at Bankipore, total upwards of Rs. 400,000 in all.

IN the October (quarterly) number of the *Hibbert Journal* the Rev. N. MacNicol, M. A., refers appreciatively to the movement founded by Ramakrishna, and moulded by Vivekananda in the form of 'practical Vedanta.' Though 'these words seem almost a contradiction in terms,' Vivekananda, says the writer, carried the task of 'the reconciliation of incompatible ideals' as near to accomplishment as possible. This modern Vedanta feels 'the need, under a new moral standard, of infusing the old ideal of release with the alien conceptions of service and energy.'

SIR Oliver Lodge, lecturing at the Midland Institute, Birmingham, on "Immortality," said, the body was no more representative of the individual than was a suit of worn-out clothes. Death merely removed the soul's instrument of manifestation. The destruction of an organ left the organist untouched. Death merely marked the end of a certain grouping of physical materials. Consciousness, will, honour, love, admiration were similarly stamped with immortality, and would not drop into nothingness. There could be no doubt of the continuance of human individuality.

SRIJUT C. Vankataraman M. A. of Madras, who has been conducting research work on Physical Optics in the Laboratory of the Indian Association for the Cultivation of Science, Calcutta, has found out in the course of his investigation, a very serious mistake in Preston's "Theory of Light" which is a text-book for M. A. students of the Calcutta University, and the same mistake is also found in Edser's "Light." This was communicated to the Editor of *Nature*, the well-known weekly Scientific journal of England, and the whole article has been published in a recent number of that journal with an admission from Mr. Edser that Srijut Raman's correction was perfectly true.

IN one of his recent sermons on 'Sin,' the Rev. R. J. Campbell said:—

Let us cease to speak of sin in the abstract, and dwell upon it only in the concrete. You have never sinned a sin against God otherwise than by sinning against man, even though the first impact of that sin was against yourself. You never have been, and you never can be, clear before God while you remain guilty of self-seeking in your relations with your fellows. You never have been bought off by the unmerited suffering of someone else, and it is a lie that you ever could be. There is no abstract forgiveness any more than there is an abstract righteousness imputed to you on account of some one else's merits. The only righteousness that counts is a right spirit and fair dealing between man and man.

SISTER Devamâtâ (Miss L. F. Glenn of America), accompanied by Swami Ramakrishnananda, paid a visit in the last week of February to the Sri Ramakrishna National Girls' School, Madras. The usual devotional service was gone through under the presidency of Swami Ramakrishnananda. In introducing the lady visitor, the Swamiji said how Miss Glenn met Swami Vivekananda in America and was deeply impressed not only with the personality of the preacher but with the sublime teachings of the Vedanta, and for several years was disinterestedly and laboriously working in the cause of Vedanta in America. She has now come to work in India, full of love and reverence for her, and that during her stay in Madras she would render valuable help to the Girls' School.

The Sister, who on rising was received with loud cheers, expressed her heartfelt joy in visiting the institution. She narrated briefly how she first came into contact with the Swami Vivekananda, and how till the present she has come to regard him and his great Guru with great veneration. She emphasised the need for spiritual education amongst Indian women, and the importance of developing the motherhood of the nation. She concluded her remarks by wishing the school every success and prosperity.

Among the various functions of the morning was the beautiful performance of Sri Krishna Leela, in which about a dozen girls took part. The whole

scene was well-ordered, with much grace and cleverness, reflecting great credit upon the efficient working of the institution. At the close of the service, Sister Devamâtâ was presented with fine bouquets and garlands &c., and sweets were distributed to the girls in honour of her visit.

FROM the letter of a correspondent dated March 6, London, we are glad to inform our readers that considering the very short time that Swami Abhedananda has been in London, the success of the Vedantaphilosophy there has been quite phenomenal. At the introductory lecture given by him on Feb. 13th at the Caxton Hall, Westminster, on the "Wisdom of the East," the Hall was crowded to overflowing with an audience who evinced the keenest interest and sympathy, an interest that has taken a far deeper root than was hoped for, judging from the number of anxious enquirers, who have sought the Swami's beautiful teaching since then. This has encouraged the Executive Committee there to start a Vedanta Society, for which they are arranging a permanent Home. The Vedanta Society is at present located at 63 Clifton-Hill, N. W. and a course of eight lectures each, on Bhagavad-Gita and on Yoga philosophy is being given at 41, Wigmore Street on Wednesdays and Thursdays respectively. The work is steadily growing and seems to be a promising one. The lectures and classes are well attended by influential English ladies and gentlemen. Swami Abhedananda intends to stay in London for three months or perhaps longer.

We cull from the 'London Daily News' the following report of the lecture above mentioned:—

".....He spoke in excellent English and was listened to with profound attention.....The Swami devoted a large part of his discourse to the assertion that India was the mother of civilisation and philosophy, and the Greek and Roman philosophies were largely the same as that taught in India hundreds of years before. He was evidently also of opinion that much of the teaching of "Jesus the Christ" was similar to the old Hindu philosophy. India was a highly-civilised country, he declared, 1,500 years before Christ, and he claimed that it gave to the world the highest ideal of a universal religion and moral philosophy under the name of Vedanta.

"He claimed also that Darwinism was known in India centuries ago, and some of Herbert Spencer's teaching anticipated.....The aim and end of all religions and philosophies was, the speaker contended, the same, to cause one to become unselfish, and to become unselfish was to become spiritual. He proceeded to speak of several ancient philosophic systems."

absorbed in Me, thou shalt doubtless come to Me.

[Remember me and fight: Do thou constantly keep thy mind fixed on me and at the same time perform thy Swadharma, as befits a Kshatriya; and thus thou shalt attain the purification of the heart.]

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ॥
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

VIII. 8.

पार्थ O son of Prithâ अभ्यासयोगयुक्तेन (with the mind made) steadfast by the method of habitual meditation नान्यगामिना not moving towards any other thing चेतसा with mind परमं supreme दिव्यं resplendent पुरुषं Purusha अनुचिन्तयन् meditating याति goes.

With the mind, not moving towards anything else, made steadfast by the method of habitual meditation, and dwelling in the Supreme, Resplendent Purusha, O son of Pritha, one goes to Him.

[Method—Yoga.

Resplendent—the Being in the solar orb, same as Adhidaivata, of the fourth sloka.

कविं पुराणमनुशासितार-

मणोरणीयांसमनुस्मरेद्यः ॥

सर्वस्य धातारमचिन्त्यरूप-

मादित्यवर्णं तमसः परस्तात् ॥९॥

प्रयाणकाले मनसाऽचलेन

भक्त्या युक्तो योगबलेन चैव ॥

ध्रुवोर्मध्ये प्राणमावेश्य सम्यक्

स तं परं पुरुषमुपैति दिव्यम् ॥१०॥

VIII. 9, 10.

कविं Omniscient पुराणं ancient अनुशासितारं over-ruler अणोः than atom अणियांसं minuter सर्वस्य of all धातारं sustainer अचिन्त्यरूपं one whose form is inconceivable आदित्यवर्णं self-luminous like the sun तमसः of the darkness (of ignorance) परस्तात् beyond प्रयाणकाले at the time of death भक्त्या with devotion युक्तः endued अचलेन unmoving मनसा with mind योगबलेन with the power of Yoga च and एव verily ध्रुवोः of the two eye-brows मध्ये betwixt प्राणं Prâna सम्यक् thoroughly आवेश्य placing यः who अनुस्मरेत् remembers सः he तं that परं supreme दिव्यं resplendent पुरुषं Purusha उपैति reaches.

The Omniscient, the Ancient, the Over-

ruler, minuter than an atom, the Sustainer of all, of form inconceivable, self-luminous like the sun, and beyond the darkness of Maya—he, who meditates on Him thus, at the time of death, full of devotion, with the mind unmoving, and also by the power of Yoga, fixing the whole Prana betwixt the eye-brows, he goes to that Supreme, Resplendent Purusha.

[Self-luminous: Known by no agency like the understanding, or the mind, or the senses, but by Self alone.

Power of Yoga—which comes, by the constant practice of Samadhi.

Prâna: the vital current.

Fixing the whole Prâna—means, concentrating the whole will and self-consciousness.]

यदक्षरं वेदविदो वदन्ति

विशन्ति यद्यतयो वीतरागाः ॥

यदिच्छन्तो ब्रह्मचर्यं चरन्ति

तत्ते पदं संग्रहेण प्रवक्ष्ये ॥११॥

VIII. 11.

वेदविदः Knowers of the Veda यत् which अक्षरं imperishable वदन्ति speak वीतरागाः freed from attachment यतयः self-controlled (Sannyasins) यत् which विशन्ति enter यत् which इच्छन्तः desiring ब्रह्मचर्यं Brahmacharya चरन्ति practise ते to thee तत् that पदं state to be obtained संग्रहेण in brief प्रवक्ष्ये (I) shall tell.

What the knowers of the Veda speak of as imperishable, what the self-controlled (Sannyasins), freed from attachment enter, to gain which goal, they live the life of a Brahmacharin, that I shall declare unto thee in brief.

[Brahmacharin—a religious student who takes the vow of continence etc.; every moment of this stage is one of hard discipline and asceticism.]

Cf. Kathopanishad. II. 14.

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ॥

मूर्धन्याध्यात्मनः प्राणमास्थितो योगधारणाम् १२

अमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ॥

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥१३॥

VIII. 12, 13.

सर्वद्वाराणि All inlets (senses) संयम्य having controlled मनः mind हृदि in heart निरुद्ध्य having confined च and प्राणं Prana मूर्धनि in the head आधाय having placed आत्मनः of one's self योगधारणाम् practice of

concentration आस्थितः established (in) ॐ Om इति this एकाक्षरं one-syllable ब्रह्म Brahman व्याहरन् uttering मां me अनुस्मरन् remembering देहं body त्यजन् leaving यः who प्रयाति departs सः he परमां supreme गतिं goal याति goes.

Controlling all the senses, confining the mind in the heart, drawing the Prana into the head, occupied in the practice of concentration, uttering the One-syllable "Om"—the Brahman, and meditating on Me;—he who departs, leaving the body, attains the Supreme goal.

[*Supreme goal*: the lower Brahman is meant here, not the Absolute, for, at death, according to the Sruti, the Pranas of him who passes to the Absolute, do not depart; being Brahman he goes to Brahman. No movement can be predicated of him, because he has already become the Infinite. (Bri. Up. IV. 4 and 5.).

—*Cf. Vedanta Sutras*, Ch. IV. Pt. II. 12 to 14.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ॥

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

VIII. 14.

अनन्यचेताः With the mind not thinking of any other object यः who मां me नित्यशः daily सततं constantly स्मरति remembers पार्थ O son of Pritha अहं I तस्य नित्ययुक्तस्य of that ever-steadfast योगिनः of the Yogi सुलभः easily attainable.

I am easily attainable by that ever-steadfast Yogin who remembers Me constantly and daily, with a single mind, O son of Pritha.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ॥

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

VIII. 15.

परमां Highest संसिद्धिं perfection गताः reaching महात्मानः the great-souled ones मां me उपेत्य having attained दुःखालयं home of pain अशाश्वतं ephemeral (च and) पुनर्जन्म re-birth न not आप्नुवन्ति get.

Reaching the highest perfection, and having attained Me, the great-souled ones, are no more subject to re-birth—the home of pain and ephemeral.

[*Ephemeral*: non-eternal, of an ever-changing nature.]

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ॥

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥१६॥

78

Prabuddha Bharata

VIII. 16.

अर्जुन O Arjuna आब्रह्मभुवनात् up to (i. e. including) the realm of Brahmā लोकाः worlds पुनरावर्तिनः subject to return तु but कौन्तेय O Kounteya मां me उपेत्य having attained पुनर्जन्म re-birth न not विद्यते is.

All the worlds, O Arjuna, including the realm of Brahma, are subject to return, but after attaining Me, O son of Kunti, there is no re-birth.

[*Subject to return*—because limited by time.]

सहस्रयुगपर्यन्तमहर्षद्ब्रह्मणो विदुः ॥

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

VIII. 17.

सहस्रयुगपर्यन्तं Ending in thousand Yugas ब्रह्मणः of Brahmā यत् which अहः day युगसहस्रान्तां ending in thousand Yugas रात्रिं night (ये who) विदुः know ते those जनाः men अहोरात्रविदः knowers of day and night.

They know (the true measure of) day and night, who know the day of Brahmā, which ends in a thousand Yugas, and the night which (also) ends in a thousand Yugas.

[*Day and night*—mean evolution and involution of the whole universe respectively.]

अव्यक्ताद्ब्यक्तयः सर्वाः प्रभवन्त्यहरागमे ॥

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

VIII. 18.

अहरागमे At the approach of day अव्यक्तात् from the unmanifested सर्वाः all व्यक्तयः manifestations प्रभवन्ति proceed रात्र्यागमे at the approach of night तत्र into that एव verily अव्यक्तसंज्ञके in that which is called the unmanifested प्रलीयन्ते merge.

At the approach of (Brahmā's) day, all manifestations proceed from the unmanifested state; at the approach of night, they merge verily into that alone, called the Unmanifested.

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ॥

रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥१९॥

VIII. 19.

पार्थ O son of Pritha सः that एव verily अयं this भूतग्रामः multitude of beings भूत्वा भूत्वा being born again and again रात्र्यागमे at the approach of night प्रलीयते merges अहरागमे at the approach of day अवशः helpless प्रभवति re-manifests.

The very same multitude of beings (that

existed in the preceding day of Brahmà), being born again and again, merge, in spite of themselves, O son of Pritha, (into the unmanifested), at the approach of night, and re-manifest at the approach of day.

[*Being born...themselves*: They repeatedly come forth and dissolve, being forced by the effects of their own Karma.]

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ॥
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

VIII. 20.

तस्मात् From that तु but अव्यक्तात् from the unmanifested परः that which is beyond अन्य another, distinct अव्यक्तः Unmanifested सनातनः Eternal यः that भावः existence सः that सर्वेषुभूतेषु in all beings नश्यत्सु at (their) destruction न not विनश्यति dies.

But beyond this unmanifested, there is that other Unmanifested, Eternal Existence—That which is not destroyed at the destruction of all beings.

[This Unmanifested—which being the seed of the manifested, is Avidyâ itself.]

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ॥
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥२१॥

VIII. 21.

अव्यक्तः Unmanifested अक्षरः Imperishable इति thus उक्तः called तम् that परमां supreme गतिम् goal आहुः they describe यम् which प्राप्य having attained न not निवर्तन्ते they return तद् that मम my परमम् Highest धाम state.

What has been called Unmanifested and Imperishable, has been described as the goal Supreme. That is My highest state, having attained which, there is no return.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ॥
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

VIII. 22.

पार्थ O son of Prithâ भूतानि Beings यस्य of whom अन्तःस्थानि dwelling in येन by whom इदं this सर्वं all तत् pervaded तु also सः that परः Supreme पुरुषः Purusha अनन्यथा by whole-souled भक्त्या by devotion लभ्यः is obtainable.

And that Supreme Purusha is attainable, O son of Prithâ, by whole-souled devotion to

Him alone, in Whom all beings dwell, and by Whom all this is pervaded.

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ॥
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥

VIII. 23.

भरतर्षभ O bull of the Bhâratas यत्र in which काले time (path) तु but प्रयाताः travelling योगिनः Yogis अनावृत्तिम् non-return आवृत्तिं return च and एव again यान्ति go तम् that कालं time (path) वक्ष्यामि (I) shall tell.

Now I shall tell thee, O bull of the Bharatas, of the time (path) travelling in which, the Yogis return, (and again of that, taking which) they do not return.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ॥
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥२४॥

VIII. 24.

अग्निः Fire ज्योतिः light अहः day-time शुक्लः the bright (fortnight) षण्मासा उत्तरायणं the six months of the northern passage of the sun तत्र in this (path) प्रयाताः departed ब्रह्मविदः the knowers of Brahman जनाः people ब्रह्म Brahman गच्छन्ति go to.

Fire, flame, day-time, the bright fortnight, the six months of the Northern passage of the Sun,—taking this path, the knowers of Brahman go to Brahman.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ॥
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥२५॥

VIII. 25.

धूमः Smoke रात्रि night-time तथा also कृष्णः the dark (fortnight) षण्मासा दक्षिणायनम् the six months of the southern passage of the sun तत्र in this (path) योगी Yogi चान्द्रमसं lunar ज्योतिः light प्राप्य attaining निवर्तते returns.

Smoke, night-time, the dark fortnight, the six months of the Southern passage of the Sun—taking this path the Yogi, attaining the lunar light, returns.

[It is difficult to decide the true significance of these two verses (24 & 25). Some are inclined to think that each of the steps means a sphere; while others, a state of consciousness. Still others think, that the series beginning with fire means developing states of illumination and renunciation, and that beginning with smoke, increasing states of ignorance and attachment.

The two paths, Devayana and Pitriyana, by which

the souls of the dead are supposed to travel to the other world of their deserts are mentioned in the Upanishads, prominently in the Chhandogya V. x. 1., 2. Badarayana discusses these passages in the Brahma Sutras, IV. ii. 18—21. But an interesting light has been thrown upon the question by Mr. Tilak's theory of the Arctic home of the ancestors of the Aryan race. He has also dealt with this subject specially, in a paper of great value which appeared in *Prabuddha Bharata* (Vol. IX. p. 160.) Considering the importance of the doctrine and the excellent way in which it has been elucidated by Mr. Tilak, we shall briefly note below the main heads of his argument.

The words Pitriyâna and Devayâna are used many times in the Rigveda. But the distinction made in the Upanishads about the soul's path, according as a man died during the dark or the bright half of the year was unknown to the bards of the Rigveda, who held the view that the soul of a man always travelled by the Pitriyâna road, whatever be the time of his death. It is therefore clear that the doctrine of the Upanishads was a later development probably evolved after physical light and darkness had come to be connected with moral good and evil and the dual character of the world was established. Now, if along with this we consider that death during the Southern passage of the sun was regarded as inauspicious from the Arctic times, we can see how the distinction arose between the paths of a man's soul according as he died in the dark or the bright part of the year.

As to the series of steps in each path, since Agni was believed to be the only leader of the soul on its path, and both paths ended with the passages of the sun, the starting and halting points thus settled, it was not difficult to fill in the intermediate steps. The dual character of the world is manifested in Agni as flame and smoke. The flame was therefore the starting point of one path and smoke of the other. Day and night, increasing and decreasing moon, Northern and Southern passages of the sun came next in natural order. The number of steps can easily be increased, and as a matter of fact has been increased in the Kaushitaki and some other Upanishads, on the same general principle.

Another point in this connection may be noted. There is nothing in the second or Pitriyâna path to correspond with Agni, in the first. We must therefore either reduce the number of steps in the first path by taking the words "fire" and "flame" in appositional relation and translate the same as "fire, that is flame," or increase the steps in the second by adding "fire" as one.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ॥
एकया यात्यनावृत्तिमन्यथावर्तते पुनः ॥२६॥

VIII. 26.
हि Verily जगतः of the world शुक्लकृष्णे bright and dark एते these गती two paths शाश्वते eternal मते are considered एकया by one अनावृत्तिम् non-return याति goes to अन्यया by the other पुनः again आवर्तते returns.

Truly are these bright and dark paths of the world considered eternal: one leads to non-return; by the other, one returns.

[The paths are eternal, because Samsâra is eternal.]

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ॥
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

VIII. 27.

पार्थ O son of Prithâ एते these सृती two paths जानन् knowing कश्चन whosoever योगी Yogi न मुह्यति is not deluded तस्मात् therefore अर्जुन O Arjuna सर्वेषु in all कालेषु times योगयुक्तः steadfast in Yoga भव be (thou.)

No Yogi, O son of Prithâ, is deluded after knowing these paths. Therefore, O Arjuna, be thou steadfast in Yoga, at all times.

[Knowing that one of the paths leads to Samsâra and the other to Moksha, the Yogi takes up the one leading to illumination and rejects the other.]

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ॥
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥२८॥

VIII. 28.

वेदेषु In the (study of the) Vedas यज्ञेषु in the (practice of) Yajnas तपःसु in the (practice of) austerities दानेषु in (giving) gifts एव also यत् what-ever पुण्यफलं meritorious effect प्रदिष्टम् is declared च and इदम् this विदित्वा having known योगी a Yogi तत् it सर्वं all अत्येति rises above आद्यं primeval परं supreme स्थानं abode उपैति goes to.

Whatever meritorious effect is declared (in the Scriptures) to accrue from (the study of) the Vedas, (the performance of) Yajnas, (the practice of) austerities and gifts, having known this, the Yogi rises above it all, and attains to the Primeval, Supreme Abode.

[This—the truth imparted by the Lord in answer to the questions of Arjuna at the beginning of the present chapter.]

इति अक्षरब्रह्मयोगो नामाष्टमोऽध्यायः ॥

The end of the eighth chapter designated,
THE WAY TO THE IMPERISHABLE BRAHMAN,