

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

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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

BRAHMAN AND SAKTI—I.

THE inactive Brahman and the active Sakti are, in fact, one and the same. He who is absolute Knowledge-Intelligence-Bliss, is also the All-knowing, the All-intelligent, and All-blissful Mother of the universe. The self-luminous precious stone (Mani) and its luminosity are one and the same, for you cannot imagine the stone without its luminosity, and *vice versa*.

WHEREVER there is action, such as, creation, preservation, and destruction, there is Sakti or Intelligent Energy. Water is water whether it is calm or disturbed. That one absolute Knowledge-Intelligence-Bliss is the Eternal Intelligent Energy, who creates, preserves and destroys the universe. As when the 'Captain' does not do anything or when he performs his worship, or when he goes to the Governor-General,—in all cases, he is the same 'Captain,' only these are his different *Upâdhis* or states.

AS WATER when congealed becomes ice, so the visible form of the Almighty is the materialised manifestation of the All-pervading formless Brahman. It is, as it were, the *Sachchidananda* solidified. As ice is essentially water, remains in water, and afterwards melts in it, so the Personal God is part and parcel of the Impersonal, remains there, and

ultimately merges into It and disappears.

BRAHMAN is unattached to good or evil. Brahman is like the flame of a lamp. You may read the Bhâgavat (the Holy Scripture) by the light of the lamp, or it is equally open to you to forge a document with criminal intent by the same light.

Again, Brahman is like the serpent. What does it signify if the serpent has poison in its fangs? The serpent is none the worse for it; the poison does not cause its death. It is only poison to other creatures whom it may happen to bite.

Much in the same way, misery, sin, and whatever evil we find in this world, is misery, sin and evil only relatively to us. Brahman is above and beyond all these things.

Good and evil in creation is not so to Brahman. He is not to be judged by any human standard of good and evil.

WHEN the Supreme Being is thought of as *Nishkriya* (Inactive)—neither creating, sustaining nor destroying, I call Him by the name of Brahman or Purusha (the Male Principle).

When I think of Him as active—creating, sustaining, destroying &c., I call Him by the name of Sakti, or Maya, or Prakriti (the Female Principle)

OCCASIONAL NOTES

BOOTH Hindus and Mohammedans have great need amongst themselves of such work as has been done amongst Christians, during the past century, by mutual association. The real hold of Christian missionaries, such as it is, is due to their strength in co-operation, to form schools, hostels, and institutions of mutual aid. Considering the attractiveness of the Young Men's Christian Association, its fine buildings, its varied programmes of lectures, its reading and writing rooms, its warm social receptions for students before and after holidays, it is infinitely to the credit of the Indian youth in university-cities, that it is as much neglected as it is. For, of course it is right, when we refuse an idea, to refuse also the benefits which might accrue to us from that idea.

Nor would any one suggest that the association in question should be deliberately imitated by Orientals amongst themselves. A very different matter is the apprehension of the idea that is represented by the institution, and its re-expression in some other form. The impact of Western life and thought has shattered many of our own most precious methods of self-organisation. The old village-community,—with its coherence, its moral order, its sense of purpose, and its open-ness to the highest thought and sacrifice,—has gone, and in its place we have the heap of disconnected fragments that goes in modern times by the name of a city.

Even the city, of the Mediæval epoch, had its own way of fulfilling the purposes of modern voluntary associations. The newcomer, to Benares or Allahabad, found himself immediately in his own quarter, surrounded by men from his own part of India, directly or indirectly connected with himself. In

the outer apartments of their homes, he met with friends, received assistance and advice, and was able to avail himself of local culture. This "*Para*" of his own countrymen was to all intents and purposes his club, his home, his hospital. And it served all these ends far better than any modern 'society' of the cities can possibly do. It was here that there grew up the organised communal opinion that resulted sooner or later in the extension of scope in required directions. For the communal organisation in all provinces was generous, and free, and debonair, full of comradeship, rising, in its richer members, into princely liberality. It is the continuity of our social environment, moreover, that keeps us all on our own highest level in character and conduct. And this continuity was admirably provided for in the old city '*Paras*.' The youth who came from the south in those days, was not open to the same temptations as now, from the dissipations of the city. And this for the good reason that the elders about him were men of his own district. The news of any lapses from decorum would assuredly travel back to the old people at home, and in the village of his birth, his family would hang their heads for shame of him. It is not easy to estimate the moral restraint imposed by this series of facts.

While we think of this, however, we cannot fail to remember the contrast which is presented by modern developments. Let us think, for instance, of the crowds of poor Mohammedans who find their way into a city like Calcutta,—chiefly perhaps from Patna and Behar,—to act as syces and coachmen. The temptations of this particular life are notorious in all countries. Liquor-shops are banefully on the increase. The custom of congregating in one's own quarter is on the

wane. Can it be wondered at, that the life of the city proves utterly destructive to the happiness of many a simple country home?

—

And yet, though all this is but too true, we must not speak as if any people in the world could compare with our own people, even here. Very often, the poor man whose hold on life is so sadly impaired by the foreignness of his environment, is nevertheless struggling to live on one meal a day, and send half of his tiny wages to his home. No one will ever know the whole history of the self-sacrifice of Indian servants, in these days. The commonest of our countrymen are able to practise a control of hunger that in any other land would canonise them as martyrs.

—

We, and especially the student classes, then, who live in cities, would do well to consider the social problems that surround us. What can we do for the People? How can we strengthen the People to recover themselves? We are not called upon to create new forces of restitution. These, in abundance, are our heritage from our forefathers. But we are called upon to conserve, to use, to develop, and re-adjust to modern needs, the treasure of moral impulses and moralising and co-ordinating institutions that are ours.

—

Let each of us ask himself, where are the

Sudras who have come from his father's village? Does one not know? Then how sadly one has failed in the duty of solidarity! Could one do anything to help them? Anything to share with them one's own privileges? One never knows, till one has tried, how many and how great those privileges are. What a revolution would be effected, and how quickly, in Indian ideas, if every student in the land took a vow each year to give twelve lessons, to some person or group of persons, who had no other means of education! Twelve lessons would not be a great tax on any one, yet how immensely helpful to the taught! The lessons might take the form of anything the teacher had to offer. Physical exercise would do, if that were all one could give. Reading and writing, or counting, would be good. But better than any of these would be talks about geography and history, or the interchange of simple scientific conceptions, or a training in the observation of the everyday facts about us.

—

Have we thought how the acquisition of a few ideas helps living, how an intellectual speculation, left to germinate in the mind, raises and deepens the days it colours? Knowledge is truly the bread of life. Let us hasten, with the best that is in us, to offer knowledge to all about us!

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THE MASTER AS I SAW HIM

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

XXII.

(*Continued from page 65.*)

WHEN, travelling in America, he had at first in certain Southern towns been taken for a negro, and refused admission to the hotels, he had never said that he was not of African blood, but had as quietly and gratefully availed himself of the society of the

coloured race, when that was offered, as of that of the local magnates who hastened round him later, in mortified apology for what they deemed the insult put upon him. Not for the monk to dictate terms: the monk submits. Often, in after-years, he spoke of the pathos of the confidences, regarding race-exclusion, which he had received at this time. Few things ever gave him such pleasure as a

negro railway-servant who came up to him on one occasion, in a station, saying that he had heard how in him one of his own people had become a great man, and he would like to shake hands. Finally, it was never possible, in his presence, for the vulgar social exultation of the white man to pass unrebuked. How stern he would become at any sign of this! How scathing was his reproof! And above all, how glowing was the picture he would paint, of a possible future for these children of the race, when they should have outstripped all others, and become the leaders of Humanity! He was scornful in his repudiation of the *pseudo*-Ethnology of privileged races, "If I am grateful to my white-skinned Aryan ancestor," he said, "I am far more so to my yellow-skinned Mongolian ancestor, and most so of all, to the black-skinned Negritoid!"

He was immensely proud, in his own physiognomy, of what he called his 'Mongolian jaw,' regarding it as a sign of 'bull-dog tenacity of purpose'; and referring to this particular race-element, which he believed to be behind every Aryan people, he one day exclaimed "Don't you see? the Tartar is the wine of the race! He gives energy and power to every blood!"

In seeking to penetrate his indifference to circumstance, one has to remember that it was based on a constant effort to find the ideal thinking-place. Each family, each hearth-side, was appreciated by him, in the degree in which it provided that mental and emotional poise which makes the highest intellectual life possible. One of a party who visited Mont Saint Michel with him on Michaelmas Day 1900, and happened to stand next to him, looking at the dungeon-cages of mediæval prisoners, was startled to hear him say, under his breath, "What a wonderful place for meditation!" There are still some amongst those who entertained him in Chicago in 1893, who tell of the difficulty with which,

on his first arrival in the West, he broke through the habit of falling constantly into absorption. He would enter a train and have to pay the fare for the whole length of the line, more than once in a single journey, perhaps, being too deeply engrossed in thought to know when he reached his destination. As years went on, and they met him from time to time, they saw the gradual change to an attitude of apparent readiness and actuality. But such alterations were little more than surface-deep. Beneath, the will glowed with all its old fervour, the mind held itself ever on the brink of the universal. It seemed almost as if it were by some antagonistic power, that he was 'bowled along from place to place, bring broken the while, to use his own graphic phrase. "Oh I know I have wandered over the whole earth," he cried once, "but in India I have looked for nothing, save the cave in which to meditate!"

And yet he was a constant and a keen observer. Museums, universities, institutions, local history, found in him an eager student. It was the personal aspect of conditions that left him unaffected. Never did the contrast between two hemispheres pass before a mind better fitted to respond to its stimulus. He approached everything through the ideas which it sought to express. During the voyage to England, he came on deck one day, after a sound sleep, and told me that he had in his dreams been pursuing a discussion, as between Eastern and Western ideals of marriage, and had come to the conclusion that there was something in both that the world could ill afford to lose. At the end of his last visit to America, he told me that on first seeing Western civilisation he had been greatly attracted by it, but now he saw mainly its greed and power. Like others, he had accepted without thought the assumption that machinery would be a boon to agriculture, but now he could see that while the American farmer, with his several square miles to farm,

might be the better for machines, they were likely to do little but harm on the tiny farm-lands of the Indian peasantry. The problem was quite different in the two cases. Of that alone, he was firmly convinced. In everything, including the problem of distribution, he listened with suspicion to all arguments that would work for the elimination of small interests, appearing in this as in so many other things, as the perfect, though unconscious expression of the spirit of the old Indian civilisation. A strong habit of combination he was able to admire, but what beauty of combination was there, amongst a pack of wolves?

He had an intense objection to discussing the grievances, or the problems of India, in a foreign country; and felt deeply humiliated

when this was done in his presence. Nor did he ever fail, on the other hand, to back a fellow countryman against the world. It was useless for Europeans to talk to him of their theories, if an Indian investigator in the same line had come to an opposite conclusion. With the simplicity and frankness of a child, he would answer that he supposed his friend would invent more delicate instruments, and make more accurate measurements, which would enable him to prove his point.

Thus, student and citizen of the world as others were proud to claim him, it was yet always on the glory of his Indian birth that he took his stand. And in the midst of the surroundings and opportunities of princes, it was more and more the monk who stood revealed.

PRAJNAPARAMITA SUTRA

OR

HYMN TO THE SUPREME OMNISCIENCE

ओ३म् निर्विकल्पे नमस्तुभ्यं प्रज्ञापारमितेऽमिते ॥
या त्वं सर्वानवद्याङ्गि निरवद्यैर्निरीक्ष्यसे ॥१॥
आकाशमिव निर्लेपां निष्प्रपञ्चां निरक्षराम् ॥
यस्त्वां पश्यति भावेन स पश्यति तथागतम् ॥२॥
तव चार्य्यगुणाद्याया बुद्धस्य च जगद्गुरोः ॥
न पश्यन्त्यन्तरं सन्तश्चन्द्रचन्द्रिकयोरिव ॥३॥
कृपात्मकाः प्रपद्य त्वां बुद्धधर्मपुरःसरीम् ॥
सुखेनायान्ति माहात्म्यमतुलं भक्तिवत्सले ॥४॥
सकृदप्याशये शुद्धे यस्त्वां विधिवदीक्षते ॥
तेनापि नियतं सिद्धिः प्राप्यतेऽमोघदर्शने ॥५॥
सर्वेषामपि वीराणां परार्थनियतात्मनाम् ॥
याऽधिका जनयित्री च माता त्वमसि वत्सला ॥६॥
यद्बुद्धा लोकगुरवः पुत्रास्तव कृपालवः ॥
तेन त्वमपि कल्याणि सर्वसत्वपितामही ॥७॥
सर्वपारमिताभिस्त्वं निर्मलाभिरनिन्दिते ॥
अन्द्रलेखेव ताराभिरनुयातासि सर्वदा ॥८॥

विनेयं जनमासाद्य तत्र तत्र तथागतैः ॥
बहुरूपा त्वमेवैका नानानामभिरीड्यसे ॥९॥
प्रभां प्राप्येव दीप्तांशोरवश्यायोदविन्दवः ॥
त्वां प्राप्य प्रलयं यान्ति दोषा वादाश्च वादिनाम् १०
त्वमेव त्रासजननी बालानां भीमदर्शना ॥
आश्वासजननी चासि विदुषां सौम्यदर्शना ॥११॥
यस्य त्वय्यप्यभिष्वङ्गस्त्वन्नाथस्य, न विद्यते ॥
तस्याम्ब कथमन्यत्र रागद्वेषौ भविष्यतः ॥१२॥
नागच्छसि कुतश्चित्त्वं न च कचन गच्छसि ॥
स्थानेष्वपि च सर्वेषु विद्वद्भिर्नोपलभ्यसे ॥१३॥
ये त्वामेवं न पश्यन्ति प्रपद्यन्ते च भावतः ॥
प्रपद्य च विमुच्यन्ते तदिदं महद्भूतम् ॥१४॥
त्वामेव बध्यते पश्यन्नपश्यन्नपि बध्यते ॥
त्वामेव मुच्यते पश्यन्नपश्यन्नपि मुच्यते ॥१५॥
अहो विस्मयनीयासि गम्भीरासि यशस्विनि ॥
सुदुर्बोधासि मायैव दृश्यसे न च दृश्यसे ॥१६॥

बुद्धैः प्रत्येकबुद्धैश्च श्रावकैश्च निषेविता ॥
 मार्गस्त्वमेका मोक्षस्य नास्त्यन्य इति निश्चयः ॥१७॥
 व्यवहारं पुरस्कृत्य प्रज्ञप्त्यर्थं शरीरिणाम् ॥
 कृपया लोकनाथैस्त्वमुच्यसे न च चोच्यसे ॥१८॥
 शक्तः कस्त्वामिह स्तोतुं निर्निमित्तां निरञ्जनाम् ॥
 सर्ववाप्सिषयातीतां या त्वं क्वचिदनिश्रिता ॥१९॥

सत्यैवमयि संवृत्त्या वाक्पथैर्वयमीदृशैः ॥
 त्वामस्तुत्यामपि सतीं तुष्टुषन्तः सुनिर्वृत्ताः ॥२०॥
 प्रज्ञापारमितां स्तुत्वा यन्मयोपचितं शुभम् ॥
 तेनास्त्वाशु जगत्कृत्स्नं प्रज्ञापारपरायणम् ॥२१॥
 इति प्रज्ञापारमितासूत्रं समाप्तम् ।

INTRODUCTION

Prajñâpâramitâ Sutra consisting of twenty-one Sanskrit verses, the authorship of which is attributed to Buddha, occurs in the Book 'Prajñâpâramitâ,' or Perfection in Wisdom or Omniscience. According to the Buddhists there are six perfections, namely, Perfection in Wisdom, Perfection in Charity, Perfection in Love, Perfection in Patience, Perfection in being devoted to doing Good Actions, and Perfection in Contemplation. Of these, the first, viz., Perfection in Wisdom is said to be the guid-

ing principle, governing and regulating the rest of the other Perfections named above.

These verses are meant to be an exposition of the abstruse and abstract doctrine of Buddha, by means of the renunciation of all fleeting sense-enjoyments, and the attainment to Perfection in Wisdom by complete absorption of thought into the one object of meditation. The reader will note the remarkable coincidence between the sublime ideas inculcated herein and the Vedânta.

TRANSLATION WITH EXPLANATORY NOTES

I. Salutation to Thee, O Thou the Perfect Omniscience, the Unconditioned, the Infinite. As Thou art of the form devoid of all defects, so Thou art visible to those only who are free from all taints.

II. He who sees Thee with his inward eye, as free as the sky is from all taints or attachments, as beyond all illusions of diversity, as beyond words, (i. e., inexpressible)—he sees truly the Tathâgatha.

III. The good see no difference between Thee, the Source of all excellent virtues, and the Buddha or the Enlightened, the teacher of the universe, just as (there is no difference) between the moon and the moon-light.

[As the sun or the moon cannot be seen without its light or the rays and as the rays are not different from the sun or the moon, so the Highest, the Impersonal, can only be apprehended through the Personal, the highest manifestation of Its knowledge which is not separate from It. The idea is the same as that "Brahman and Sakti are one and the same."]

IV. O Thou lover of Thy Bhaktas, taking refuge in Thee, the Enlightener of the Buddha Dharma (the path of perfection in wisdom), the merciful-hearted easily attained to the immeasurable greatness of the soul,

[That is, those who with compassion to all creatures practise meditation and thereby reach the state of perfection in wisdom, become omniscient.—become one with Thee.]

V. He who after the performance of proper injunctions sees Thee even once in the purity of his heart, surely obtains perfection, as seeing Thee is fruitful of indestructible results.

VI. Of all the heroes, they are the greatest, who devote themselves to the good of others : of such Thou art verily the producer and affectionate mother.

[In other words, they alone are Thy true children, they alone are begotten by Thee, they alone are nourished and loved by Thee (as a son by his mother), who forsaking all selfishness live for others.]

VII. All such having attained the Buddhahood (enlightenment) become the Teachers of the world, and compassionate to all beings : they are indeed Thy children. And for this reason, O Blessed One, Thou art the mother of mothers of all beings.

VIII. O Thou unblemished One, of all the perfections Thou art the purest one. They always follow Thee, just as the stars follow in the wake of the streaks of the moon.

[That is to say, all other perfections look dull and pale without Thee, as do the stars without the moon-light.

Dāna, Shīla, Kṣhānti, Virya and Dhyāna are the five perfections. *Dāna*—giving away; *Shīla*—loving all others like one's self; *Kṣhānti*—forgiving even if getting nothing but injury in return; *Virya*—not disisting from a work till success is attained; *Dhyāna*—fixing the mind in Samādhi by abstracting it from the senses.]

IX. Though one, Thou hast various forms. So the Tatvāgatīas worship Thee under various names, and having received humble disciples teach them the different paths of wisdom, according to their temperaments.

X. As the dew-drops vanish helplessly before the rays of the shining sun, so do all the fallacies and argumentations of the disputants, by attaining Thee.

[All hair-splitting disputations and doubts are removed as soon as the Truth is known, and everything becomes as clear as the noon-day sun.]

XI. To the ignorant, Thy form appears terrible indeed, and Thou producest terror; to the wise, Thou art charming in appearance and breathest inspiring confidence.

[That is, the wicked being enveloped in the veil of ignorance always live in darkness and terror, whilst the virtuous, doing away with evil passions, get peace and the light of Thy knowledge.]

XII. He, who having obtained Thee, cares for no attachment to Thee even, how can he, O Mother, feel any desire or aversion elsewhere, i. e., for things of this world?

[Meditation on the Absolute leads a true devotee to perfect beatitude or bliss eternal, and all grovelling feelings of attachment and aversion fall away from him.]

XIII. Thou dost not come from any place, nor goest Thou anywhere; also Thou art not attainable by the wise in all the (outside) places.

[There is not any particular place where only one can see Thee, but the Yogi in Nirvikalpa (unconditioned) Samādhi alone, sees Thee as pervading everything.]

XIV. It is surpassing strange that those who do not see Thee thus, but take refuge in Thee with their heart and soul, they too are freed from rebirth.

[Those who reach the state of omniscience do not (i. e., cannot) contemplate on Thee, yet they have Thee in their heart and gain emancipation.—This is Thy glory.]

XV. He who does not see Thee remains in bondage; and even he who sees Thee is also in bondage. He who sees Thee is freed from bondage; and even without seeing Thee one gets freedom.

[The first and the third assertions are clear. The second one means that, he who sees Thee i. e., attains omniscience and yet feels an attachment to that state or keeps his *Aham* or egoism intact, (though it is Sattvic), he cannot obtain freedom,—or in other words one must transcend the three Gunas. In the last sentence, without seeing Thee, means seeing Thee yet does not see Thee, i. e., attaining to the highest knowledge yet is not attached to it, and thus in the absence of all attachment even if it be for the Highest, one attains final emancipation.]

XVI. Thou art the source of wonder, as Thy ways are inscrutable. Thou art profound, being wrapped up in the veil of mystery. The universe proclaims Thy Glory, O Mother! Thou art incomprehensible, and like Maya, Thou art seen and also not seen, i. e., the man of wisdom knows Thee and the ignorant one does not.

XVII. Thou art worshipped by the Buddhas, the Pratyeka Buddhas and the Shrāvakas. Thou alone art the way to salvation,—it is ascertained that there is no other.

[*Buddhas* are those enlightened ones, who practise meditation to gain the perfect knowledge of Truth with the sole object of enlightening the innumerable souls; and after their attainment of perfection and before their absorption into Nirvana, they reveal the secret to the world and make others reach that highest state.

Pratyeka Buddhas are those who attain perfection and transcend the planes of the Shrāvakas, but cannot reach that highest state of Buddhahood, in which the Buddhas help liberate others also.

Shrāvakas are those Buddhist saints who living in seclusion, practise the teachings of the Buddha and eventually obtain emancipation for themselves only, and are ranked as Arhats. Eighty of the disciples of the great Buddha are called Mahāshrāvakas.]

XVIII. (Thy knowledge cannot be conveyed by one who is in the state of Samādhi or perfect absorption, so,) for the enlightenment of the embodied, the Lords of men, out of mercy come down (i. e., nominally turn their minds from Samādhi and direct them) to the worldly plane to speak to their disciples, or not to speak.

[*Or not to speak*—this preaching is tantamount to non-preaching, because still remaining in the state of intoxication (in Samādhi), they are in no way attached to any preaching that may come from them spontaneously.]

XIX. Who can praise Thee in song?—Thou who art beyond all causation, devoid of all taints (of duality), beyond all expression by means of words, and not limited by space.

XX. O Thou Supreme Omniscience, though Thou art beyond all praise-offerings by mortals, yet they whose souls would send forth praise by means of words as these, uttered with the utmost purity and sincerity of heart, they attain perfect beatitude or bliss.

[Though Thou art inexpressible, yet the very desire and attempt to sing Thy glory, feeble though it may be, but sincere, leads to final emancipation.]

XXI. By the merit that may have been accumulated by me in singing this hymn in praise of the Supreme Omniscience, may the whole universe be soon blest with perfection in Wisdom, i. e., may every one attain to the supreme wisdom or Omniscience.

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

(Continued from page 71.)

Our ideal ought to be the highest, i. e., spiritual freedom. What ought we to do to attain it? We should live the life of a Brahmacharin. We must be truthful; we must make our moral character perfect; we must live a life of purity, chastity and abstinence; and we must practise fellow-feeling and live for our brethren. Do not despise your lower classes who are down-trodden to-day. They have suffered for thousands of years, and have been conserving their forces; when a leader arises he will take with him all the forces that have been conserved for this long period, and those forces will find a channel in the form of this great leader. I appeal to you, young men of Calcutta, to live the life of true Brahmacharin. If you wish to attain the glory, if you wish to save your motherland and your nation, conserve your energies, be truthful, be pure in character, be chaste and be moral. Always lend a helping hand to your brother who is in distress. Do not care to look to what caste or social position he belongs, but open your heart and embrace him as your brother, give him help and education, and try to make him a worthy citizen of our motherland. This should be our first duty.

Without Brahmacharyam no higher power can come to us. It is the first step and those who are unmarried should not marry until they are twenty-five or thirty years old. Early marriage has done

much good, but it has also produced many evils. Here I must tell you that I am not standing before you as a social reformer, but as an impartial critic. I must show you both sides, and leave it to you to draw your own conclusions. Child-marriage has done much good, but it has also weakened the nation. If we wish to have strong children, if we wish that our descendants should be great, powerful and physically strong, we must not marry until we have attained to maturity. I have seen in England and America, babies who are very strong, healthy and well-formed. But in India, boys of eighteen or twenty years of age studying in the schools have one or two children who look as weak and helpless as little chickens. What can we expect from such children? Therefore, my friends, you must be careful, and if you are pressed by your parents to marry, tell them that you are not yet worthy of it. Next, educate your girls, and give them a little instruction in physical culture. It is very important. In America, in the schools for boys and girls, physical culture is daily taught. There you will see girls studying until they have reached maturity. Well-developed in muscles, intellectually strong and strictly moral, they can stand before men without fear, and can brush them off if need be. They practise physical culture, and combined with that, a little Pranayama (breathing exercises) will do them much good, and they have already begun to do a little of the simplest kind. Deep-breathing will develop the lungs and make one free of many diseases. Here, we neglect to study Yoga, while there, they are practising concentration, because they have come to know that by its means physical, intellectual, moral and spiritual development can be attained. It is a shame that we should neglect the study of our systems of Yoga, handed down to us by our ancient *Rishis* through many generations, while it is to-day being assiduously taken up by the Western nations; therefore, I tell you that you ought to practise a little of *Hatha Yoga*, i. e., physical culture. A little practice of *Hatha Yoga* will help us to develop the muscles and nerves of the body and gain control over them. If our muscles and nerves are not strong, how can we face difficulties and be brave and courageous, because bravery and courage are the things which come to those who have nerves of steel and muscles of iron. Then we

must practise also a little of concentration, because if our mental efforts and mental energy be dissipated, and scattered in a thousand and one directions, how can we expect to conserve our energy and direct it through one channel? Concentration is the secret of all success. An artist cannot be a good artist if he has not the power of concentration. A sculptor or a musician or a philosopher cannot be great in his avocation, if he does not possess the power of concentration and spirituality. Concentration is the first step to *Raja Yoga*. So, you must practise it. Do you know the secret of the Japanese victories over the Russians? It was in the power of concentration. The Russian soldiers who were addicted to drinking and given to luxury missed their mark. But the Japanese are very temperate; they do not indulge in their vice and they possess the power of concentration; hence they have attained to that glory which has amazed the whole civilised world. Therefore, I would ask the young men and women of our country to practise concentration; our religion gives women equal rights to practise it.

Women will show wonderful powers if they get an opportunity. For a long time they have not found opportunities; therefore, they are left behind, but give them a chance, and you will see they will equal you in many lines. They will be great workers. Our country has produced the best women warriors. You know the famous Chand Bibi; you know of the Rani of Jhansi who stood against the British during the Mutiny; and the English historian thought that the best general on the enemy's side was the Rani of Jhansi. She was dressed as a man, in the uniform of a general; she rode a horse and commanded her forces. Such characters our country has produced. So give our enslaved women a chance, and they will show you what powers they possess. Know every woman as a representative of the Divine Mother Kali, whom we worship.

The American nation is great to-day, because they are the worshippers of *sakti*. You know Shivaji became great by worshipping the Divine Mother. And if you look upon woman with lustful eyes, you have committed a great sin according to our faith. Every householder must consider all women except his own wife as mother—that is the injunction of the Shastras. If we followed it to-day,

if we had acted up to that injunction, we should have been just as great as the American nation. We must look upon woman as the representative of the Divine Mother, as the Incarnation of *Sakti*, and if we consider ourselves as her children, her blessings will work miracles. There is no question about it.

We are denationalised to-day, because we have lost our spiritual ideal. Political power—the power of the sword and gun—will never bring salvation to our country. Show your moral and spiritual strength, and you will be the greatest nation in the world. The Hindus have always been from time immemorial the spiritual teachers of the world, and will always remain so. Belonging to a land where flourished great Incarnations, such as Rama, Krishna, Chaitanya, Nanak, Ramakrishna, why should we go to the Western men and women to learn our religion from them? How can we stand before the world as spiritual teachers, and bend our knees before teachers of the West, when our religion, our spiritual ideal is greater, is higher than that of theirs. Go to Europe and America not as beggars or they will kick you, but always as spiritual teachers. We cannot make friendships with any great nations, and expect them to respect us, unless we meet them on an equal footing. Give and take—that is the law. The Americans would not have respect for the Hindus if they had nothing to learn from them. The Englishmen would not respect you if you have nothing to teach them. But, my friends, you must develop your spiritual sight, before you go to foreign lands as masters, not in name only, but show them your self-control, your power of concentration, your power of purity, truthfulness, chastity, your power of Brahmacharya, and they will sit at your feet and worship you as the incarnation of Christ. So, the ideal is great, but we must begin from this very moment to live up to it and to hold it before our minds, preach it to our fellow-citizens and ask them to follow it.

One of the things that we should learn from the Western nations is the power of obedience. There are thousands of leaders in our country but very few who will obey. No one becomes a good general who has not been an obedient soldier. Are you ready to obey,—not an individual personality, but a principle, an ideal? Practise obedience, if you

wish to be leaders eventually. Western nations are the most obedient, the most loyal to their national ideal. We have no national ideal yet. But we must have one without going to extremes, without encouraging hatred and ill-feelings for the Western nations or their representatives; we must have for them a feeling of love, of kindness and of sacrifice, and consider them as brothers and as much children of God as we ourselves are. We are only on different levels, and stand on different platforms on this stage of the world. They represent certain ideals, and we others. Commercialism guides their interest and their policy. We must not follow that—but spiritual ideals should guide ours, because that is our national destiny. If commercialism be our ideal, our nation will be dead in no time.

Obedience and fellow-feeling should be cultivated by us, by trying to organise our efforts to make little republics in our midst, thus learning the simple lessons of Constitutional form of Government. In America, we have the Vedanta Society in New York. The form of government in this Society is the same as that of the United States, i. e., a Constitutional form of Government, and that we should learn first, before we can become an organised body. Without organisation no great work can be done, nor has it ever been done. To-day we are disorganised mobs, but organise them, and you will find the embodiment of a mighty force which will be irresistible. Therefore, let us learn from the Western nations the secret of organisation. In Europe and America, the whole social body is organised like a machine, each one fulfils its duty and its part, but all these parts when united produce a gigantic force, and that force moves the world.

We must be grateful to the British nation, for having brought us in contact with the European civilisation. We have become degenerated because we kept ourselves isolated and aloof from the rest of the world, and our later ancestors formulated all kinds of rules and regulations to prevent us from crossing the ocean and knowing what is going on, on the other side. The mistakes of our forefathers produced sad results, the effect of which we are reaping to-day. But let us not perpetuate such mistakes any longer. Let us go abroad, mix with other nations, assimilate their virtues and introduce

them in our society. Let us unite ourselves and stand as a body, learning those lessons and living up to them in our daily lives, and then we shall again be a great power.

We are also indebted to the British nation, for having given us a common language, the English, which is going to be the universal language. To-day, if you know English, you can travel in any country whether in Europe, America or Asia. If you go to the Madras Presidency, you find English spoken. There is a suggestion to make Bengali the prevailing language of India, but that is impossible, mere child's talk. Hindustani can be a common language in our country, but it is known to very few in Southern India, for there most of the educated men speak English like their mother-tongue. If we wish to exchange our thoughts with them, we can do so in English. From Colombo to Calcutta, in passing through the principle cities of the Madras Presidency and Mysore, everywhere I found that English was spoken most commonly by the educated classes, and it was so easy, so convenient to me, to express my ideas in that language which they so well understand, that I feel myself indebted to the English nation for this great benefit which they have given to our motherland. And through this common language, we shall be able to organise ourselves, and bring our people together under one banner.

The Swadeshi Movement should not be confined to mere words. We have to develop our own industries, which have been neglected for several centuries; and now our eyes are opened to the fact that without industrial development our nation is virtually doomed. After passing the B. A. examination our ambition is to become a clerk getting a salary of twenty or twenty-five rupees. What a poor ambition! Why should we not direct our energy in various lines, to commerce, to trade, to industries and agriculture, and develop the resources of our motherland and be happy and prosperous? To-day we are poor because we have neglected our agriculture and our industries. Of course, taxation in some districts is very heavy; but if we know the means of increasing the resources of our country, we can live very comfortably notwithstanding those heavy taxes. So our energy must be collected, and not dissipated, and that should be

directed towards the regeneration of our country in industrial lines, in trade, agriculture and commerce. I went to the St. Louis Exhibition, and I was very sorry not to see there Indian arts and Indian goods properly exhibited by Hindus. There was only a Christian, a missionary perhaps, who had the charge of a small stall, and there was from Bombay, a Parsi gentleman, Mr. Vimgari, who with his son was exhibiting some beautiful things of our country. But, why do not the Hindus combine their efforts to give such exhibitions in foreign lands, and draw the attention of the civilised world to the fact that our country is not backward in arts and industries. Mr. Vimgari has opened a store in New York and is importing goods to America and making a fortune. But why does not a Bengali merchant do the same? Why do not our millionaires come forward and help in this direction? But one thing we must remember, that strict honesty should be observed amongst our merchants in dealing with foreigners. When I was coming on the P. & O. Steamer, an English gentleman was telling me about the honesty of the Chinese merchants. He said the Chinese people are very honest, whatever they say they do, and with them honesty is the best policy. If the Hindu merchants follow the same principle, they will also command respect wherever they go. In Ceylon, I saw, that the Chettis command respect from the European merchants and bankers. They borrow thousands and thousands of rupees from large banks, without giving any security or bond. Their word is the bond; whatever they promise they fulfil, and they find no difficulty in getting loans. The Japanese nation also following the same business principles have gained success. So, my young friends, if we wish to be respected by other nations, we must be honest in the first place; and thus being able to come in close contact with the great merchants of other nations, we shall instil their ideas in different lines of industry in our midst and improve ours. Our machineries for spinning and weaving &c., must come now from foreign lands; but why should we not learn to make them here in our own country? Where is that energy, that combined effort to accomplish the task? We must form combinations, and learn to trust our fellow-brethren. Mutual trust is the secret of national glory.

If we wish to help ourselves, we must love our

brethren. Love means the expression of one-ness and that one-ness cannot be on the physical plane, because no two faces are alike. Nor can we be equal on the plane of mental or intellectual powers. But one-ness can be manifested on the spiritual plane, because we are one in spirit. Our religion teaches: Love thy neighbour as thyself, and not only thy neighbours but all living creatures thou shalt love as thy true self, for it is the same spirit in man, woman and the lower animal. There is the basis of unity, one-ness, because we are all children of immortal bliss, as our Vedas declare. If we remember that and live up to it, we shall feel that we are one in spirit with all. Let that grand message of the Vedas always ring in your ears,—“All ye children of immortal bliss!” If we are all children of immortal bliss, where is room for caste distinction in the Atman, where is the room for sect distinction in the Atman? The Atman is without caste or creed; it is ever pure. There we are all children of God; there we are one. Even in a Pariah or a Mehtar, who is considered as most degraded from the social standpoint, there dwells the immortal soul, and he is a child of God as much as we. Hence shall we not respect and lend a helping hand to him? Is he not our brother? Shall we not be false to our ancient Rishis, shall we not lack faith in our own religion, if we do not treat him as our brother? Does not our religion teach: In a well-qualified Brahmana, in a cow, in an elephant, in a dog, in a Chandal, a Pandit must see the same Atman. Thus, our religion will bring to us the power of unity, and make it the foundation of all our activities; otherwise we cannot succeed. The politics of the Western nations are for a few days, and constantly changing; but our politics are founded upon the eternal truth,—the eternal law of unity in spirit, and will lead us to the goal which is not ephemeral, but is the abode of the highest peace and happiness. We are all searching after happiness and peace of mind. Mere politics will never bring peace or happiness. It brings turmoil, struggle, despondency, fight &c., in its train. All true peace and happiness are based upon spirituality which ultimately leads to freedom or *Moksha*; that is the ideal of our religion. For that *Moksha*, the sages and saints have sacrificed their own selves; kings and princes have sacrificed their

thrones ; and that freedom should also be our ideal. My young friends, mind you, that that freedom does not remain confined only to the spiritual plane, but it leads to freedom, social, intellectual, moral, and political also.

SPIRITUALITY AND NATIONALISM

MANKIND have a natural inclination to hero-worship and the great men who have done wonders for human civilisation, will always be the inspiration of future ages. We are Hindus and naturally spiritual in our temperament, because the work which we have to do for humanity is a work which no other nation can accomplish,—the spiritualisation of the race ; so the men whom we worship, are those who have helped the spiritual progress of mankind. Without being sceptical no spiritual progress is possible, for blind adoration is only the first stage in the spiritual development of the soul. We are wont to be spiritually sceptical, to hesitate to acknowledge to ourselves anything we have not actually experienced by the process of silent communion with God, so that the great sages of antiquity were as sceptical as any modern rationalist. They did away with any preconceived notions drawn from the religion of the Vedas, plunged into the void of absolute scepticism and tried to find there the truth. They doubted everything, the evidence of the senses, the reality of the world, the reality of their own existence, and even the reality of God. This scepticism reached its culmination in the teachings of Buddha, who would admit nothing, presuppose nothing, declare nothing dogmatically, and insisted only on self-discipline, self-communion, self-realisation as the only way to escape from the entanglement of the intellect and the senses. When scepticism had reached its height, the time had come for spirituality to assert itself and establish the reality of the world as a manifestation of the spirit, the secret of the confusion created by the

senses, the magnificent possibilities of man and the ineffable beatitude of God. This is the work whose consummation Sri Ramakrishna came to begin, and all the development of the previous two thousand years and more since Buddha appeared, has been a preparation for the harmonization of spiritual teaching and experience by the *avatar* of Dakshineshwar.

The long ages of discipline which India underwent, are now drawing to an end. A great light is dawning on the East, a light whose first heralding glimpses are already seen on the horizon ; a new day is about to break, so glorious that even the last of the *avatars* cannot be sufficient to explain it, although without him it would not have come. The perfect expression of Hindu spirituality was the signal for the resurgence of the East. Mankind has long been experimenting with various kinds of thought, different principles of ethics, strange dreams of a perfection to be gained by material means, impossible millenniums and humanitarian hopes. Nowhere has it succeeded in realising the ultimate secret of life. Nowhere has it found satisfaction. No scheme of society or politics has helped it to escape from the necessity of sorrow, poverty, strife, dissatisfaction, from which it strives for an outlet ; for whoever is trying to find one by material means must inevitably fail. The East alone has some knowledge of the truth, the East alone can teach the West, the East alone can save mankind. Through all these ages Asia has been seeking for a light within, and whenever she has been blessed with a glimpse of what she seeks, a great religion has been born, Buddhism, Confucianism, Christianity, Mahomedanism, with all their countless sects. But the grand workshop of spiritual experiment, the laboratory of the soul has been India, where thousands of great spirits have been born in every generation who were content to work quietly in their own souls, perfect

their knowledge, hand down the results of their experiments to a few disciples and leave the rest to others to complete. They did not hasten to proselytise, were in no way eager to proclaim themselves, but merely added their quota of experience and returned to the source from which they had come. The immense reservoir of spiritual energy stored up by the self-repression was the condition of this birth of *avatars*, of men so full of God that they could not be satisfied with silent bliss, but poured it out on the world, not with the idea of proselytising, but because they wished to communicate their own ecstasy of realisation to others, who were fit to receive it either by previous *tapasya* or by the purity of their desires. Of all these souls Sri Ramakrishna was the last and greatest, for while others felt God in a single or limited aspect, he felt Him in His illimitable unity as the sum of an illimitable variety. In him the spiritual experiences of the millions of saints who had gone before were renewed and united. Sri Ramakrishna gave to India the final message of Hinduism to the world. A new era dates from his birth, an era in which the peoples of the earth will be lifted for a while into communion with God, and spirituality become the dominant note of human life. What Christianity failed to do, what Mahomedanism strove to accomplish in times as yet unripe, what Buddhism half accomplished for a brief period and among a limited number of men, Hinduism as summed up in the life of Sri Ramakrishna has to attempt for all the world. This is the reason of India's resurgence, this is why God has breathed life into her once more, why great souls are at work to bring about her salvation, why a sudden change is coming over the hearts of her sons. The movement of which the first outbreak was political, will end in a spiritual consummation.—*Bande Mataram*.

SISTER NIVEDITA IN LONDON

SISTER Nivedita has been giving a series of lectures on Vedantic literature and the Indian Epics in London. At the Lyceum Club, before a crowded audience she dwelt on "The Historic background of Indian Literature." The other lectures were given at the Caxton Hall, Westminster, on each Tuesday in February.

Sister Nivedita emphasised the fact how philosophy and literature grew out of daily experience and that such works as the "Mahabharata" and the "Ramayana" were simply the culmination of a stream of thought carried on through ages, and implied a civilisation stretching back thousands of years before Christ. She gave 8000 B. C. as Mr. Tilak's belief of the date of the Vedas. She drew a fascinating picture of the people, who preferring learning to food and luxury, established homes in forest clearings and made those homes, colleges, where the master and his disciples thought and meditated. In time, however, there came the one to whom it was given to realise the sadness of life, and who preached in the towns the need of salvation not from sickness, weariness, or death, but from dependence upon health, youth, life, friend, and to lift them into a world where these things are not. The Buddha, she insisted, marks the beginning of modern India, for he brought the truth to the doors of humble folk; he spread it far beyond the forest clearings; he unified the Indian: he created the great Indian democracy. The story, in its historic aspect was continued to the time of Asoka, and then Sister Nivedita devoted the rest of her lecture to the Golden Age of Literature. The "Mahabharata" and the "Ramayana," she declared, made India what she is still to-day; they were part of her life; they were the food on which Indian childhood was nourished; they have made India into India from generation to generation. She concluded with an explanation of the Bhagavad-Gita and gave, with keenest feeling, several extracts from it.

In a subsequent lecture in the same course, Sister Nivedita described Mahabharata as the Heart of India and the Ramayana as the epic of Indian womanhood. She insisted that the Indian ideal of wifedom has in it all the essential of nunhood, and the Western idea of "living happy ever afterward" does not appeal to Oriental women. So it comes about that Sita, though perfect woman and crowned in love, is also veiled in sorrows; she bears all the greatness and all the burdens of womanhood.

The final lecture dealt with Vedic Philosophy and the great point emphasised was the idea of unity behind manifoldness. Sister Nivedita declared that no true conception could be obtained of the Vedas themselves until a poet translator was found who would rise above the bondage of dictionaries and interpret the spirit of the ancient writings, not merely the bare words in a certain metre. The books, she maintained, represented the growth of ideas; they are indeed, only the wreckage of a great literary epoch. The Vedas themselves were composed and transmitted orally, before writing was thought of as a means of enshrining literature. In the Vedas, history is made lyric and these noble writings have never died in India; they are a part of the culture of Indians to-day, and it is on the foundation of these inherited possessions that the structure is based which India must build up in the future. Without the history of India, the history of humanity could never be written. She insisted, too, on the greatness of primitive humanity and considered that the type was often more manly than the civilised modern. Dealing with the manifoldness which is only the expression of a great unity, Sister Nivedita said that the old Hindu belief is that sorrow, grief, and perplexity belong only to manifoldness, and that the message of the Vedantic philosophy was not salvation, which implied fear of something from which one must be saved, but the inspiration to rise beyond all desire into the unity which comprehends everything.

THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

THE scope of our work at Fatehpur, Puri Dt., has extended up to now to thirty villages in which 289 families numbering 542 persons, are getting relief at present. The quantity distributed is 27 mds. 4 srs. per week; we are now spending Rs. 200 per week, and with the increasing distress our sphere of work is rapidly widening every day, demanding more money and workers. We have workers ready, but the funds at our disposal will hardly enable us to maintain the centre for more than a month, while it is absolutely necessary to carry on the relief work at least for four months longer. We, therefore, again appeal to our generous-hearted countrymen to send their kindly contributions without delay, otherwise it pains us to think that we shall be obliged to close the work.

RAMAKRISHNA MISSION FAMINE RELIEF FUND

	R.	A.	P.
Amount previously acknowledged ...	937	14	4½
Sj. Prajagopal Mukherjee, Baidyabati	13	13	0
Collection at the Ramakrishna Utsab	12	5	8
Thro' Dr. Kanjilal, from a Benefit night	4	0	0
Sj. Narendra K. Datta, Simla ...	1	0	0
Sadhan Samity, Calcutta ...	4	6	0
Sj. Rajani Mohan Basak, Dacca ...	2	0	0
A friend ...	1	0	0
A friend ...	11	0	0
Appamma Ayengar Esq., Hassan ...	10	0	0
A sympathiser, Midnapur ...	10	0	0
Prof. Debendra N. Bose, K. College	4	0	0
Dr. J. N. Kanjilal ...	1	0	0
Sj. Kalipada Mukherjee, Saidpur, Rangur	7	6	0
„ B. Basu, Deoghar ...	5	0	0
Dr. Abinash Ch. Banerjee, Allahabad	10	0	0
V. V. K. ...	10	0	0
K. Subramanyam Esq., Singapore ...	1	0	0
Mellumal P. K. Esq., Nanshabro ...	25	0	0
H. V. Ranchandra Rao Esq., Tarikere	1	0	0
Sj. Khirode Ch. Biswas, Chandiharpur	2	4	0
Awurahiwan Jui Esq., Berhampur ...	1	0	0
Vasammal Kishenpand, Bhiria, Sind	3	8	0
M. Rangasami Sellayalayam Esq., Bangalore (4th instalment) ...	5	0	0
P. Vittalpai, Penimangalore ...	2	0	0
Sj. Jadupati Chatterjee, Siliguri (2nd instalment) ...	15	0	0
Thro' Sj. Haridas Dutta, Baranagore	11	0	0
A Student ...	3	12	0
Secy. Gokul Bhandar ...	2	0	0
Total ...	1117	5	½

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

WHERE there is no vision the people perish.

GOVERNMENT statistics show that in 1906 upwards of 182,000 horses and about 7,000 dogs were killed in Germany for food.

THE buds of the tea plants, collected a few days before they expand, and dried, yield an infusion of very pleasant taste and agreeable odour.

NEW YORK now possesses an India House, where Indian students and visitors from India, may find a warm welcome and a comfortable home at a moderate cost.

IN Spruce canyon, Colorado, U. S. A., Professor E. L. Hewitt has discovered a prehistoric ruin six stories high, one of the finest examples of the cliff-dwelling ever found.

MR. Devant introduced a clever diversion of the Indian rope trick in London last December. The Indian swarms up the rope, is shot at by Mr. Devant, and vanishes into thin air!

THE eighth anniversary of the Entally Rama-krishna Mission was held at No. 5. Dehee Entally Road on the 19th April, when there were religious discourses, feeding of the poor numbering 1500, and entertainment of 300 gentlemen.

DR. Henry Maudesley, the well-known Free-thinker, and specialist in mental disorders, has offered the London County Council a sum of £30,000 towards the cost of a hospital for the treatment of mental diseases.

THE record of work of the National Council of Education, Bengal, for the last year is very satisfactory. The total amount of expenditure budgetted for the last year was Rs. 98,990. Eleven schools were affiliated to it during the year 1907.

THE Bishop of Madras, in the *Statesman*, claims that mission work in India, during the past fifty years, has achieved "wonderful success among the

lower classes and aboriginal tribes," but confesses its "failure to make converts among the higher castes and educated classes."

A NUMBER of Tibetans have come over to India to learn how to manufacture guns, glass and various other important articles of commerce. Furthermore, weaving looms will be introduced in Tibet, and the Tibetans have applied themselves to the study of the art of fine weaving and the use of hand-loom.

MR. Louis M. Elshenus has painted 3000 pictures and has written 40 novels, as well as plays in English, French, German, Italian, Spanish, Arabic, Sanskrit and Chinese! He has also composed 100 songs and musical pieces, has been round the world seven times and enjoys a great reputation as a pie maker.

THERE are in Russia no fewer than 500 monasteries and 332 convents, with 8,455 monks, 6,691 lay brothers, 10,963 nuns, and 32,029 lay sisters. The income of 167 monasteries described as "poor" is officially returned at over £700,000 a year, while the rent revenue of one establishment reaches £50,000 a year.

THE *Eastern Guardian* reports that the number of paupers in London is appalling; in the Work Houses there are 77,000; those who received continual outdoor relief number 49,000, the indoor paupers number 48,000; these are over 60 years of age; among the outdoor paupers are 20,000 children, while 38,000 are relieved out of doors.

MR. George Harwood, M. P., who has lately been travelling in India, said in course of an address he gave in Manchester the other day, that patriotism and religion were indissolubly associated in India. He did not think that the English people understood the depth of religious feeling of the Indian people. If people thought the Indian religion was dying, or that it was a mere religion of forms, they were very much mistaken.

IN an address delivered sometime ago at Madras, Mrs. Annie Besant, outlined a scheme for the founding of an Indian University, under Indian guidance and control. Briefly, her idea is to make formal application for the issue of a Royal Charter

for founding it, having the right to grant degrees which will be recognised by Government. Mrs. Besant has succeeded in enlisting Mr. Morley's sympathy with, and Lord Minto's approval of, the idea.

It is a fact given on the authority of Lord Curzon when he was Viceroy, that the average income of the people of India is only two pounds per person per annum. The corresponding figure for other countries is :—

Russia £11 per head.
Germany and Holland,	22 " "
France ...	27 " "
America ...	39 " "
England ...	42 " "

Mr. William Digby—no mean authority—estimated the income of India to work out at only £1. 5s. 1½d. a year, per person.

THE *Lusitania's* quickest runs are eastwards, 4 days, 22 hours, 50 min., average 23.62 knots an hour; westwards, 4 days, 18 hours, 40 min., average 24.25 knots. The boat is a huge floating hotel, suites of rooms, fireplaces, bedsteads, and passenger lifts—everything as though one were in the Strand instead of on the Atlantic. The following figures are of interest. Her length is 790 ft., breadth 88 ft., depth to boat deck 80 ft., gross tonnage 32,500 tons, horse-power of engines 70,000, height of funnels 155 ft., height of masts 216 ft. Passenger accommodation is provided for 550 first class, 500 second class, and 1,300 third class, and the crew numbers between 800 and 900.

THE ceremony of laying the foundation-stone of the Hospital building of the Ramakrishna Home of Service, Benares, was celebrated on the 16th April last.

The President of the Mission who came over from the Math, Belur, to Benares for the purpose, laid the foundation-stone himself in the presence of the members of the Home and the local gentry. The ceremony was performed strictly in accordance with the Hindu Shastras, and the Homa and the Chandipatha were duly performed.

A kind-hearted gentleman of Calcutta has come forward to build for the Home, a Ward for six patients and has promised to help the Home with the cost of their maintenance.

As the completion of the building work depends entirely on the generosity of the public at large, we earnestly hope that the public and our sympathisers will come forward with their contributions and hearty co-operation, so that the building may be completed ere long.

THE Special Commissioner deputed by the *Daily News*, sends to that paper his estimate of the Bengali character and the situation in India to-day. In the course of it he writes :—

The Bengali is the maker of new India. The Indian who has suffered most from the historic travesty is the native of Bengal. Our view of him is shamefully imperfect. Bengalis are in some respects the most intellectual of the Indian peoples, so they are the most assimilative. They have learnt our ways and grown into our system. British India without the Bengali is inconceivable. He is ubiquitous and indispensable.

Speaking of the 'Greatness of Bengal,' and its part in the New Movement he says :—

It is in accordance with the fitness of things that such a tendency should have had its beginnings in Bengal, so often the birthplace of great movements and the home of great personalities, although in certain respects, behind the South and West of India. An unwritten chapter in the history of modern India is the record of what has been done for the people by men of Indian race, and in that record a commanding share has fallen to Bengal. This fact makes all the more curious the rooted belief of Anglo-India that the Bengali people is hopelessly degenerate. The century just passed will furnish us with abundant illustrations. In Ram Mohun Roy and Keshub Chandra Sen we have examples of daring religious reformers; in the Pundit Vidyasagar, an educationist of genius; in Vivekananda, famous on both sides of the Atlantic by his lectures, a singularly powerful embodiment of the nascent Indian ideal; while in our own day, Rabindra Nath Tagore has revealed the riches of Bengali as a literary language. The brilliant experimental work of Dr. P. C. Roy and Dr. J. C. Bose has been acclaimed in every laboratory in Europe; and a long line of eminent citizens have left their mark on the public life of the country. All this does not look like exhaustion,

Srimad-Bhagavad-Gita.

॥ नवमोऽध्यायः ॥

NINTH CHAPTER

श्रीभगवानुवाच ॥

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ॥

ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१॥

IX. 1.

श्रीभगवान् The Blessed Lord उवाच said :

इदं This गुह्यतमम् most profound तु indeed विज्ञान realisation सहितं united with ज्ञानं knowledge अनसूयवे to one who does not carp ते to thee प्रवक्ष्यामि shall declare यत् which ज्ञात्वा having known अशुभात् from evil (Samsâra) मोक्षयसे (thou) shalt be free.

The Blessed Lord said :

To thee, who doth not carp, verily shall I now declare this, the most profound knowledge, united with realisation, having known which, thou shalt be free from evil (Samsâra).

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ॥

प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥२॥

IX. 2.

इदम् This राजविद्या the king of sciences, (i. e., the highest science) राजगुह्यं kingly secret (i. e., the deepest of all profound truths) उत्तमं supreme पवित्रम् purifier प्रत्यक्षावगमम् realisable by direct perception धर्म्यं endowed with (immense) merit कर्तुं to perform सुसुखं very easy (च and) अव्ययं of imperishable nature.

Of sciences, the highest ; of profundities, the deepest ; of purifiers, the supreme, is this ; realisable by direct perception, endowed with (immense) merit, very easy to perform, and of an imperishable nature.

अश्रद्धानाः पुरुषा धर्मस्यास्य परन्तप ॥

अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

IX. 3.

परन्तप O scorcher of foes अस्य of this धर्मस्य of Dharma अश्रद्धानाः without Shraddhâ पुरुषाः persons मां me अप्राप्य without attaining मृत्यु death संसार

rebirth वर्त्मनि in the path (मृत्युसंसारवर्त्मनि in the path of rebirth fraught with death) निवर्तन्ते they return.

Persons without Shraddhâ for this Dharma, return, O scorcher of foes, without attaining Me, to the path of re-birth fraught with death.

[Without.....Dharma : Who have no faith in this knowledge of the Self, regarding the physical body itself as the Self.]

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ॥

मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

IX. 4.

अव्यक्त Unmanifested मूर्तिना by (the) form मया by me इदं this सर्वं all जगत् world तत् pervaded सर्वभूतानि all beings मत्स्थानि exist in me अहं I च and तेषु in them न not अवस्थितः dwelling.

All this world is pervaded by Me in My unmanifested form : all beings exist in Me, but I do not dwell in them.

[Unmanifested : being invisible to the senses.

Exist in Me—have an individual existence through Me, the Self, underlying them all.

Do not dwell in them—like corporeal things—in contact with them, or contained as though in a receptacle.]

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ॥

भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥५॥

IX. 5.

च And भूतानि beings न not मत्स्थानि dwelling in me ने my ऐश्वरं Divine योगं Yoga पश्य behold मम my आत्मा self भूतभृत् bringing forth the beings च and भूतभावनः supporting the beings न not भूतस्थः dwelling in the beings.

Nor do beings exist in Me (in reality), behold My Divine Yoga ! Bringing forth and supporting the beings, My Self does not dwell in them.

May '08

Vide vii. 12.

[*Nor do &c.*—Because of the Self being unattached to or unconnected with any object. “Devoid of attachment, He is never attached.”—*Brih. Upa.* 3-9-26.]

यथाकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ॥
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

IX. 6.

वायुः Wind नित्यं always सर्वत्रगः moving everywhere महान् mighty यथा just as आकाशस्थितः rests in the Akasha तथा so सर्वाणि all भूतानि beings मत्स्थानि dwell in me इति thus उपधारय know.

As the mighty wind, moving always everywhere rests ever in the Akásha, know thou, that even so do all beings rest in Me.

[*Rests ever in the Akásha*—without being attached to it.

The idea is, that beings rest in the Lord without contact with, and so without producing any effect on, Him.]

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ॥
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥७॥

IX. 7.

कौन्तेय O son of Kunti सर्वभूतानि all beings कल्पक्षये at the end of the Kalpa मामिकां my प्रकृतिं Prakriti यान्ति go to पुनः again कल्पादौ at the beginning of the Kalpa तानि them अहं I विसृजामि send forth.

At the end of a Kalpa, O son of Kunti, all beings go back to My Prakriti : at the beginning of (another) Kalpa, I send them forth again.

[*Prakriti* : The inferior one composed of the three Gunas.

Kalpa—a period of cosmic manifestation.]

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ॥
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥८॥

IX. 8.

स्वाम् My own प्रकृतिं Prakriti अवष्टभ्य having animated प्रकृतेः of Prakriti वशात् from the sway of इमम् this कृत्स्नं whole अवशं helpless भूतग्रामं multitude of beings पुनः पुनः again and again विसृजामि (I) send forth.

Animating My Prakriti, I project again

and again this whole multitude of beings, helpless under the sway of Prakriti.

[*Animating My Prakriti*—invigorating and fertilising the Prakriti dependent on Him, which had gone to sleep at the universal dissolution, at the end of the Kalpa.]

न च मां तानि कर्माणि निबध्नन्ति धनंजय ॥
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥६॥

IX. 9.

धनंजय O Dhananjaya तानि these कर्माणि acts तेषु कर्मसु in those acts असक्तं unattached उदासीनवत् as one neutral or indifferent आसीनं sitting च and मां me न निबध्नन्ति (they) do not bind.

These acts do not bind Me, sitting as one neutral, unattached to them, O Dhananjaya.

[*These acts*—which involve the unequal creation and dissolution of the universe.

As in the case of the Ishvara, so of others also, the absence of the egotistic feeling of agency, and of attachment for results, is the cause of freedom (from Dharma and Adharma.)]

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ॥
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥१०॥

IX. 10.

अध्यक्षेण By reason of proximity (lit. presiding over) मया by me प्रकृतिः Prakriti सचराचरम् the moving and the unmoving सूयते produces कौन्तेय O son of Kunti अनेन through this हेतुना (by) cause (इदं this) जगत् world विपरिवर्तते wheels round and round.

By reason of My proximity, Prakriti produces all this, the moving and the unmoving ; the world wheels round and round, O son of Kunti, because of this.

[In verses VII to X the Lord defines His position, following the Arundhati Nyaya. When a bride is brought to her husband's house for the first time, he shows her a very tiny star, called Arundhati. To do this, he has to direct her gaze the right way, which he does by asking her to look at something near and something big, in the direction of the star, e. g., a branch of a tree. Next, he draws her attention to a large bright star observed beyond this branch, and so on, till by several steps, he succeeds in leading her eyes to the right thing. This method of leading to a subtle object through easy steps, is called, Arundhati Nyaya. The Lord begins by stating that He projects all beings at the beginning of evolution :

Prakriti is only an instrument in His hands. Next, He says, He is not affected by that act, since He sits by, as one neutral, perfectly unattached. Lastly, He leads up to the final truth that really He does nothing, it is Prakriti, who animated by His proximity produces all that is. It is His Light that lights up Prakriti, and makes her live and act. That is all the relation between Him and her.]

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ॥
परं भावमजानंतो मम भूतमहेश्वरम् ॥११॥

IX. 11.

भूतमहेश्वरं Great Lord of beings मम my परं higher भावं state or nature अजानंतः unaware of मूढाः fools मानुषीं human तनुं body or form आश्रितं dwelling माम् me अवजानन्ति disregard.

Unaware of My higher state, as the great Lord of beings, fools disregard Me, dwelling in the human form.

[*Great Lord*—Supreme Self.]

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ॥
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥

IX. 12.

मोघाशाः Of vain hopes मोघकर्माणः of vain works मोघज्ञानाः of vain knowledge विचेतसः senseless मोहिनीं delusive राक्षसीं of the nature of Rākshasas च and आसुरीं of the nature of Asuras प्रकृतिं nature श्रिताः (are) possessed of एव verily.

Of vain hopes, of vain works, of vain knowledge, and senseless, they verily are possessed of the delusive nature of Rākshasas and Asuras.

[*Vain*—because they neglect their own Self. They see no self beyond the body.

They—refers to those described in the preceding sloka.

Rākshasas have Rājasic nature, Asuras, Tāmasic.]

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ॥
भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

IX. 13.

तु But पार्थ O son of Prithâ महात्मानः great-souled ones दैवीं divine प्रकृतिं Prakriti आश्रिताः possessed of अनन्यमनसः with a mind devoted to nothing else भूतादिं origin of beings अव्ययं immutable मां me ज्ञात्वा knowing भजन्ति worship.

But the great-souled ones, O son of Prithâ, possessed of the Divine Prakriti, knowing Me to be the origin of beings, and immutable, worship Me with a single mind.

[*Divine*: Sâttvic.]

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ॥
नमस्यंतश्च मां भक्त्या नित्ययुक्ता उपासते ॥१४॥

IX. 14.

सततं Always कीर्तयन्तः glorifying मां me दृढव्रताः of firm resolve यतन्तः striving च and भक्त्या with devotion नमस्यंतः bowing down च and नित्ययुक्ताः always steadfast मां me उपासते they worship.

Glorifying Me always and striving with firm resolve, bowing down to Me in devotion, always steadfast, they worship Me.

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ॥
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

IX, 15.

अन्ये Others अपि too च and ज्ञानयज्ञेन with the Yajna of knowledge यजन्तः sacrificing मां me उपासते (they) worship एकत्वेन as one पृथक्त्वेन as different विश्वतोमुखं the All-Formed बहुधा in various ways.

Others, too, sacrificing by the Yajna of knowledge, (i. e., seeing the Self in all) worship Me the All-Formed, as one, as distinct, as manifold.

[*All-Formed*: He who has assumed all the manifold forms in the universe.

As one—identifying himself with the All-Formed ; —the Advaita view.

As distinct—making a distinction in essence between the Lord and himself ;—the Dualistic view.

As manifold—as the various divinities, Brahmâ, Rudra &c.]

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम् ॥
मंत्रोऽहमहमेवाज्यमहमग्निरहम् हुतम् ॥१६॥

IX. 16.

अहं I क्रतुः the Kratu अहं I यज्ञः the Yajna अहं I स्वधा the Svadhâ अहं I औषधं the Aushadham अहं I मन्त्रः the Mantra अहं I आज्यम् the Ajyam एव also अहं I अग्निः the fire अहं I हुतम् the oblation.

I am the Kratu, I the Yajna, I the

Svadhâ, I the Aushadham, I the Mantra, I the Ajyam, I the fire, and I the oblation.

[*Kratu* is a particular Vedic rite.

Yajna : The worship enjoined in the Smṛiti.

Svadhâ : food offered to manes (Pitris).

Aushadham : all vegetable food and medicinal herbs.

Mantra : the chant with which oblation is offered.

Ajyam : articles of oblation.

The fire—into which the offering is poured.]

पिताहमस्य जगतो माता धाता पितामहः ॥

वेद्यं पवित्रमोकारं ऋक् साम यजुरेव च ॥१७॥

IX. 17

अहं I अस्य this जगतः of the world पिता father माता mother धाता the sustainer पितामहः the grandfather वेद्यं the one thing to be known पवित्रं the purifier ओकारः the syllable 'Om' ऋक् the Rik साम Sâman यजुः Yajus एव also च and.

I am the Father of this world, the Mother, the Sustainer, the Grandfather; the Purifier, (the one thing) to be known, (the syllable) Om, and also the Rik, Sâman and Yajus.

[*Sustainer*—by dispensing fruit of action.]

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ॥

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

IX. 18.

गतिः The goal भर्ता supporter प्रभुः Lord साक्षी the witness निवासः abode शरणं refuge सुहृत् friend प्रभवः origin प्रलयः dissolution स्थानं substratum निधानं store-house बीजम् the seed अव्ययम् immutable.

The Goal, the Supporter, the Lord, the Witness, the Abode, the Refuge, the Friend, the Origin, the Dissolution, the Substratum, the Store-house, the Seed immutable.

[*Seed* : cause of the origin of all things.

Immutable—because it endures so long as the Samsâra endures.]

तपाम्यहमहं वर्षे निगृह्णाम्युत्सृजामि च ॥

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

IX. 19.

अर्जुन O Arjuna अहं I तपामि give heat अहं I वर्षे the rain उत्सृजामि send forth च and निगृह्णामि withhold अमृतं immortality च and एव also मृत्युः death च and अहं I सत् being च and असत् non-being.

(As sun) I give heat : I withhold and send forth the rain ; I am immortality and also death, the being and non-being am I, O Arjuna !

[*Being* : The manifested world of effects.

Non-being—means, the cause which is unmanifested only, and not non-existence ; otherwise we have to conceive existence coming out of non-existence, which is absurd. The Sruti says, " How can existence come out of non-existence ? " — *Chhand. Upa. 6.*]

त्रैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ॥

ते पुण्यमासाद्य सुरेन्द्रलोक-

मश्नन्ति दिव्यान्दिवि देवभोगान् ॥२०॥

IX. 20.

त्रैविद्याः The knowers of the three Vedas यज्ञैः by Yajnas मां me इष्ट्वा having worshipped सोमपाः the drinkers of Soma पूतपापाः purified from sin स्वर्गतिं passage to heaven प्रार्थयन्ते (they) pray ते they पुण्यं holy सुरेन्द्रलोकम् the world of the Lord of the Devas आसाद्य having reached दिवि in heaven दिव्यान् divine देवभोगान् the pleasures of the Devas अश्नन्ति enjoy.

The knowers of the three Vedas, having worshipped Me by Yajna, drunk the Soma, and (thus) been purified from sin, pray for passage to heaven : reaching the holy world of the Lord of the Devas, they enjoy in heaven the divine pleasures of the Devas.

[*Lord of the Devas*—Indra, who is called Satakratu, because he had performed a hundred sacrifices.]

ते तं भुक्त्वा स्वर्गलोकं विशालं

क्षीणे पुण्ये मर्त्यलोकं विशन्ति ॥

एवं त्रयीधर्ममनुप्रपन्ना

गतागतं कामकामा लभन्ते ॥२१॥

IX. 21.

ते They तं that विशालं vast स्वर्गलोकं the Swarga-world भुक्त्वा having enjoyed पुण्ये merit क्षीणे at the exhaustion मर्त्यलोकं the mortal world विशन्ति (they) enter एवं thus त्रयीधर्मम् injunctions of the three (Vedas) अनुप्रपन्नाः abiding by कामकामाः desiring desires गतागतं state of going and that of coming लभन्ते attain to.