

# Prabuddha Bharata

OR

## Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत।

*Katha Upan. I. iii. 4.*

Vol. XIII, No. 144, JULY, 1908

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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निवोधत ।

*Katha Upan. I. iii. 4*

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

—Swami Vivekananda.

Vol. XIII ]

JULY 1908

[ No. 144

## SRI RAMAKRISHNA'S TEACHINGS

### BRAHMAN—PERSONAL AND IMPERSONAL—I.

BRAHMAN, the Absolute and Unconditioned, is realised in Samadhi alone; and then it is all silence about delusion or non-delusion (of the Jiva and Jagat), knowing or not knowing. Whatever is, is there. For, verily, the salt-doll tells no tale when one with the Infinite Sea. This is Brahma-Jnana.

TO HIM alone who comes down from Samadhi to the plane of sense-consciousness is left a thin self like a line (*Rekhâ*)—a length without breadth—just sufficient individuality to retain only the Spiritual Vision (*Divya Chakshu*). This enables him to see Jiva and Jagat (cosmos) as well as himself, as the One manifesting Himself in these different multifarious forms. This Vision of Glory comes to the *Vijnâni* who has realised the Nirākāra (Formless), Nirguna (without qualities) Brahman in *Jada* or Nirvikalpa Samadhi, and also the Sākār (with Forms) or Saguna (with qualities) Brahman in *Chetanâ* or Savikalpa Samadhi. You cannot conceive, think of, or perceive God otherwise than as a Person, so long as you are a person

with an *Aham* or individuality of your own; and so long does the Unconditioned manifest Itself to man—both within and without him—as a conditioned Being, the Impersonal as a Personal God. These Personal Manifestations are by no means less real, but infinitely more real than the body or the mind, or the external world.

THE manifestation of the Personal God is often a Spiritual Form, which is seen only by a purified human soul (*Bhagavati Tanu*). In other words, these *Rupas* or Forms are realised by the organs of spiritual vision, belonging to that spiritual body derived from the Lord. So the perfect man alone can see those Divine Forms.

NO sooner do you talk of Advaitam than you postulate the Dvaitam. Talking of the 'Absolute' you take for granted the Relative. For *your* 'Absolute' until realised in Samadhi is at best the correlative of the 'Relative,' if not indeed a mere empty word. You cannot possibly put it as it is, for you must have to throw over it a foreign element—that of your own personality.



## OCCASIONAL NOTES

**A** Great deal is commonly said, of the evil done by the existence of sects. It may be, however, that such statements take somewhat too much for granted; that they are made thoughtlessly; and that the whole question of the use and abuse of sects, is worthy of careful consideration.

Undoubtedly the temper that splits hairs continually over minute differences of doctrine, that welcomes dispute, and divides societies on the slightest pretext, is mischievous and reprehensible. If sectarianism of this description be the necessary characteristic of sects, then the less we see of them the better. All sects must be regarded as an evil. And hardly anything could be an excuse for their creation. But is it necessary that the schismatic temper should be the one inevitable product of a sect?

It is not the desire to separate from others, but the desire of men to unite themselves together, round the banner of a common truth or ideal, that brings the sect into being. The sect is a *church*, and a church, to quote a time-honoured definition, is neither more nor less than "a company of faithful people." In this sense, we might almost call any body of persons associating themselves voluntarily for the purposes of some scholarly study, or learned idea, a sect, or church. In a sense, a gathering of the fellows of a medical society, or an Asiatic Society, is a congregation. In a sense, since these bodies are made up of persons 'faithful' to a certain idea, they are 'churches.' And as soon as we say this, we realise that the sect is really an assertion of unity, not of difference; an association, not a separation; a brotherhood, not a schism.

But let us look at the religious body, the church gathered round some central idea of faith or conduct, the ecclesiastical church. Do sects of this kind play no large and generous purpose in the world, from which we may learn? Undoubtedly they do. In the first place, they form a confraternity, even, in a certain sense, a home. The struggling, poverty-stricken member has those about him who will aid, those whose communal interest lies in his well-being, those who will defend him from the sneers and oppression of the world without. This aspect of the sect may be seen in the Jewish, the Jain, and the Parsi communities.

The sect is also a school. The children of its members have a heritage in the idea, and their church is responsible for their education in it. They are born to a place in an army, and the ideals and discipline, as well as the solidarity, of soldiers, are theirs from the first moment of life.

The sect is an arena. Each member's life is plunged in the open, with the moral enthusiasm of all about him to be his guide and stay. The honour of the church demands the highest possible achievement of each one of its sons. She gives her hero parting salutation, and welcome on return. She treasures up every significant act of his life, and makes it available to those who live in his shadow. She provides a home and friends in the distant cities, for the youth who fares forth to seek fortune and adventure. She is mother and friend and guardian, *Guru* and generalissimo and banner, all in one. Is a sect altogether an evil?

Yet the final use of the sect is the transcending of sects. Her greatest sin is to deny

the truth to those without. Every moment of our lives is Judgment-Day. Even at their culmination, when the part has been played with honour in the sight of all men; there is the question as to the spirit in which the whole shall be summed up. Shall we end by claiming the sole infallibility for ourselves? Or shall our final message be "Lo, this is the light that lighteth every man that cometh into the world"?

—

In India—the land from which the words just quoted surely emanated—there can be no doubt as to which of these is the true attitude. No one church has a monopoly of truth. No single shepherd is alone infallible. There is no final sect except Humanity, and that Humanity must include, as Buddha thought, all that lives and enshrines a soul.

The day may perhaps have gone by, for the forming of sects, but not for taking their spirit, and inspiring our own lives with it. As the church is a school, a home, a brotherhood, so let every village be, amongst us. As the sect is a great over-arching Motherhood, so be to us our country and our fellows. The religious band gathered round a common truth. But we are called together by the sacredness of our *place*. The ancient Aryan planted his altar, and lighted the sacred fire, when he came to the spot that seemed to him most sacred. And so to us, every common hearth-place is the Vedic altar. The household, the village, the city, and the country, are they not so many different forth-shinings to the heart, of One Immensity of Motherhood? As Her children, born in the light of these Her shrines, are we not all one brotherhood in the closest of bonds?

[ COPYRIGHTED. ]

## THE MASTER AS I SAW HIM

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

### XXIV.

#### THE SWAMP'S MISSION CONSIDERED AS A WHOLE.

##### II.

**H**IS object as regarded India, said the Swami, in a private conversation, had always been "to make Hinduism aggressive." The Eternal Faith must become active and proselytising, capable of sending out special missions, of making converts, of taking back into her fold those of her own children who had been perverted from her, and of the conscious and deliberate assimilation of new elements. Did he know that any community becomes aggressive, that any faith will be made active, the moment it becomes aware of itself as an organised unity? Did he know that he himself was to make this self-recognition possible to the Church of his

forefathers? At any rate, his whole work, from the first, had consisted, according to his own statement, of "a search for the common bases of Hinduism." He felt instinctively that to find these and reassert them, was the one way of opening to the Mother-Church the joyous conviction of her own youth and strength. Had not Buddha preached renunciation and Nirvana, and because these were the essentials of the national life, had not India, within two centuries of his death, become a powerful empire? So he, too would fall back upon the essentials, and declare them, leaving results to take care of themselves.

He held that the one authority which Hinduism claimed to rest upon, the only guide she proposed to the individual soul, was "spiritual truth." Those laws of experience that underlie, and give birth to, all scriptures,



were what she really meant by the word "Vedas." The books called by that name were refused by some of her children—the Jains for example—yet the Jains were none the less Hindus for that. All that is true is Veda, and the Jain is to the full as much bound by his view of truth as any other. For he would extend the sphere of the Hinduistic Church to its utmost. With her two wings he would cover all her fledglings. "I go forth," he had said of himself before he left for America the first time, "I go forth, to preach a religion of which Buddhism is nothing but a rebel child, and Christianity, with all her pretensions, only a distant echo!" Even as books, however, he would claim that the glory of the Vedic scriptures was unique in the history of religion. And this not merely because of their great antiquity; but vastly more for the fact that they, alone amongst all the authoritative books of the world, warned man that he must go beyond all books.

Truth being thus the one goal of the Hindu creeds, and this being conceived of, not as revealed truth to be accepted, but as accessible truth to be experienced, it followed that there could never be any antagonism, real or imagined, between scientific and religious conviction, in Hinduism. In this fact the Swami saw the immense capacity of the Indian peoples for that organised conception of science peculiar to the modern era. No advance of knowledge had ever been resisted by the religious intellect of India. Nor had the Hindu clergy,—a greater glory still!—ever been known to protest against the right of the individual to perfect freedom of thought and belief. This last fact, indeed, giving birth to the doctrine of the *Ishta Devata*\*—the idea that the path of the soul is to be chosen by itself—he held to be the one universal *differentia* of Hinduism; making it not only tolerant, but receptive of every

possible form of faith and culture. Even the temper of sectarianism, characterised by the conviction that God Himself is of the believer's creed, and his limited group the one true church, and allying itself, as it now and then will, with every statement that man has ever formulated, was regarded by Hinduism, he pointed out, as a symptom, not of falsehood or narrowness, but only of youth. It constituted, as Sri Ramakrishna had said, the intellectual fence, so necessary to the seedling, but so inimical to the tree. The very fact that we could impose limitations, was a proof that we were still dealing with the finite. When the cup of experience should be full, the soul would dream only of the Infinite. "All men hedge in the fields of earth, but who can hedge in the sky?" had said the Master.

The vast complexus of systems which made up Hinduism, was in every case based upon the experimental realisation of religion, and characterised by an infinite inclusiveness. The only tests of conformity ever imposed by the priesthood had been social, and while this had resulted in a great rigidity of custom, it implied that to their thinking the mind was eternally free. But it could not be disputed that the thought-area within Hinduism, as actually realised, had been coloured by the accumulation of a few distinctive ideas, and these were the main subjects of the Swami's Address before the Parliament of Religions, at Chicago, in 1893.

First of these special conceptions, with which India might be said to be identified, was that of the cyclic character of the cosmos. On the relation of Creator and created, as equal elements in a dualism which can never be more than a relative truth, Hinduism had a profound philosophy, which Vivekananda, with his certainty of grasp, was able to set forth in a few brief words. The next doctrine which he put forward as distinctive of Indian thought in general, was that of reincarnation

\* The chosen Ideal.



and Karma, ending in the manifestation of the divine nature of man. And finally, the universality of truth, whatever the form of thought or worship, completed his enumeration of these secondary *differentiæ*. In a few clear sentences, he had conclusively established the unity, and delineated the salient features, of Hinduism. The remainder of his

work in the West was in the main a free gift in modern and universal forms, of the great inspirations contained in the Eternal Faith. To him, as a religious teacher, the whole world was India, and man, everywhere, a member of his own fold.

( To be continued ).

## SPIRITUALITY

( Concluded from page 108. )

**F**OR the gradual development of spirituality, we must begin from the beginning and take the child into our care, for he is the father of the future man. We can easily plant the seeds of spirituality—such as unselfishness, truthfulness, purity &c.,—even in the little ways of the artless child, who resembles in many respects the Muktapurusha, so that when he grows up into a youth, the temptations and vicissitudes of the world will have little power to swallow him up and make of him a wretched and unhappy human wreck. Much stress should be laid on the virtue of frankness and sincerity. If a boy has these, there is every chance for him, in time, to enter into the realm of spirituality. These virtues keep the door open for higher and higher ideals in life. Without frankness, sincerity and purity of thought, no amount of culture and education will in the least help him to attain to the highest goal of humanity. Control of the passions in the *sine qua non* of success in life, and this cannot be too much impressed upon the mind of young men, who have an immense amount of energy and enthusiasm in their blood. It is only the “*Balishho, Dravishho, Medhâvi*—the strong, the resolute, the man of purified intellect,—who is fitted, as Swami Vivekananda used to say, to take up the noble Mission that India has to preach to the world.

In a healthy manhood the practice of moderation even in the use of our creature comforts

is not opposed to the teachings of the Rishis.

**धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ.—**

“In human beings I am the desire not opposed to Dharma, O thou, the best of the Bharatas,”—says Krishna to Arjuna. Its observance within bounds, if trained properly, is therefore not only not degrading, but rather indispensable in the economy of Nature. While starvation weakens the body, mind and the senses,—the instruments with which we are to fight our battles,—food and drink &c., preserve the body and enable the person to carry his ideals to the ultimate realisation ;—yet every step towards their undue satisfaction takes him away further and further from the goal. Passions in youth are not necessarily a curse, just as hunger and thirst are not curses ; only they have to be diverted to higher channels, and then they become a magazine of strength. But strict abstinence, if practicable, strengthens one by leaps and bounds, and makes one at once invincible. Blessed are those who from the very beginning are trained to despise the gratification of the senses and look to higher ideals!

Every person after he has finished his course of education with his Guru, is thus addressed by his spiritual father in our holy Scriptures :—“My son, thou art now free to go into the world and choose thy path of life. The world is full of temptations that draw one astray from the path which leads to



Divine realisation, the ultimate goal of all. My advice is, do thou therefore renounce the world and devote thyself entirely to the attainment of the highest Ideal. But if thou findest thy desires for enjoyment too strong, go first and enjoy the world." One entering into the life of the world with such a spirit is sure to turn out a useful member of society, and be a loving husband, a dutiful father, and a kind friend of all. With the fund of good Samskaras thus stored up, he will realise by and by that happiness cannot be got in the pursuit of worldly desires, and his eyes will be opened to the truth that true happiness can only be obtained in controlling them, and in leading a life of godliness, full of love for God alone. Discrimination soon establishes in his mind the vast superiority of the Divine blessedness, and the path to spirituality is already opening out before him.

Very different may be the ways that people take to come to one and the same goal. Broad sympathy and knowledge of the true spirit of the Vedas alone can save one from denouncing his brother-workers. Satisfy yourself that a man does not care for the senses, satisfy yourself that he is true to his Ishta Devata (chosen Ideal), and let him go his own way; nothing but good can be the outcome of such a course. To persons who have succeeded by the Grace of God to control the dominant passion of dawning manhood, such manly qualities as truthfulness, boldness, sincerity and unselfishness come as an inevitable corollary. It is simply the difference in the spiritual development and heritage of different individuals to withstand the temptations of the world, that accounts for the power one manifests over another. Excellence in the qualities of strength and nobility of character, indicates a higher stage in the spiritual scale, but it must be remembered that unless these qualities tend to turn one's energies to the realisation of God, spiritual excellence cannot come.

Non-resistance is a great virtue which makes

an advanced stage in spiritual development. But for a man of the world to pocket an insult or an injury unjustly hurled upon him, is not the practising of true non-resistance. Paramahansa Ramakrishna Deva used to say, "Don't injure any one; but when you are treated unjustly, you must turn round and make a show of power *as if* to crush your enemy." A nugget of truth lies hidden under this teaching, for there is nothing wrong in making a show of conscious power to resist and overawe the perpetrator of unjust injury, but the mind should remain always unaffected.

From what has been said so far, it is clear that one who has seen a good deal of the world and its vanities, should develop a certain amount of contentment and reliance on God. If however we find on the contrary an increasing solicitude and fond attachment to petty things of the world in a man of advanced years, we should heartily sympathise with him and wish him to begin his life anew.

Now, watching the life of those who have succeeded in gaining self-reliance as a result of a youth properly spent, what signs should we expect to see in him in his daily life? With the passions of youth quieted down, non-attachment to God should come foremost of all. Next to that, such qualities as forgiveness, benevolence &c., should be prominent.

Every human being we see around us, is the result of an infinite past behind, with an infinite future in front of him, and a Divine Will ordaining every event even to the minutest detail. One wonders naturally where is the necessity then for culture and the acquirement of knowledge; but can any one rest without action? How long can any one of us sit still and give himself up to perfect inaction, leaving everything to the Divine dispensation? Every moment of our life we are either advancing to the ultimate goal or receding from it. So exert ourselves we must, and this exertion must be turned to



good account so that it may lead us to the final end of all action and reaction, namely, the attainment of the ideal of spirituality. A clear knowledge of the secret of this fact,—that it lies in our own power alone, either to dispel the illusion of our limited nature and be for ever free, or to remain in dull ignorance and drag ourselves from birth to birth,—is the first step towards spirituality. But who is there to guide us properly in the path of work? Who is there to point out to us that the work we are engaged in, instead of leading to the end of all work, i. e., emancipation, is not forging chain after chain around us, and entangling us in endless rounds of birth and death? Also there arise in the mind of men doubts and questions about the purpose of life, about the existence of God and the utility of leading a pure life, and the need of life at all. He seeks for explanations and goes on restlessly in search of light. Our forefathers knew of these difficulties, and as a remedy they have laid down an excellent way to get rid of them,—I mean the blessed custom of initiation by the Guru—the one who has himself reached the Goal. When the Guru appears, though the struggle may continue to be very hard, yet the poignancy of helpless doubt is gone and gone for ever. Above all, there streams into the heart of the faithful disciple a continuous flow of life-giving waters from an inexhaustible fountain. Implicit faith in such a Guru takes away all our doubts and waverings, and gives us the strength to abide by him even if the whole world rises against us, for the words of such a Guru are as true as the Vedas.

Here is the solution of the problem of action and inaction. Here is an ample field for *purushakâra*—to serve the Guru and follow his commands and wishes. Numerous instances of spiritual gifts transmitted from the Guru to the disciple can be cited from the inexhaustible stories in our Shastras and Puranas, delineating the wonderful powers produced thereby in the disciple,

But alas! the world is too full of men, in whom the quickening of spiritual impulse is yet far, very far remote, who will not believe or care to listen to the ineffable beauties of spirituality. What can be done to rouse those who are sunk in the mire of materialism, and to enlighten their benighted minds? True, there are many amongst them who will spurn your noble services like the turbulent patient who throws away the draught that will save his life, still, if you labour lovingly for them, it will not be in vain; for if you pause to think, you will wonder who is benefited most, yourself or the persons in whom you might chance to awaken a love for God! May the illustrious words of Swamiji be the motto of our lives—

“May I be born again and again and suffer thousands of miseries so that I may worship the only God that exists, the only God I believe in—the sum-total of all souls, and above all,—my God the wicked,—my God the miserable.....”

“The poor, the down-trodden, the ignorant, let them be your God.”

“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.”

“When will that blessed day dawn, when my life will be a sacrifice on the altar of Humanity!”

“None lives but he who feels for the poor, the ignorant, the down-trodden,—feels, till the heart stops and the brain reels, and he thinks he will go mad. Then, will come help, power and indomitable energy.”

“I am a servant of none, nay, not even of the Lord, but of those only who serve others.”

All the other ideas of spirituality and God-vision that I have so far drawn, vanish into insignificance before this tremendous ideal, for which a name has yet to be invented. Realisation of the Spirit in its most intense form, is here. This is practical Vedanta. The God is no longer the hidden and abstruse something, but it is the living God that is moving



before you, constantly calling you for service, nay, for true worship! It is the Highest Ideal ever presented to the human imagination, and withal, the easiest of self-realisation—this serving of others and not caring for one's own Mukti.

Rapturous God-visions grow dim before the sense of blessedness felt not in isolated rare moments of Samadhi, but in every moment of our existence,—this seeing God in the streets, the God in the slums, the God in the heart, the God everywhere and in every-

thing. In the practice of this Sevādharmā, God is always present before us, with us and within us. Herein is Yōga,—for, a better way of union with God exists not. Here is Bhakti of the highest order,—for, the Bhakta becomes an eternal worshipper. Here is Jnana,—for, we never feel the Omnipresence more tangibly. Here is Karma—the most intense form of Karma Yōga ever known to man. May we all attain to it.—A MEMBER OF THE CALCUTTA VIVEKANANDA SOCIETY.

## EPISTLES OF SWAMI VIVEKANANDA

### Extracts

XLI.

PARIS

The 9th Sept. '95.

Dear A—

\* \* I am surprised you take so seriously the missionaries' nonsense.....If the people in India want me to keep strictly to my Hindu diet, please tell them to send me a cook and money enough to keep him. This silly *bossism* without a mite of real help makes me laugh. On the other hand, if the missionaries tell you that I have ever broken the two great vows of the Sannyasin,—chastity and poverty,—tell them that they are *big liars*. Please write to the missionary H— asking him categorically to write you what misdemeanours he saw in me, or give you the names of his informants, and whether the information was *first-hand or not*; that will settle the question and expose the whole thing.

As for me, mind you, I stand at nobody's dictation. I know my mission in life, and no charivarism about me; I belong as much to India as to the world, no humbug about that.....I have helped you all I could. You must now help yourselves. What country has any special claim on me? Am I any nation's slave? Don't talk any more silly nonsense, you faithless atheists!

I have worked hard and sent all the money I got, to Calcutta and Madras, and then after doing all this, am I to stand their silly dictation! Are you not ashamed? What do I owe to them? Do I care a fig for their praise or fear their blame? I am a singular man, my son, not even you can understand me yet. Do your work, if you cannot, stop; but do not try to "boss" me with your nonsense. I see a greater Power than man, or God,

or devil at my back. I require nobody's help. I have been all my life helping others..... They cannot raise a few rupees to help the work of the greatest man their country ever produced,—the Ramakrishna Paramahansa; and they talk nonsense and want to dictate to the man for whom they did nothing, and who did everything he could for them! Such is the ungrateful world!

Do you mean to say I am born to live and die one of those caste-ridden, superstitious, merciless, hypocritical, atheistic *cowards*, that you find amongst the educated Hindus? I hate cowardice, I will have nothing to do with cowards or political nonsense. I do not believe in any politics. God and truth are the only politics in the world, everything else is trash.

I am going to-morrow to London. \* \*

Yours with blessings,

—

Vivekananda.

XLII.

LONDON

24th Oct. '95.

Dear—

\* \* I have already delivered my first address, and you may see how well it has been received by the notice in the *Standard*. The *Standard* is one of the most influential conservative papers. I am going to remain in London for a month, then I go off to America and shall come back again next summer. So far you see the seed is well sown in England. \* \*

Take courage and work on. Patience and steady work—this is the only way. Go on, remember patience and purity and courage and steady work.....So long as you are pure you will never fail. Mother will never leave you, and all blessings will be yours.

Vivekananda,



## SWAMI ABHEDANANDA'S SPEECH AT CHANDERNAGORE

ON the 23rd Sept. '06, Swami Abhedananda delivered the following lecture at Chandernagore on the anniversary of the Sat Samiti. The French Mayor presided.

Mr. Chairman and Citizens of this historical city :—

I thank you for your invitation and for the kind reception you have given me this evening. From my childhood I have had a desire to come to this city to see how the French Government existed in India, but the opportunity did not occur until now. I have travelled in France, the motherland of the French people, and been to Paris. For the last ten years I have been travelling in Europe and America, spreading the religion which we have inherited from our ancient *Rishis*. You all know the historic appearance of our illustrious brother, Swami Vivekananda, at the great Parliament of Religions held at Chicago in 1893, where he represented Hinduism, and of the phenomenal success he attained there, and how his ideas and teachings were accepted by many of the educated and well-cultured inhabitants of the United States and of Canada. Since that time, the religion of the Hindus has been spreading rapidly in the United States and also in England, Germany, and other parts of Europe. We must know and understand the principles of this great universal religion which is popularly called Hinduism. Properly speaking we are Aryas, and our religion is Arya-Dharma. The word 'Hindu' is a misnomer. There are many people to-day who feel themselves proud of this name. They are mistaken, because it is meaningless to us to-day. If we read history we find that these terms Hindu and Hinduism were given to us and to our religion by foreigners, by the Persian and Greek invaders of India. We are descendants of the same ancestors as the Anglo-Saxon and Latin races of Europe and of America. Many of the English words that are used to-day can be traced back to Sanskrit roots. Sanskrit the mother-language of all the European languages was the language of the Devas, the *Deva-Bhāshā*; it was the language of the Rishis, the inspired teachers described in the Vedas. They

were Aryas and we are their descendants, and our religion is Arya Dharma. But by that name to-day, people generally understand a sectarian creed which has been spreading in the North-Western parts of India, and therefore that term is not best suited to us. It is more appropriate to call it Sanatan Dharma i. e., eternal religion,—that religion which does not die, which has neither beginning nor end, and which being nameless and formless, gives a foundation to all the other religions of the world.

This Sanatan Dharma was first declared in the Vedas. The Vedas, as you all know, are divided into two portions—Karma Kānda and Jnana Kānda. The Karma Kānda includes the Samhita and the Brâhmanas, and the Jnana Kānda, the Aranyakas and the Upanishads. We do not nowadays use the Samhita or Brâhmana portions which describe the sacrifices—the Yag-Yajna—because these have become obsolete and are no longer practised by the present-day Hindus. When we speak of our Vedas and Shastras, we do not mean the Samhitas and the Brâhmanas, but we refer to the Upanishad and the Aranyaka portions, which form the Vedanta scriptures. In fact, the Vedanta is our true scripture. When we speak of our Vedas and give quotations from them, we do so from the Upanishads. Of course, there are sublime passages in the Samhitas which describe the highest wisdom, for instance, the passage: "That which exists is One; men call It by various names."

This truth of unity in the midst of diversity of names and forms was declared in the Rig Veda for the first time, and this truth is recognised to-day as a scientific fact. It is only through unity in the midst of diversity that we find harmony between different religions—harmony that exists between different creeds and sects. Our religion is not limited by any sectarian doctrine or dogma. All other special religions of the world like Christianity, Mahomedanism, Zoroastrianism, Judaism, Buddhism, have their own dogmas and doctrines, which they hold to be the only truth and the whole of truth, but our religion is free from these crude ideas. It embraces all the religions of the world, and has room for all sects and creeds. We can embrace the essence of Christianity within our fold—within the fold of our Sanatan Dharma; we can embrace the essence of Mahomedanism,



Buddhism, Judaism, and all other isms of the world, and bring them within the fold of the Sanatan Dharma. The principle of our religion is universal, and this principle has been taught by other great spiritual leaders of the world. The Divinity of our scriptures—the Vedas—is both Personal and Impersonal; It is with form and without form, and It is beyond all expression, beyond all conception, beyond all ideas and comprehension. The Vedas say that the Lord is beyond the reach of the mind and the intellect, and beyond words. We cannot describe the true nature of Divinity by word of mouth, neither can we conceive of Him in our mind which is limited. The Lord is described in the Vedas as Brahman, the infinite Being, the nameless and formless Deity. The Upanishads describe this infinite Being as, "That from which all animate and inanimate objects have come into existence, that by which they live, and unto which they return at the time of dissolution, know that to be the Brahman." That is truth, that is reality, that is divinity.

The Brahman appears in the triune aspect of Brahmá the Creator, Vishnu the Preserver and Shiva the Destroyer. These three are one in Brahman. In fact the same Infinite Being appears through various names and forms, but the divinity is one. The One Lord of the universe is worshipped by the Vaishnavas as Vishnu, by the Shaivas as Shiva, by the Saktas as Sakti, by the Christians as Father in Heaven, by the Mahomedans as Allah, by the Jews as Jehovah, by the Buddhists as Buddha. That One without a second we worship through both Bhakti and Jnanam. He can be worshipped through any form and by any method. He does not care for external forms of worship; He sees only the sincerity and earnestness of His devotee. He who is sincere and earnest and who can sacrifice everything for the sake of his Lord, he will attain to peace and salvation in the end.

We do not believe in such ideas as that we are born in sin and iniquity. Christianity teaches that every man is born a sinner, but our Sanatan Dharma, on the contrary, teaches that we are all children of immortal Bliss, that we are all immortal by our birth-right, that we are like parts of that Infinite Being, like sparks of that fire of divinity. As there is no difference between a spark and fire,

so there is no difference between the Atman or the true Self of the individual and the Lord of the Universe, except in manifestation. The Atman, as we read in the Upanishads, is infinite, birthless, deathless, and unchangeable. When the body is destroyed the Atman within is not destroyed. Sri Krishna declared on the battle-field of Kurukshetra this Vedic teaching of the true Self of man. The Self fire cannot burn, water cannot melt—It is indestructible, unchangeable, birthless and immortal. The body is only a garment of the soul, but the soul is indestructible. We shall continue to live even after the dissolution of the gross material body, and the scientific world is now beginning to recognise the fact, having found conclusive evidence in its favour which cannot be refuted. Such evidences regarding the existence of the soul after death have I seen, as cannot be denied. They who deny the continuity of the soul after death are ignorant—they do not know enough of the soul. The soul can never die; and if we always remember this truth, why should we fear death? Those who deny the immortality of the soul have constant fear of death, but those who know that the soul is immortal are fearless, and fearlessness is our ideal, and should be the ideal of one and all, because our religion teaches, above all else, fearlessness. If we understand that we can never die, we shall be able to face any danger, we shall be able to dare anything and go anywhere without fear. If you are practising self-reliance through the Swadeshi movement, practise this ideal of fearlessness. You are a child of God, so face any obstacles bravely like a soldier. Stand up like a man and be brave. Do not be cowards. Why are we down-trodden to-day? Because we are cowardly and have lost faith in ourselves. We have not the courage and strength to stand on our own feet. All the Englishmen and Frenchmen I have met told me that we are cowards. I may here mention that while I was coming on the P. & O. Steamer, an Englishman told me, "You Hindus allow everybody to rule over you. We know where the secret of power lies." This secret of power is understood by the Europeans and Americans. Therefore they are great, and we should imitate their virtues. How is it possible for forty millions of Englishmen to rule over three hundred millions of Indians? Because they have faith in themselves,



they have strength of will, and they are fearless, while we have come to lack these virtues. We do not feel how degraded we are becoming. We are like ostriches, who when danger comes, bury their heads in the sand thinking that thereby they will avoid the peril. We must not do that sort of thing any more.

Now let us learn our lessons; let us stand up and cultivate the truth that we are the Atman, the birthless and deathless, and therefore we must be fearless, and brave anything and everything that stand in the way of realising our highest ideal. Let us sacrifice our self-interest on the altar of humanity. Let societies like the Sat Samiti, which are ready to help their brethren, increase every day. Let there be similar philanthropic bodies working in thousands and thousands of places all over India. Let them practise unity of purpose. We have many among us who are known as leaders and social reformers, but they have no unity among themselves. Why do they not give up their little differences? Why do they not learn to agree to differ? Be ready to throw overboard your own personal ideas and notions and stand up for one great cause. You know how two Englishmen will fight between themselves over some little difference, but they stop immediately when a foreigner comes between. Then the Englishmen become as one body to fight a common enemy.

What is the use of fighting about such petty things? Let us understand our ideal and put it foremost before us. Our ideal should be freedom, because our religion teaches freedom or Moksha. Our religion holds that ideal of freedom before us, and we must remember that this does not mean political or social freedom, but spiritual freedom which is the mother of all other kinds of freedom; and through our religion we shall gain that. Jesus the Christ also says, "Ye shall know the truth, and the truth shall make you free." That is spiritual freedom. God is truth and the knowledge of truth will bring that freedom to us. Our Shastras teach that knowledge of truth will bring Moksha. Unity of purpose must be the method by which we should work with others, with this ideal of freedom before us. Let every young man, educated or uneducated, follow this ideal and preach it among the masses. Go to other parts of India, go to Ceylon, to Europe and America with this ideal in your mind,

holding aloft the banner of spiritual freedom and preach the Gospel of Truth. You will find there are thousands who will come to you to drink of the perennial water of wisdom, to quench their thirst.

It is necessary to-day that we should train young men to be spiritual teachers. Spiritual teachers are those who have sacrificed all their self-interest upon the altar of humanity. In our religion no householder can become a perfect spiritual teacher. Buddha could not have become the spiritual teacher of mankind if he had lived as a householder. Chaitanya, Sankaracharya, Ramanujacharya, Nanak, Bhagavan Sri Ramakrishna—all these spiritual teachers were great Sannyasins, or renouncers of the world. To-day we need more Sannyasins who will be ready to give up everything, to give up their body if necessary for the good of others. Without thinking of the morrow, they should be ready to go anywhere and help mankind without seeking for any reward. Bhagavan Sri Ramakrishna was a living example of self-sacrifice and perfect renunciation, untainted by the spirit of commercialism and materialism. Have you not seen Swami Vivekananda, his great disciple? He worked all his life for the sake of his motherland, and gave his life for the good of his people. Let us imitate his example and follow in his path. Earnest and sincere workers are they who renouncing everything work only for work's sake, all through life. Let us unite ourselves for the good of our brethren. Let us help our poor people; you take care of those who are your own, while your poor brethren are dying of inanition, every day. When you are able to feel for them, then your country will rise. Do not look down even upon a Pariah. Is not God in the heart of a Pariah? What right have you to hate anyone? When we shall wake up to the truth that God dwells everywhere and in everything, then will come salvation to our motherland, then will come freedom to our individual souls; then and then alone we shall be able to serve our country and humanity, and then and then alone we shall reach perfection even before the dissolution of this body.

On Sept. 24th, the Swami held a conversazione at Aheeritola; and on Oct. 1st occurred the final



event of his sojourn in Calcutta. This was a reception given at the Oriental Seminary by the Swami's neighbours, relatives, friends and early associates, who evinced much interest and pride in honouring him. The Swami in reply to a farewell address presented to him, spoke for over an hour. The meeting was presided over by Dr. Bollie Chunder Sen, who in a short speech spoke of the wonderful progress made by the Swami in matters spiritual, and of the splendid propaganda he had been boldly carrying forward in the West.

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## REVIEWS

**The Universe and Man.** By Swami Ramakrishnananda. Published by the Ramakrishna Mission, Madras. Pp. 164.  $4\frac{3}{4}'' \times 7\frac{1}{4}''$ . Price Re. One. Postage extra. To be had of the Manager, Prabuddha Bharata.

In 1897, the Ramakrishna Mission established a centre in Madras, on Swami Vivekananda's return from the West, and in 1907, the dedication of the new Math at Mylapore took place. In this book are collected some of the lectures given by Swami Ramakrishnananda at Madras. The work contains six chapters on, "The Message of Sri Ramakrishna," "The Universe," "Space and Time," "The Self-imposed struggle," "The Vedanta," and "Bhakti." Its purpose is to gather together the more significant discourses on religion and to present them in convenient form. To the student of Vedanta and to the intelligent reader who is interested in the questions that grow out of the reciprocal relations of the universe and man, this volume will be specially helpful and edifying.

Its opening chapter on Sri Ramakrishna is delightfully written;—it shows how the Hindu religion is a universal religion and includes the religious experiences and the religious consciousness of the whole world throughout all times. "He (Sri Ramakrishna) asked the Christian to be a true Christian, the Mahomedan to be a true Mahomedan, the Visishta-

dvaitin to be a true Visishtadvaitin, the Monist to be a true Monist. He says 'whoever is true to his own religion will ultimately reach God.'" In his lecture on 'Vedanta,' the Swami wisely remarks:—"In the dualistic method enjoyment is the ideal. In the monistic method freedom is the ideal. By the first the lover gets his Beloved at last, and by the second the slave becomes the master. Both are sublime. One has no need to go from one ideal to the other."

Swami Ramakrishnananda shows himself in these lectures to be a teacher of large sympathies, able to inspire his students with a sense of that which they are studying, and to make it a factor in the development of their character and life, pointing out at the same time how the obstacles to progress may be overcome by the application of the principles of the Vedanta, and how man may be brought into the full fruition of his spiritual powers. It is remarkable the interest that people feel in the Indian philosophy, and how rapidly the light is spreading with regard to Vedanta and kindred subjects. The eagerness to get at the truth, surely indicates the dawning of a new day and the unfolding of fresh powers in man.

The publication of this book is the first to be issued by the Ramakrishna Mission of Madras, and we hope to see it followed by many other volumes of an equally illuminating nature.

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**Jnana Yoga, Part II.** By Swami Vivekananda.\* With a portrait.  $5\frac{1}{2}'' \times 7\frac{1}{2}''$  Pp. 178. Price Cloth bound, One Dollar.

The book contains seven lectures delivered by Swami Vivekananda in New York. Out of these we notice that four were published long ago in the "Sankhya and Vedanta" (price 8 as.) of our Himalayan Series, one

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\* Published by the Vedanta Society, 135 West 80th Street, New York, U. S. A.

appeared in the old Prabuddha Bharata, and the introduction and the two remaining lectures are new and valuable additions to the Swamiji's utterances, hitherto not available to the public. Our readers will find all these lectures incorporated in Parts I—III. of the Complete Works of the Swami Vivekananda (Mayavati Memorial Edition).

The get-up of the book is excellent, as is usual with all the New York Vedanta Society publications.

**The Science and Philosophy of Religion.**† (A comparative study of Sankhya, Vedanta and other systems of thought). By Swami Vivekananda. With a portrait, 5" × 7½". Pp. 187. Price One Rupee.

This is an Indian Edition of the same book "Jnana Yoga Part II," brought out under the above title.

**A Study of Religion.\*** By the Swami Vivekananda. With a portrait. 4¾" × 7". Pp. 214. Price One Rupee.

This also is not a new book by Swamiji but a collection of eight of his old lectures bearing on the subject, taken, by permission, from The Complete Works of the Swami Vivekananda (Mayavati Memorial Edition) Parts I & II., and appropriately named as above.

The get-up of these two books is all that can be desired.

**Bharate Vivekananda** (Vivekananda in India).† With a portrait. 5½" × 8½". Pp. 404. Price 1-8-0.

This is a Bengalee translation chiefly of 'Colombo to Almora,' together with some additional lectures and notes, from the diaries of disciples and of Swami Achyutananda, who accompanied Swamiji in his travels to various places subsequent to his departure from Almora. In fact, it is an

historical sketch in Bengalee of the lectures, travels, and the doings of Swamiji in India so far as could be collected, since his first return from the West to the end of his illustrious career. We congratulate the Udbodhan Press on bringing out this valuable and inspiring publication for the benefit of the Bengalee-speaking people.

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THE RAMAKRISHNA HOME OF SERVICE  
ANNUAL REPORT

**The Ramakrishna Home of Service, Benares.** Seventh Annual Report, from July '06 to June '07.

It was in the year 1900 that a band of young men enlightened by the direct touch of Swami Vivekananda, ranged themselves under his banner and that of his great Master, fired with the zeal of making religion practical, by realising in the truest sense that to serve humanity is to worship God, immanent in every being.

Though there are in the holy city of Káshī as many as 365 *chattras* and 3 Government hospitals, yet they leave the misery of the homeless poor and the diseased virtually unalleviated, as these *chattras* feed Bráhmans and Sadhus only when they are well; and the public Hospitals are not taken full advantage of by the orthodox Hindus, who have a religious prejudice against them.

We need not enter here into details regarding the noble object of the Home and its method of carrying relief in various ways, as they are well known to our readers. To get an idea of the work done, let us only mention here that its sphere of activity and usefulness has more than trebled in these eight years, and the total number of destitute persons relieved from various ailments during seven years (July '00 to June '07) was 6,157, of which 1,952 persons including 356 Mahommedans were relieved in the year under review. The Home received during the year Rs. 2,294-6-0 as

\* Published by the Ramakrishna Mission from Udbodhan Office.

† Published by the Udbodhan Press, Bagbazar, Calcutta.



subscriptions and donations for the work, besides various gifts in kind, and Rs. 3,500-4-4 towards the Building Fund. These, and the Bank interest &c., together with Rs. 10,283 as balance from the preceding year make up Rs. 16,300-5-11 to the credit account. The expenditure on the work, with the cost of purchasing a suitable plot of land at Luxa (Rs. 5,972-8-0), for the building of the Home, comes up to Rs. 7,684-7-5, thus leaving a balance of Rs. 8,615-14-6 in hand.

Much more could have been accomplished with better accommodation and more funds, and this the Home has always keenly felt; having at present only 10 beds, they have to turn away many deserving in-patients. The Home which is under the direct management of the Ramakrishna Mission, earnestly desires to erect a new building on the above-mentioned plot, which will accommodate 30 beds, with separate blocks for patients suffering from contagious diseases,—a building which will also have a dispensary, a room for surgical operations, and a library for the use of the convalescent, as well as for the workers. The new building is estimated to cost Rs. 21,000, of which Rs. 3,500 have already been collected, and the foundation-stone has recently been laid by Swami Brahmananda, the President of the Ramakrishna Mission. The Home of Service earnestly appeals to every Hindu who is interested in maintaining the holy traditions of Benares as the Sanctuary-City, to make a common cause with them, and extend a helping hand to relieve our suffering brethren. "In asking for such help" as Sister Nivedita nicely puts it "I cannot feel that the Home of Service is exactly begging for charity. Rather it is calling for co-operation in undertaking a common responsibility." Surely it is not too much to expect from those who pride themselves in calling India their own, and we hope that before long, this dream will be an accomplished fact.

## THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

LETTERS from our workers in the Famine Relief centres reveal heart-rending tales of inexpressible suffering, which though endured with silent and patient resignation, is yet a blot on the nation that allows it to continue without straining every nerve to alleviate it. The Mission is doing its best with the help of the generous public, but it is so inadequate compared to the extent of the misery, that it appeals to them once more not to slacken in their charity. The Mission is now spending Rs. 300 per week, on the work. Clothes are distributed and medical relief is given. Another centre will shortly be opened near Basirhat in the 24 Purgannas. Contributions may be sent to the Editor, Prabuddha Bharata.

### WORK DONE

#### Fatehpur Centre

Date	No. of Villages	No. of Families	No. of persons	Quantity given Mds...Srs.
17th March	30 "	289 "	542 "	27—4
8th April	39 "	338 "	655 "	31—30
15th "	Do.	Do.	Do.	Do.
22nd "	Do.	Do.	Do.	Do.
29th "	Do.	Do.	Do.	Do.
6th May	46 "	383 "	576 "	28—32

#### Tittipa Centre

11th April	6 "	33 "	68 "	3—16
18th "	20 "	100 "	183 "	9—6
25th "	Do.	Do.	Do.	Do.
2nd May	Do.	Do.	Do.	Do.
9th "	35 "	181 "	311 "	15—22

### RAMAKRISHNA MISSION FAMINE RELIEF FUND

	Rs.	A.	P.
Amount previously acknowledged	1774	8	9½
A lady, Bhawanipur ...	5	0	0
Thro' Sj. Durga Ch. Chatterjee ...	0	10	0
Sj. Fanindra N. Gupta, Midnapur ...	11	0	0
Thro' Dr. J. N. Kanjilal, Calcutta ...	19	0	0
The Vivekananda Society do, ...	5	0	0
Carumukham Esq., Port Blair ...	13	0	0
Thro' Swami Ramakrishnananda ...	26	0	0
Sj. Kalipada Mukherjee, Saidpur ...	6	7	0
Thro' Vedanta Society, New York ...	248	9	0
Sj. Nripendra N. Mukherjee, Dacca	2	0	0
„ Aswini Kumar Nag, Netrakona ...	2	4	0
A sympathiser, Maldah ...	2	0	0
Thro' Dr. S. C. Basu, Bhawanipur ...	10	0	0
A sympathiser, Bhagavanpur ...	10	0	0
M. A. Terunaryan Iyengar Esq. ...	8	0	0
Sj. Girish Ch. Bera, Bhagavanpur ...	2	0	0
Srimati Maitreyi, London ...	15	0	0

Total... 2160 6 9½

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

CAPTAIN Greenstreet, of the New-Zealand Shipping Company's Steamer Rimutaka, is on his 71st voyage round the world.

PRINCE Victor Narain, eldest son of His Highness the Maharaja of Kuch Behar, has gone to America, to learn the science and art of agriculture in general and tobacco culture in particular.

THE House of Lords consists of 3 princes of the blood royal, 2 Archbishops, 22 dukes, 23 marquesses, 124 earls, 40 viscounts, 24 bishops, 334 barons, and 16 Scottish and 28 Irish representative peers—a total of 616.

THE depth of the ocean west of St. Helena, as sounded by Sir James Ross, is 27,000ft. The greatest depth ever reached was by Captian Parker, west of the island Tristan da Cunha, of 50,000ft., or normally nine miles.

IN view of the severe famine prevailing in Oudh and the consequent distress of the people, His Highness the Maharaja of Kapurthala has generously remitted the large sum of rupees five lakhs on account of revenue for the "Rabi" crop to the tenants of his states there.

MR. M. C. Nanjanda Rao, M. B. and C. M., Assistant Chemical Examiner to the Government of Madras, has set a commendable example to his community by introducing carpet-weaving and the dyeing of wool as a home industry for middle-class Hindu families, says the *Madras Mail*.

A congregation at Santa Rosa, California, rejoices in the fact that it worships in a church which has been built from a single redwood tree. It has been estimated by scientific men that this giant redwood tree was no fewer than 2,000 years old.

—*Quiver*.

MRS. Kamalakar, a student of the Madras Medical College, who went to Edinburgh in August last year, to continue her medical studies, has passed the L. R. C. P. and S., (Edin.) and the L. F. P. and S. (Glasgow), and will proceed either to

London, or Dublin for further study in the special diseases of women and children.

THE Maharaja of Cossimbazar has offered to pay an annual subscription of Rs. 2,000 to the National Council of Education, Bengal. The well-known Law family of Calcutta has through Maharaja-Kumar Kristo Das Law, offered for the promotion of the objects of the Bengal National College and School, the sum of Rs. 4,000 per annum. These additions make the assured income of the Council, over Rs. 60,000 per annum.

ACCORDING to the traditions of the Dvarka Math and a document in the state offices of H. H. the Gaekwar of Baroda, it is recorded, says the *Theosophist*, that Sankaracharya was born in Yudhishtira Saka 2631 (B. C. 476). His investiture with the sacred thread took place on the 6th Chaitra, 2636 (B. C. 471). He became a Sannyasin on the 11th Kartik, 2639, and in the following year, on the 2nd Jeth, he went to Govindacharya. He passed away on the 15th Kartik, 2663, in his thirty-third year.

THERE are ten millions of Negroes in America, and the following statistics show what remarkable progress in self-improvement they have made, thanks chiefly to the patient and persistent labours of such men as Mr. Booker T. Washington, the famous leader of his much-maligned race:—The Negro pays taxes upon £70,00,000 worth of property; owns and occupies 500,000 homes and farms; controls 33 banks; employs 16,000 coloured ministers, has the use of 28,000 churches, which he has endowed with £6,000,000 worth of Church property.

THE construction of an automatic gun by Mr. Fred Bangertter, that will discharge 2,000,000 bullets an hour without noise, flash, smoke, or smell has been announced. It is operated by only two men, never gets over-heated, and it cannot explode, because powder is not used. The cost of firing 1,000,000 bullets half an inch in diameter, by the new gun, would be about £2, while the present expense is more than £4,000. The inventor says that he will sell the secret of his gun to any Government that will pay him about £1,000,000 for it.

PROF. Ramamurti of unique athletic fame has won several laurels for his wonderful



demonstrations of athletic feats, and is aptly styled as the "Indian Sandow." The Professor can sustain on his chest a heavy stone of 3,000 lbs. weight with a full developed horse with a rider standing on it. He can successfully prevent a motor car with 8 horse power and with full force given to it, from moving even an inch from the place where it stands. The Professor demonstrated these two feats the other day at Bombay before a vast assembly of surprised and admiring spectators. He has since succeeded elsewhere in practising the latter feat with a sixteen horse power motor car.

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WE are glad to announce that the Vedanta work in London is growing steadily, and bids fair to be a permanent thing. Under the auspices of the Vedanta Society of London, the Swami Abhedananda delivered on Sunday mornings during the month of June, the following lectures at the Denison House, London:—Science and Religion. The Relation of Soul to God. Self-control. Heredity. Transmigration and Re-incarnation.

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REGULAR services are conducted on Sundays at the New York Vedanta Society. Swami Paramananda's subjects for March and April are as follows:—Reincarnation. Self-Surrender. Right Discrimination. Aim of Religion. Self-Mastery. Immortality. The Yoga class, for members only, meets on Thursday evenings. The Bhagavad-Gita is studied on Tuesday evenings.

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SWAMI Paramananda was called upon to undertake a unique ceremonial in connection with the cremation of the body of a young Hindu, Wallabh Hira, a native of Ahmedabad, on March 7, at the chapel of Fresh Pond Crematory, New York. Selections from the Bhagavad-Gita were read, there were silent prayers and intonations of Vedic hymns, and addresses by Hindus, Mahomedans, Zoroastrians, Christians and other nationalities of India. Members of the Vedanta Society who were present were impressed with the spirit of unity among representatives of so many creeds.

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WE have received a small pamphlet containing a picture and a description of the first Hindu Temple in the Western world.

On the 21st of August, 1905, the corner-stone of the Temple was laid by the San Francisco Vedanta Society, and on 5th April last, the building was completed and duly dedicated to the service of the Truth of all religions, under the auspices of

the Ramakrishna Mission. The Temple with its domes, towers, pinnacles, arches &c., each significant of a spiritual and symbolic character, is a marvel of architectural grace and beauty, designed by a Sannyasin. The Temple has been built in miniature style adapted from various well-known models, such as,—the Taj Mahal of Agra, one of the famous temples of Benares, Shiva-maudirs of Bengal, the Káli Temple of Dakshineswar, and some of the old castles of Europe. It is an attempt at the combination of a Hindu Temple, a Christian Church, a Mahomedan Mosque, a Hindu Math and an American residence,—all in one.

We congratulate Swami Trigunatita not only as the designer of this beautiful temple, but also as its founder, and the architect Mr. Joseph A. Leonard, who has so ably constructed it.

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A fresh interest has been created in Bangalore by the recent visit of Swami Ramakrishnananda and the Sister Devamata (Miss Glenn, late of the New York Vedanta Society). On May 26th the Swami delivered a lecture on "The Ideals of Life," and the Sister Devamata also spoke on the same occasion. Mr. V. P. Madhava Rao, C. I. E., the Dewan of Mysore who presided, called for a hearty vote of thanks to the lecturers and in the course of his concluding address spoke as follows:—

"It is well known among us that the appearance of Paramahansa Sri Ramakrishna in the present day, was nothing short of that of an Avatar. He came into this world to re-establish our ancient religion and restore the spirituality of this ancient land. It was nothing short of a miracle that his chief disciple, the Swami Vivekananda, should have been present at the Parliament of Religions, and have aroused the interest of the American nation in the Vedanta Religion, and should have been enabled to found a Branch Mission in that great land. Similarly, we see a divine purpose also in such earnest souls as Sister Devamata coming to this land and bringing back to our ancient religion all the freshness of spirit of a young American nation."

The work of the new building to be erected for the Ramakrishna Mission in Bangalore was begun under the personal direction of the Dewan on May 29th. On May 31st, under the presidency of Mr. K. P. Puttana Chetty, the second councillor in Mysore, the Sister Devamata delivered a lecture on "The Ramakrishna Mission in Bangalore." The lecture and meeting were arranged at public request to explain the object of the Institution and to collect subscriptions.

The Sister delivered another lecture on 14th June, under the auspices of the Vedanta Society of Bangalore on, "The Union of East and West."



कथयन्तः speaking of च and तुष्यन्ति (they) are satisfied रमन्ति (they) are delighted च and.

With their minds wholly in Me, with their senses absorbed in Me, mutually enlightening, and always speaking of Me, they are satisfied and delighted.

[ *Satisfied* : when there is cessation of all thirst. Says the Purâna : All the pleasures of the senses in the world, and also all the great happiness in the Divine spheres, are not worth a sixteenth part of that which comes from the cessation of all desires. ]

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ॥

ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥१०॥

X. 10.

सततयुक्तानाम् Ever steadfast प्रीतिपूर्वकम् with affection भजताम् serving तेषाम् to them तं that बुद्धियोगं Buddhi Yoga ददामि (I) give येन by which ते they मां me उपयान्ति ( they ) come unto ( me ).

To them, ever steadfast and serving Me with affection, I give that Buddhi Yoga by which they come unto Me.

[ *Buddhi Yoga*—Devotion of right knowledge, through Dhyana, of my essential nature as devoid of all limitations.

See II. 39.]

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ॥

नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥

X. 11.

तेषां For them अनुकम्पार्थम् out of compassion एव mere अहं I आत्मभावस्थः abiding in ( their ) hearts भास्वता luminous ज्ञानदीपेन by the lamp of knowledge अज्ञानजं born of ignorance तमः the darkness ( of their mind ) नाशयामि ( I ) destroy.

Out of mere compassion for them, I, abiding in their hearts, destroy the darkness (in them) born of ignorance, by the luminous lamp of knowledge.

[ *Lamp of knowledge*—characterised by discrimination, fed by the oil of contentment of Bhakti, fanned by the wind of absorbing meditation on Me, furnished by the wick of pure consciousness evolved by the constant cultivation of Brahmacharyam and other pious virtues, held in the reservoir of the heart devoid of worldliness, placed in the wind-sheltered recess of the mind withdrawn from the sense-objects and untainted by attachment and aversion, shining with the light of right knowledge

engendered by incessant practice of concentration. —Sankara.]

अर्जुन उवाच ॥

परं ब्रह्म परं धाम पवित्रं परमं भवान् ॥

पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥१२॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ॥

असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

X. 12. 13.

अर्जुन Arjuna उवाच said :

भवान् Thou परं Supreme ब्रह्म Brahman परं Supreme धाम abode परमं Supreme पवित्रं purifier (च and) सर्वे all ऋषयः the Rishis देवर्षिः Deva-Rishi नारदः Nârada तथा as well as असितः Asita देवलः Devala व्यासः Vyasa त्वां thee शाश्वतं the eternal पुरुषम् Purusha दिव्यं self-luminous आदिदेवं the first Deva अजं birthless विभुं the all-pervading आहु (they) declared स्वयं thyself च and एव also मे to me ब्रवीषि (thou) sayest.

Arjuna said :

The Supreme Brahman, the Supreme Abode, the Supreme Purifier, art Thou. All the Rishis, the Deva-Rishi Nârada as well as Asita, Devala and Vyâsa have declared Thee as the Eternal, the Self-luminous Purusha, the first Deva, birthless and All-pervading. So also Thou Thyself, sayest to me.

सर्वमेतदहं मन्ये यन्मां वदसि केशव ॥

न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

X. 14.

केशव O Keshava मां to me यत् what वदसि (thou) sayest एतत् that सर्वे all ऋतं true मन्ये (I) regard हि verily भगवन् O Bhagavan ते thy व्यक्तिं manifestation न neither देवाः Devas न nor दानवाः Dânavas विदुः do know.

I regard all this that Thou sayest to me as true, O Keshava. Verily O Bhagavan, neither the Devas nor the Dânavas know Thy manifestation.

[ *Bhagavân*—is He in whom ever exist in their fulness, all powers, all Dharma, all glory, all success, all renunciation and all freedom. Also—He that knows the origin and dissolution, and the future of all beings, as well as knowledge and ignorance, is called Bhagavân. ]



स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ॥  
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

X. 15.

पुरुषोत्तम O Purusha Supreme भूतभावन O Source of beings भूतेश O Lord of beings देवदेव O Deva of Devas जगत्पते O Ruler of the world त्वम् Thou स्वयम् Thyself एव verily आत्मना by Thyself आत्मानं Thyself वेत्थ ( thou ) knowest.

Verily, Thou Thyself knowest Thyself by Thyself, O Purusha Supreme, O Source of beings, O Lord of beings, O Deva of Devas, O Ruler of the world.

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः॥  
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

X. 16.

याभिः By which विभूतिभिः ( Divine ) attributes त्वम् thou इमान् all these लोकान् worlds व्याप्य having filled तिष्ठसि existest दिव्या divine आत्मविभूतयः thy divine attributes हि indeed अशेषेण without reserve वक्तुं to speak of अर्हसि ( thou ) shouldst.

Thou shouldst indeed speak without reserve of Thy Divine attributes by which, filling all these worlds, Thou existest.

[ Since none else can do so. ]

कथं विद्यामहं योगिस्त्वां सदा परिचिन्तयन् ॥  
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥१७॥

X. 17.

योगिन् O Yogin सदा ever परिचिन्तयन् meditating कथं how त्वां thee अहं I विद्याम् shall know भगवन् O Bhagavan मया by me केषु केषु in what and what भावेषु aspects, things च and चिन्त्यः to be thought of असि ( thou ) art.

How shall I, O Yogin, meditate ever to know Thee? In what things, O Bhagavan, art Thou to be thought of by me?

[ In what things &c: In order that the mind even thinking of external objects, may be enabled to contemplate Thee in thy particular manifestations in them. ]

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ॥  
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

X. 18.

जनार्दन O Janârdana आत्मनः thy योगं Yoga powers

विभूतिं attributes च and विस्तरेण in detail भूयः again कथय speak of हि for अमृतं the ambrosia शृण्वतो to ( me ) who am hearing मे to me तृप्तिः satiety म अस्ति there is not.

Speak to me again in detail, O Janârdana, of Thy Yoga-powers and attributes ; for I am never satiated in hearing the ambrosia ( of Thy speech ).

[ Janârdana—to Whom all pray for prosperity and salvation. ]

श्रीभगवानुवाच ॥

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ॥  
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

X. 19.

श्रीभगवान् The Blessed Lord उवाच said :

हन्त O कुरुश्रेष्ठ best of the Kurus दिव्याः divine आत्मविभूतयः my attributes प्राधान्यतः according to their prominence ते to thee कथयिष्यामि ( I ) shall speak of हि for मे my विस्तरस्य of manifoldness अन्तः end नास्ति there is not.

The Blessed Lord said :

I shall speak to thee now, O best of the Kurus, of My Divine attributes, according to their prominence ; there is no end to the manifoldness of My manifestation.

[ According to their prominence, i. e., only where they are severally the most prominent. ]

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ॥  
अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

X. 20.

गुडाकेश O Gudâkesha सर्वभूताशयस्थितः existent in the heart of all beings आत्मा the Self अहं I भूतानां of ( all ) beings आदिः the beginning मध्यं the middle अन्तः the end च and अहं I एव also.

I am the Self, O Gudâkesha, existent in the heart of all beings ; I am the beginning, the middle, and also the end of all beings.

[ Gudâkesha—conqueror of sleep.

Beginning etc.,—That is, the birth, the life, and the death of all beings. ]

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ॥  
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

X. 21.

अहं I आदित्यानां of the (twelve) Adityas विष्णुः Vishnu ज्योतिषां of luminaries अशुमान् the radiant रविः the sun मरुतां of the winds (forty-nine wind-gods) मरीचिः Marichi अस्मि (I) am नक्षत्राणाम्-of the asterisms अहं I शशी the moon.

Of the Adityas I am Vishnu ; of luminaries, the radiant Sun ; of the winds, I am Marichi ; of the asterisms, the Moon.

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः॥  
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

X. 22.

वेदानां Of the Vedas सामवेदः Sâma Veda अस्मि (I) am देवानां of the gods वासवः Vâsava अस्मि (I) am इन्द्रियाणाम् of the senses मनः Manas च and अस्मि (I) am भूतानां in living beings चेतना intelligence अस्मि (I) am.

I am the Sâma-Veda of the Vedas, Vâsava ( Indra ) of the Gods, and of the senses I am Manas, and intelligence in living beings am I.

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ॥  
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥

X. 23.

रुद्राणां Of the Rudras शंकरः Shankara च and अस्मि (I) am यक्षरक्षसाम् of the Yakshas and the Râkshasas वित्तेशः the Lord of wealth (Kuvera) (अस्मि I am) वसूनां of the Vasus पावकः Pâvaka अस्मि (I) am शिखरिणां of mountains मेरुः Meru (अस्मि I am).

And of the Rudras I am Shankara, of the Yakshas and Râkshasas the Lord of Wealth ( Kuvera ), of the Vasus I am Pâvaka, and of mountains, Meru am I.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ॥  
सेनानीनामहं स्कंदः सरसामस्मि सागरः ॥२४॥

X. 24.

पार्थ O son of Prithâ मां me पुरोधसां of the priests मुख्यम् the chief बृहस्पतिं Brihaspati च and विद्धि know (thou) अहं I सेनानीनां of generals स्कंदः Skanda सरसां of bodies of water सागरः the ocean अस्मि (I) am.

And of priests, O son of Prithâ, know Me the chief, Brihaspati ; of generals, I am Skanda ; of bodies of water, I am the ocean.

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ॥

यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

X. 25.

अहं I महर्षीणाम् of the great Rishis भृगुः Bhrigu गिरां of words एक the one अक्षरं the syllable "Om" अस्मि (I) am यज्ञानां of Yajnas जपयज्ञः the Yajna of Japa (silent repetition) स्थावराणां of immovable things हिमालयः the Himâlaya अस्मि (I) am.

Of the great Rishis I am Bhrigu ; of words I am the one syllable "Om" ; of Yajnas I am the Yajna of Japa (silent repetition) ; of immovable things the Himâlaya.

[ Yajna of Japa—because there is no injury or loss of life involved in it, it is the best purifier of all Yajnas. ]

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ॥

गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

X. 26.

सर्ववृक्षाणां Of all trees अश्वत्थः the Ashvattha देवर्षीणां of the Deva-Rishis च and नारदः Nârada गन्धर्वाणाम् of Gandharvas चित्ररथः Chitraratha सिद्धानां of the perfected ones कपिलः Kapila मुनिः the Muni.

Of all trees (I am) the Ashvattha, and Nârada of Deva Rishis ; Chitraratha of Gandharvas and the Muni Kapila of the perfected ones.

उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ॥

ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

X. 27.

अश्वानां Among horses अमृतोद्भवं Amrita-born उच्चैः-श्रवसं Uchchaishravâ गजेन्द्राणाम् of lordly elephants ऐरावतम् Airâvata नराणां of men नराधिपम् the king च and माम् me विद्धि know ( thou ).

Know Me among horses as Uchchaishravâ, Amrita-born ; of lordly elephants Airâvata, and of men the king.

[ Amrita-born : Brought forth from the ocean when it was churned for the nectar. ]

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ॥

प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥२८॥

X. 28.

आयुधानाम् Of weapons अहम् I वज्रम् the thunder-bolt धेनूनाम् of cows कामधुक् Kâmadhuk ( Suravi, the heavenly cow yielding all-desires) अस्मि (I) am (अहम् I)



प्रजनः cause of offspring कन्दर्पः Kandarpa च and अस्मि (I) am सर्पाणाम् of serpents वासुकिः Vāsuki अस्मि (I) am.

Of weapons I am the thunderbolt, of cows I am Kāmadhuk; I am the Kandarpa, the cause of offspring; of serpents I am Vāsuki.

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ॥  
पितृणांमर्यमा चास्मि यमः संयमतामहम् ॥२६॥

X. 29.

नागानां Of snakes अनन्तः Ananta अस्मि (I) am याद-  
साप् of water-beings अहं I वरुणः Varuna (अस्मि I am)  
पितृणाम् of Pitris अर्यमा Aryamâ च and अस्मि (I) am  
संयमताम् of controllers अहं I यमः Yama (अस्मि I am.)

And Ananta of snakes I am, I am Varuna of water-beings; and Aryamâ of Pitris I am, I am Yama of controllers.

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ॥  
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥३०॥

X. 30.

दैत्यानाम् Of Diti's progeny च and प्रह्लादः Prahlāda  
अस्मि (I) am कलयताम् of measurers अहं I कालः time  
(अस्मि I am) मृगाणाम् of beasts अहं I च and मृगेन्द्रः  
the lord of beasts (lion) पक्षिणां of birds वैनतेयः  
son of Vinatâ, Garuda च and.

And Prahlāda am I of Diti's progeny, of measurers I am Time; and of beasts I am the lord of beasts, and Garuda of birds.

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ॥  
भ्रूषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

X. 31.

पवतां Of purifiers पवनः the wind अस्मि (I) am शस्त्रभृताम्  
of wielders of weapons (warriors) अहं I रामः Rāma  
(अस्मि I am) भ्रूषाणां of fishes मकरः Makara (shark)  
अस्मि (I) am स्रोतसाम् of streams जाह्नवी the Jāhnavi,  
Ganges अस्मि (I) am.

Of purifiers I am the wind, Rāma of warriors am I; of fishes I am the shark, of streams I am Jāhnavi (the Ganges).

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ॥  
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

X. 32.

अर्जुन O Arjuna सर्गाणां of manifestations आदिः

the beginning अन्तः the end मध्यम् the middle च and अहम् I एव also विद्यामाम् of all knowledges अध्यात्म-  
विद्या the knowledge of the Self प्रवदताम् of dis-  
putants (च and) अहं I वादः Vāda.

Of manifestations I am the beginning and the middle and also the end; of all knowledges I am the knowledge of the Self, and Vāda of disputants.

[ Vāda. Discussion is classified under three heads: 1. Vāda 2. Vitandâ 3. Jalpa.

In the first, the object is to arrive at truth; in the second, idle carping at the arguments of another, without trying to establish the opposite side of the question; and in the third, the assertion of one's own opinion, and the attempt to refute that of the adversary by overbearing reply or wrangling rejoinder. ]

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ॥  
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥३३॥

X. 33.

अक्षराणां Of letters अक्षरः the letter A अस्मि (I) am  
सामासिकस्य of all compounds च and द्वन्द्वः that called  
in Sanskrit as dvanda, the copulative अहं I एव alone  
अक्षयः the inexhaustible कालः Time अहम् I विश्वतोमुखः  
the All-formed धाता the sustainer (by distributing  
fruits of actions).

Of letters the letter A am I, and Dvanda of all compounds; Myself the inexhaustible Time, I the sustainer (by dispensing fruits of actions) All-formed.

[ Inexhaustible Time, i. e., Eternity. Kāla spoken of before is finite time. ]

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ॥  
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ३४

X. 34.

अहं I सर्वहरः the all-seizing मृत्युः death भविष्यताम्  
of those who are to be prosperous उद्भवः the prosper-  
ity च and नारीणाम् of the feminine कीर्तिः fame श्रीः  
prosperity (or beauty) वाक् inspiration (lit. speech)  
स्मृतिः memory मेधाः intelligence धृतिः constancy  
क्षमा forbearance च and (अहं I).

And I am the all-seizing Death, and the prosperity of those who are to be prosperous; of the feminine (I am) Fame, Prosperity (or beauty), and Inspiration, Memory, Intelligence, Constancy, and Forbearance.