

# Prabuddha Bharata

OR

## Awakened India



इत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत।

*Katha Upan. I. iii. 4.*

Vol. XIII, No. 145, AUGUST, 1908

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# Prabuddha Bharata

इत्तिष्ठत जाग्रत



प्राप्य वरान्निवोधत ।

*Katha Upa. I. iti. 4.*

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

—Swami Vivekananda.

Vol. XIII ]

AUGUST 1908

[ No. 145

## SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA.—XVIII.

THE Vijnâni insists upon realisation as the only great fact in spiritual matters; and for it what is absolutely necessary is the Sâdhana (preliminary discipline). Without it one cannot have Bhakti; without it, it is indeed a far cry from Brahma-Jnana.

SO LONG as there is the *Ahamkâra* (the ego), there is both the *Kartâ* (agent) and the Karma. There is alike the cause and the effect. There are as facts also, the millions of Jiva and Jagat with the twenty-four Tattvas, Time past, present and future, previous births, future births and all other differentiations. The goal of the Advaitist is the merging of the *Aham* in Brahman.

HAVE you ever seen a *Nâlâ* (water-course) running over with the water of the river with which it is connected? The *Nâlâ* has sometimes no trace left, being entirely one with the river-water. But very often there may be noticed a slight movement in its water, which proves its separateness from the river-water. Very much the same is the case with

the Paramahansa. His soul becomes one with the universal Soul. Still there is the ego of knowledge retained as a slight trace of individuality, to mark his separate existence from the Deity.

Such a Paramahansa may well be compared to a *Kumbha* (a jar or pitcher of water) when it is filled to the brim; and this fulness indicates the perfect state of Brahma-Jnana. The contents or parts of the contents of the *Kumbha* may be transferred to another vessel. The disciple is the other vessel.

It is a case of involution and evolution. You go backwards to the Supreme Being and your personality becomes lost in His Personality. This is Samadhi. Then, with this higher personality you retrace your steps and come back to the point whence you started, only to see that the Jagat and your ego are evolved from the same Supreme Being, and that God, Man, and Nature are mere identities, so that if you hold on to one of them you realise the others.

## OCCASIONAL NOTES

**R**OTHING is a greater test of education than the noble employment of leisure and means. It is not nearly so much by our performance of duties, as by our selection of interests, that our character is revealed. This is why an age of luxury is apt to act so disastrously on the richer classes. The man who would have been a gentleman and a man of honour, under steady toil, becomes a mere animal, and sometimes not even a sane or healthy animal, when his whole life is turned into play. When the standards of luxury, however, by which we are invaded, are imported and extraneous to our civilisation, their danger to the conscience is increased a hundred-fold. The moral sense of Europe itself can hardly stand against the intensification of waste which has come in with the motor car. How then were Indian princes to resist the sudden incursion of alcohol, sport, and the acquaintance with Western methods of gambling,—all these being bestowed upon them, moreover, by individuals who remained more or less unaffected themselves by any of the deeper ethical idealisms of their own world?

Yet it is precisely by the types of freedom which it develops that a system is to be judged. There are many different ways of arriving at a given end. A man may arrive at personal cleanliness, refinement, and honour, by methods Hindu, Mohammedan, or European. But whatever be the road he takes, he must, in the end, prove himself a gentleman, or the method of his training stands condemned. Betting, smoke-soddenness, and intoxication, are not the marks of a man of good breeding in Europe, any more than in the East. And even when they do occur, in their native habitat, they usually tend to be somewhat corrected, in their mani-

festation, by the social habits of their proper environment. A certain alertness of manner must be maintained in Western circles, if a man is not to be set down by his associates as an effeminate fool. Personal diffidence and an instinctive courtesy to, and responsibility for the protection of, women and the weak, are demanded of every one. Spareness of form and hardness of muscles, together with the readiness to shoulder physical hardships with enjoyment, are absolute essentials of the gentleman. Thus the caste-ideal tends in some measure to correct caste-vice. But the adhesion of the individual to the ideal is often automatic and only half-conscious. The things that are apt to pass on energetically to a royal Indian pupil are the vices, instead of the virtues, of his class.

Corresponding truths hold, in various degrees, of all the ranks affected by Western habits. We are only too likely to catch the contagion of luxury instead of that of ideals. The Englishman's society allows him to drink tea in the morning, but requires that when he travels away from railways, he shall either walk or ride. Our danger is, lest we indulge in the tea but continue to have ourselves wheeled in rickshaws, or carried, in chairs and dandies. The Englishman eats well, but he also works well; he never refers to his health in public; he masters the use of a weapon, and goes through life (if he be true to his ideals) at price of his own power to defend himself, 'like a man.' It is much easier for the foreigner to catch his habit of eating chicken than his strenuous suppression of the letter "I," and arduous avoidance of degrading ease. It is much easier to emulate his privileges than his manliness and notions of personal dignity.

Forewarned, however, is forearmed. Few of us realise the power, in saving us from moral danger, of clear thought. Our own ideals are our best armour. Let us keep our minds clear as to what constitutes glory of manhood, and glory of womanhood. Doing this, each

increment of ease and wealth becomes fresh material for sacrifice to some noble object. It is like the butter poured upon the sacred fire. It is not used personally, yet it is used better.

[ COPYRIGHTED. ]

## THE MASTER AS I SAW HIM

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

### XXIV.

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

##### II.

(Continued from page 155.)

**I**T was on his return to India, in January 1897, that the Swami, in philosophic form, made that contribution to the philosophy of his people, which, it has been said elsewhere, is required by India of all her epoch-makers. Hitherto, the three philosophic systems—of Un-ism, Dualism, and Modified Un-ism, or Advaita, Dvaita, and Visishtadvaita—had been regarded as offering to the soul, three different ideals of liberation. No attempt had ever before been made to reconcile these schools. On reaching Madras, however, in 1897, Vivekananda boldly claimed that even the utmost realisations of Dualism and Modified Un-ism, were but stages on the way to Unism itself, and the final bliss, for all alike, was the mergence in One without a second. It is said that at one of his mid-day question-classes, a member of his audience asked him why, if this was the truth, it had never before been mentioned by any of the Masters. It was customary to give answers to these questions, first in English and then in Sanskrit, for the benefit of such scholars present as knew no modern language, and the great gathering was startled, on this

occasion, to hear the reply “—Because I was born for this, and it was left for me to do!”

In India, the Swami was extremely jealous of any attempt to exclude from Hinduism any of her numerous branches and offshoots. A man was none the less a Hindu, for instance, in his eyes, for being a member of the Brahmo or the Arya Samaj. The great Sikh *Khalsa* was one of the finest organisations ever created within the Mother-Church, and by her genius. With what ardour he pleaded for us, again and again, the scene in which Guru Govinda Singh uttered this call to sacrifice! There were, he held, three different stratifications to be recognised in the Faith. One was that of the old historic Orthodoxy. Another consisted of the reforming sects of the Mohammedan period. And third came the reforming sects of the present period. But all these were equally Hindu. He never forgot that his own longing to consider the problems of his country and his religion on the grand scale, had found its first fulfilment in his youthful membership of the *Sâdhâran Brahmo Samaj*. And he was so far from repudiating this membership, that he one day exclaimed—“It is for them to say whether I belong to them or not! Unless they have removed it, my name stands in their books to this day!” Thus a man was equally Hindu, in his opinion, whether he prefixed to the adjective the modification of Arya, Brahmo, or Orthodox. The claim of the Jain to a

place within the fold was a simple matter of social and historical demonstration. The Jains of Western India would be indignant to this day, if their right to rank as Hindus were seriously questioned. Even now they exchange daughters in marriage with orthodox houses of caste correspondent to their own. And even now, their temples are served occasionally by ordinary Brahmins. The Swami had disciples amongst all faiths, even the Mohammedan, and by the good offices of certain of his Jain friends he was allowed to read some of their sacred books, not usually accessible, except to members of their own congregations. From this study, he was deeply impressed with the authenticity of their doctrines and traditions, and with the important part which they had played in the evolution of Hinduism. Indian religion necessarily includes amongst its strongest ideas, a regard for the humanity in dumb animals, and deep devotion to the ascetic ideal of Sainthood. These two features had been isolated and emphasised by the Jains. In their clear pronouncements on the germ theory, moreover, confirmed as these have been by the researches of modern science, there was evidence sufficient of the intellectual and spiritual stature of the founders of the school. The Jain is obviously right, said the Swami, in claiming that his doctrines were in the first place declared by *Rishis*,

With regard to the Christianised castes of the present day, the Swami hoped that they would rise in social status by adopting the faith of the dominant political faction, and that in ages to come, when Christianity should be forgotten, they would still be able to maintain this advance. In this way, we might hope for a future oblivion of the nineteenth century, as a disintegrating force, and the permanent enriching of the Indian system by its contributions. In evidence of the possibility of such a development, was there not the work of Chaitanya in Northern India, and the fact that he had succeeded in form-

ing, for his followers, "a caste of very great respectability."

Christianity, in her present-day workings, was difficult to pardon. Not so the other non-Hindu faith, Islam. The picture that this name called up to our Master's mind was always of an eager confraternity, enfranchising the simple and democratising the great. As a factor in the evolution of modern India, he could never for a moment be forgetful of the loyal acceptance, by Islamic intruders, of the old Indian civilisation, and administrative system. Nor could he disregard the service they had done, not only in exalting the social rights of the lowly-born, but also in conserving and developing in too gentle a race the ideals of organised struggle and resistance. He constantly pointed out that Mohammedanism had its fourfold 'castes'—Syyad, Pathan, Mogul, and Sheikh—and that of these the Sheikhs had an inherited right to the Indian soil and the Indian memory, as ancient and indisputable as those of any Hindu. He told a disciple, *a propos* of an indiscreetly-written word, that "Shah Jehan would have turned in his grave to hear himself called a 'foreigner'". And finally, his highest prayer for the good of the Motherland was that she might make manifest the twofold ideal of "an Islâmic body and a Vedantic heart."

Thus—far aloof as he stood from the political significance of such facts—India, to Vivekananda's thinking, was a unity, and a unity still more deeply to be apprehended of the heart than of the mind. His work in the world, as he saw it, was the sowing broadcast of the message of his own Master. But his personal struggles, his personal desires, were bound up in an inextinguishable passion for his country's good. He never proclaimed nationality, but he was himself the living embodiment of that idea which the word conveys. He, our Master, incarnates for us in his own person, that great mutual love which is the Indian national ideal.

## THE CONQUEST OF MIND AND SENSES

BY

SWAMI RAMAKRISHNANANDA

**W**HEN a man who has understood the Truth intellectually is struggling to realise it, even his senses sometimes become so unruly that they run away with him and drag him down to the material universe. So it should be our duty to learn to rule them. What are these senses? They are nothing in themselves; it is we who have given them these powers, but they have had them for ages, so they take them as their own. Now, when we would conquer them, they rise up and make us slaves.

This, however, is really the fault of a man himself. When he is able to understand clearly that the senses are the cause of his misery, of all his unhappiness, then he can very easily put them down. But that realisation does not come without a struggle. The man continues to linger here expecting something good, something great from this world; and so long as he thinks in this way, he will not realise, that through the senses no true happiness can come. He must first learn to discriminate the real from the unreal, good from bad, and then take only the good. Thus he will gradually rise above the senses.

When you can bring your senses under your control, they can be made to lead you to God. These very energies which have led you away from the Lord, may now take you to Him. But the senses are very delusive. Even the highest man is sometimes dragged down by them to the lowest plane of sensuality. For this reason you must wage an incessant war against them. There is no other way. For the man who wants to realise the Truth, the first duty should be to put down the senses, and fixing his mind on the Lord, to regard Him as the highest. "Fixing his

mind on Me, regarding Me as the highest, one should remain steady controlling all his senses." (Gita, II, 61.)

Here Sri Krishna gives a very fine method of concentration; the best that can be given. In one word he tells you how to attain concentration,—regard God as the highest. Why do you turn to the senses? Because you want to go where you will always be happy, and you think that your senses will lead you there. You imagine that one place or one thing will make you happiest, and you start out at once to go to it. When this idea comes and you run towards the object of your desire, nothing then can check you. Why? Because you regard that to be the highest, and the senses, you believe, will help you get it. The senses, however, merely obey you. They are not to blame. You yourself are at fault. Sri Krishna now comes and says: "My dear friend, you have seen all these things in the universe, and the universe is a place of infinite variety. Of all that is to be found here, the highest and most desirable thing is the Lord." When you can understand this very clearly by means of comparison,—that He is the highest and best, at that moment all your sense energies will rush towards Him.

The mind always aspires after the biggest, the highest, the greatest. If you put down a ten-rupee note, and beside it a hundred-rupee note, it will take the hundred rupees. If beside the hundred-rupee note you place a thousand-rupee note, it will take the thousand rupees. If some one tells you that great wealth is to be found in a certain place, at once you will give up your present modest income and run there. In the same way,

when you realise that nothing is so beautiful as God, nothing is so great as God, nothing is so good or so kind as God ; when you grasp this as you do the value of the thousand rupees, over the ten and hundred rupees, you will rush towards God. Then you will say : "Do I desire wisdom? God is my wisdom. Do I want wealth? God is my wealth. Do I want learning? God is my learning. Do I seek a home where I shall be at rest? Then God shall be my home, my place of rest."

The moment you feel this in your heart of hearts, then even if you are a little child like Dhruva, you will be able to do great things. Because his mother told him that God was in the jungle, he entered into it without doubt or fear, for a little child never doubts his mother's word. When he saw the lions and tigers, he was not afraid. He only thought that God was playing with him by coming in such strange forms, so he began to talk to them ; and because he was not afraid, they did not harm him. So it is with you. If you understand clearly that the Lord is the highest, then nothing will frighten or discourage you, but all your senses will run in the direction of the Supreme, and both your mind and your senses will help you reach Him.

Where is God? He is where the world is not. When after studying the universe you realise that it has come out of a great universal Poet, out of an all-wise Being, then you think, "I must go to Him and get a little of that wisdom." And to go to Him you must go away from the universe. Whether He is extra-cosmic or intra-cosmic, it makes no difference ; for in either case you will have to go out of the universe. You cannot take two things. You must take the one or the other. If you wish to go to God, you will have to turn your back on the world.

These senses when outgoing, lead you to creation ; but you wish to go to God, therefore

you must indraw your senses. They must be controlled and turned in the opposite direction. He is seated in the heart, so all your sense energies, all your mental energies must converge to that one point and take you there. But this can only be done when you realise that He is the best, the highest in the whole universe.

त्वमेव माता च पिता त्वमेव

त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव

त्वमेव सर्वं मम देवदेव ॥

"Thou art my Father, Thou art my Mother ; Thou art my Friend, Thou art my companion ; Thou art my learning, Thou art my wealth ; Thou art my all in all, my one Lord."

God's egotism, God's spirit, God's Self are all one and the same ; for they are all infinite, and there cannot be two infinities. Our *Atman* and our ego are diametrically opposed because one is infinite and the other is finite. For this reason God is called the *Paramâtman* or Supreme Self. If you would control your senses and your mind, you must look upon Him as this Supreme Self and love Him with all your heart and soul. The perverse tendency of the senses will be controlled at that moment, and instead of leading you to the outside creation and to death, they will lead you inward to God. So you see that when you regard God as the highest, you can easily learn to control the senses ; when you have controlled your senses, you know who you are ; and when you know who you are, you realise that the universe rests in you, that it has no basis except in you, and that you are beyond birth and death.

How does attachment come? How do the senses become outgoing? That man who makes much of sensual enjoyment, who thinks that out of sounds, forms and touches alone enjoyment can come, naturally becomes attached to these, just as when gum is on the table, if something is laid on it, the object

will stick to it. A man thinks, "I want to be happy only in the world, and nowhere else can I be happy"; and out of this belief attachment for the world springs up. So long as these feelings hold him, he will be tied to the world by a strong cord of attachment and he will not be able to get away from it. As the result of this attachment desires come into existence. Then when something rises in the way and prevents the fulfilling of these desires, he grows angry. When a man becomes angry, he loses the power of discrimination between right and wrong, and his egotism goes to such a length that he thinks nothing even of insulting his superiors or the Guru to whom he is so much beholden. Thus egotism, which is such a puny thing, under the influence of anger becomes so greatly inflated. There is no worse delusion than this. At that time a man perpetrates the worst kind of evil without any compunction whatever. Then when that unnatural condition leaves him, he himself will have to repent. So man is the cause of his own death. But since this destruction comes through attachment, we should give up attachment.

How are we to do this? We should neither like nor dislike anything. When the senses have been freed from liking and disliking, then with their help if the man enjoys the world, they will never bring evil to him. Rather he will have a certain power, a certain satisfaction in his mind. He who has been able to bring his mind under his control by the above method, such a man will be able to realise within himself perfect peace and contentment. And what will be the result of that peace and contentment? In that contented condition of mind, he will never commit a blunder. When the mind is restless, it cannot think properly, and one commits all sorts of mistakes. But not so the other man. His intellectual faculties are very clear; he sees all, he knows the true nature of things, what he should leave and what he should accept, and he realises the Truth.

This can be done only if we can free the senses from undue likings and dislikings. It is because control of the mind and of the senses will bring us peace and contentment, and through these we shall attain to the realisation of the Truth, that Sri Krishna tells us in the Gita, that our *Buddhi* must be clear. We commit blunders, and mistake one thing for another, because our *Buddhi* is confused, the mind is covered with dross. If a man wishes to achieve success in any walk of life, his intellectual faculties must be very clear. A man who has no control over his body, no control over his mind, such a man is very dull, his intellectual faculties are clouded and he confounds everything, taking a friend for a foe, the wrong for right. He cannot think relevantly on any one subject for a minute. How can such a dull uncontrolled man be peaceful? How can such a restless mind be happy?

Whenever you fully enjoy any sort of pleasure, even sensual pleasure, for the time being restlessness leaves the mind and you are happy. So long as the mind is restless, it is unhappy. When there is rest, there is happiness. We must not be *ayukta*. We must not let the mind and senses rule over us. We must rule over them. Otherwise we can never be happy, and we shall make all those about us unhappy too. Just as the pilot, who is at the mercy of the wind, is lost, so the man who is at the mercy of the senses is lost. The senses steal away all peace from a man, as the wind steals away the boat from the shore and sinks it in mid-ocean.

The more you can take your mind and senses away from the world and fix them on God, the more you will find peace and happiness. And this can most easily be done by realising through discrimination and experience that God is the highest and most desirable thing in this universe.



## EPISTLES OF SWAMI VIVEKANANDA

*Extracts*

XLIII.

LONDON  
18th Nov. '95.

Dear—

\* \* In England my work is really splendid. I am astonished myself at it. The English people do not talk much, in the newspapers, but they work silently. I am sure of more work in England than in America. Bands and bands come and I have no room for so many; so they squat on the floor, ladies and all. I tell them to imagine that they are under the sky of India, under a spreading banyan, and they like the idea..... I shall have to go away next week, and they are so sorry. Some think my work here will be hurt a little if I go away so soon. I do not think so. I do not depend on men or things. The Lord alone I depend upon—and He works through me.

\* \* Please everybody without becoming a hypocrite and without being a coward. Hold on to your own ideas with strength and purity, and whatever obstructions may now be in your way, the world is bound to listen to you in the long run.

I have no time even to die, as the Bengalees say. I work, work, work, and earn my own bread and help my country, and this all alone, and then get only criticism from friends and foes for all that! Well, you are but children, I shall have to bear everything.....I have sent for a Sannyasin from Calcutta, and shall leave him to work in London. I want one more for America,—I want my *own man*. Gurn-Bhakti is the foundation of all spiritual development.

\* I am really tired from incessant work. Any other Hindu would have died if he had to work as hard as I have to....I want to go to India for a long rest.

Ever yours with love and blessing,—

Vivekananda.

XLIV.

228 W. 39.  
20th Dec. '95.

Dear—

\* \* Have patience and be faithful unto death. Do not fight among yourselves. Be perfectly pure in money dealings.....We will do great things yet.....So long as you have faith and honesty and devotion everything will prosper.

\* \* In translating the *Suktas* pay particular attention to the *Bhâshyakâras* and pay no attention whatever to the orientalisists. They do not understand a single thing about our Shastras. It is not given to dry philologists to understand philosophy or religion....For instance, the word “अनीदवातम्” in *Rigveda* was translated—“He lived without breathing.” Now, here the reference is really to the chief *Prâna* and “अनीद” has the root-meaning for unmoved, that is, without vibration. It describes the state in which the universal cosmic energy or Prana remains before the Kalpa begins; *vide*—the *Bhâshyâkaras*. Explain according to our sages and not according to the so-called European scholars. What do they know?

\* \* Be bold and fearless and the road will be clear.....Mind, you have nothing whatsoever to do with the T—s. If you all stand by me and do not lose patience, I assure you we shall do great work yet. The great work will be in England, my boy, by and by. I feel you sometimes get disheartened, and I am afraid you get temptations to play into the hands of the T—s. Mind you, that the Guru-Bhakta will conquer the world—this is the one evidence of history.....It is faith that makes a lion of a man. You must always remember how much work I have to do. Sometimes I have to deliver two or three lectures a day—and thus I make my way against all odds—hard work; any weaker man would die.

\* \* Hold on with faith and strength; be true, be honest, be pure, and don't quarrel amongst yourselves. Jealousy is the bane of our race.

With love to all our friends,—

Vivekananda.

SWAMI ABHEDANANDA :  
FROM CALCUTTA TO BOMBAY

BANKIPUR

ON Oct. 5th 06, Swami Abhedananda accompanied by the Swamis Paramananda and Sankarananda left for Bankipur, where on the following evening he delivered a lecture in the Town Hall.

The Swami began with an interesting account of how he has been working for the last ten years in the United States. Continuing, he spoke in part to the following effect:—

The teaching of Vedanta promises to be the creed of the New World at no distant future. In fact, the Vedanta Society of New York to-day, counts among its members some of the most prominent men of that continent. For instance, Prof. Hooper, one of the first scientists of the age, whose invention of a new form of electric light, more perfect and powerful than that of Edison, is sure to revolutionise all our knowledge in the field of electricity, is the President of the Vedanta Society of New York. In the Vedanta philosophy, especially in the practice of Yoga, the Americans have found something hitherto not known to them. They have readily accepted the creed of the Vedanta and are practising Pranayama with such earnestness, that while the knowledge of Yoga is steadily declining in India, it is taking re-birth in America with such renewed vigour, that sooner or later America will take the position of a teacher, and the Hindus will have to learn from her the precious art which is a sacred heirloom from the immortal Rishis of old. Therefore I urge upon my countrymen to wake up before it is too late.

Every age has its particular incarnation and creed, so that Ramakrishna Paramahansa, who practised and realised every form of existing religions, ought to be taken as the ideal of the present age, and then and then alone regeneration of India is possible. His creed is the creed of the twentieth century.

With the young men of the present day, the passing of University examinations and getting a clerkship or becoming a lawyer or medical man, is the aim and end of life. The result of this aimless life has been simply disastrous, making people so selfish and mean that each man is for himself only.

In this state of society in which each individual, forgetting that he is a part and parcel of the nation, thinks of his own concern only,—this false idea of self-preservation really eats into the vitals of the nation, ultimately leading to its ruin. The Indians without any distinction of caste or creed ought to move as one nation, and that is only possible in the universal creed of the Vedanta. We have had enough of marriage; it is time now that some sincere young men should renounce the world and devote themselves to the good of the country. Then and then alone, the regeneration of the land is possible.

On the morning of Oct. 7th, the Swami went to see the birthplace of Guru Govinda Singh, and in the evening a conversazione was held at the house of his host, Dr. J. N. Mitra.

BENARES

The next day, he proceeded to Benares. Here he saw with delight the excellent work that was being done in the Ramakrishna Home of Service, and also at the Ramakrishna Advalta Ashrama, with its school for boys, under the management of the Swami Sivananda. The Swami was entertained at the Ashrama. The day following his arrival, a visit was paid to Sharnath, and in the evening the students of the Central Hindu College, presented the Swami with an address to which he replied in suitable terms. Mr. G. G. Arundale presided.

ALLAHABAD

The next morning the party left for Allahabad. Many of the local gentry met them at the station, among them being Swami Abhedananda's former friend, Babu Sirlsh Chandra Bose, the then Sub-Judge at Gazipur, at whose house they were entertained. On the 11th, after a bath in the Triveni and a visit to the Brahmavadin Club, the Swami went by invitation to the Mayo Hall, where he was given an address of welcome in Hindi, to which he replied in a lecture lasting an hour and a half, on "Hinduism in America." Rai Bahadur Lala Baijnath was in the chair.

After thanking the audience for the address of welcome presented to him, the Swamiji spoke to the following effect:—

It was in the last century that some of the German and American scholars happened to light upon some translations of the Vedas and the Upanishads, which appealed to them very much, and they wrote books based upon them. Through

these writings was indirectly revealed to the Western world the essence of the Vedas; and in many cases they did not mention the source of their works, but placed them before the public as their own original productions. But since Swami Vivekananda's mission in America, where he represented Hinduism at the Parliament of Religions in Chicago, this veil was removed. The whole of America was lost in admiration for him and his brilliant exposition of our religion. He was acknowledged as an "orator by divine right," and one of the newspapers remarked: "After hearing him we feel how foolish it is to send missionaries to this learned nation." He travelled and preached all through America and in many parts of Europe also; he established Vedanta Societies in New York and California, and brought over other brother-Sannyasins to continue the work there, which has all along been growing apace. There are many disciples there who study the Vedanta and the Upanishads and live the lives of Brahmacharis and Sannyasis. They believe in the immortality of the soul, the presence of God in everything, and in the doctrines of Karma and reincarnation. They no more believe that the world was created only six thousand years before the advent of Christ. To the cultured minds of the rational Americans, Christianity is insufficient. Hinduism, they find, stands on its own ground quite unshaken before the advance of modern science.

Now and again, the Hindus are represented as mere idolaters, worshippers of images and stones, by our friends, the missionaries, the fore-runners of peace! But in fact we are not idolaters. We are ideal worshippers. Our 'idols' are only symbols which have a deep significance of their own, and are a great help to concentration and devotion to the One Omnipresent Being. Idolatry is not rare in Europe. Roman Catholicism has many idolatrous forms of worship. In Italy, I saw idols being decorated and worshipped, and prayers offered to them for certain things, as for rain or cure of diseases, and gifts were presented to them. Christian missionaries should first of all, destroy the idolatry prevalent among their own brothers and neighbours before they come to preach to us. They need not take the trouble of coming over to India to teach a nation, which has her own universal religion.

What we need is industrial development. To become a great nation, we should advance the cause of Swadeshism, which will develop our natural resources and improve and enrich our much neglected industries. To become a great nation, we should have a common aim. We should slacken the bonds of the caste system which pertains merely to the food question. Entertain brotherly feeling for all beings in this country, be they Mahommedans or Hindus, Parsees or Christians. All of you are the children, natural or adopted, of the same motherland—India. Try to attain spiritual freedom, and political or social, or any other freedom will follow in its wake. Foremost of all, educate the women; home is the best training school. Without educated wives home cannot be a source of inspiration to higher ideals. Without educated mothers, we cannot expect worthy sons or daughters, to keep up the traditions of our holy motherland. The amelioration of a nation chiefly depends upon the women of the country.

#### AT THE HINDU BOARDING HOUSE

The next evening, at the Hindu Boarding House, there was an informal gathering of students representing nearly all the boarding houses and institutions of the city. The Swamiji was invited to answer any questions put to him by the students. The following is a summary of his replies:—

I. ON THE AMERICAN STUDENT LIFE.—In America, nearly all the students live in boarding houses or hostels attached to the schools and colleges. They all dine together which helps them to feel a brotherly love for all. Fellow-feeling is very strong among them. They have the highest regard for their friends, and are always prepared even to undergo any sacrifice for their sake. They lead the life of celibates during their college course, as our ancestors used to do, and are not prepared to take upon themselves the responsibilities of a family life. Some even remain unmarried up to forty years of age. It is very rare to find a lad of twenty with a wife to support or look after. While in India, it is not uncommon to meet boys married before they enter on school life, and who have children before they reach the age of twenty. The educational authorities are very careful about physical training. Drill is compulsory, and nearly all the students take part

in sports. Chapels and churches are connected with all hostels or institutions, for the purpose of religious education. The Americans are an intensely patriotic people, which is a chief feature of their character. From their school and college days they begin to prepare themselves to serve their country. In addition to many debating societies and various similar associations, they have small committees of their own, modelled after the plan of parliaments, through which they manage their boarding and private affairs, and decide various other matters. All these things help them in after life. In the States, freedom and liberty is appreciated most and fully enjoyed there. They have a natural system of government, I mean, representative and democratic. Such a system of government is found in nearly all civilised countries except India.

II. ADVICE TO YOUNG MEN.—As students you should lead a pure and good life,—a life of celibacy. Learn to love your country and your countrymen, and depend upon your own exertions. You should have faith and confidence in yourselves, and should not look to the Government for every little thing.

The Swadeshi movement teaches us self-help and how to increase our wealth. It cannot live without the patriotic feeling of using, even at some sacrifice, our home-made products only. It is a strong fence and the only weapon in your hands to protect our own industries and commerce. It will also help you in various other ways. America gained independence and several other countries their self-government, through the spirit of Swadeshism.

Do not hanker so much after Government service or to become lawyers or doctors. The only honourable and patriotic professions for you are, to take up industrial occupations and scientific investigations and researches. Go out to foreign lands, to learn what the West can teach you in science and industries. Some of you should also take up the task of advancing the cause of female and mass education among our ignorant and down-trodden classes, and bring about these much needed reforms on national lines.

III. ON THE CASTE SYSTEM.—The four castes mentioned in the Gita and observed in ancient times were not such as we see among us now. The caste system did not rest on food and kitchen questions

only. It was the natural outcome of society, based on the division of labour and the different professions men followed. The present system differs according to different localities. He whom we call a Brâhman in Upper India, is regarded as not much better than a Sudra in Southern India. Look to your ancient history. When Hinduism had not entered into the kitchen, India was great. The same soul permeates everybody, and God makes no distinction between a pariah or a Brahman. So try to shake off these artificial bonds which have come into existence with the lapse of time.

(To be continued.)

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## IN MEMORIAM: SWAMI VIMALANANDA

**T**O the worldling, "The monotonous cry of the auctioneer Death, 'Going! going! gone!' is always reverberating in his ears, yet it passes unheeded until it touches one of his own beloved ones." But the picture of human life, leaving behind one the shadows of earth, and beholding more clearly the mysteries of Divine Truth has always been dear to Sannyasins.

It will come as a painful shock to his numerous friends to hear, that the peaceful and happy residence of our beloved brother, Swami Vimalananda, at the Advaita Ashrama, was terminated by his passing away at the age of thirty-six, on the 24th of July, after an illness of six months due to consumption and fever.

Swami Vimalananda was a disciple of Swami Vivekananda, having taken Sannyas from him in 1897. He had been preparing for it, by leading a strict Brahmacharya life at home for more than six years. During those years he not only practised assiduously to live up to the higher ideals of a spiritual life himself, but was a centre of attraction to many of his comrades, who looked up to him as a dearly beloved friend and sympathetic helper. Many and sweet were the evenings on which they congregated together after college hours, from various parts of Calcutta, and dwelt on spirituality, divine love, wisdom, practical

realisation of the higher ideals of life, with such a religious fervour and devotion, that no one knew how the time had fled away, till they would be awakened to find that it was well nigh midnight! Sometimes they would meet in some lonely country-garden belonging to one of the party, and pass long, long hours, and even days, in devotion and meditation, heightened by a singleness of purpose and a sameness of ideals. Such was the discipline which Vimalananda went through before he joined the Math. Of his companions, two had preceded him thither and three followed him within a short time, all of whom being illumined by the holy fire of their great Guru, Swami Vivekananda, are now among the most active and valued workers of the Ramakrishna Mission.

After passing two or three years in loving discipline under the constant touch of the inspiring personality of his Guru, Vimalananda was one of those deputed by Swami Vivekananda, to help in the work of the Advaita Ashrama, where he creditably discharged the position of the Joint-Editorship of the Prabuddha Bharata. Though his health was always indifferent, he would not spare himself from any duty which lay near his hand, and he served his brothers and ministered to their needs with a love and devotion bordering on worship. This was a trait of his noble character which never left him till the end.

In 1901 he stayed with Swami Swarupananda at Allahabad and delivered two public lectures which created an interest in Vedanta among the citizens there, who came forward with an offer to him of maintaining a centre if the Swami would consent to take charge of it. But his health prevented him from taking advantage of it. Those who heard him speak there, and in Madras and Bangalore, were struck with his eloquence in the English language, his masterly grasp of his subjects, his sincerity and force of conviction, his brotherly sympathy, and the loving-kindness,

which beamed from his intellectual face. And these characteristics have always gone deep into the hearts of many of those, who sought him for spiritual instruction, and which endeared him to all.

Vimalananda was a trustee of the Advaita Ashrama. He left Mayavati for the Belur Math in 1903, and later went to Madras and Bangalore for the benefit of his health. But when he found that a worker was needed to replace a brother in charge of the Bangalore centre, who was in failing health, he at once volunteered, and worked strenuously there for some months, holding classes in different parts of the city, helping any one with instruction and trying to make them live up to the higher ideals of the Vedanta in practical life, as he had himself realised them from his Master and Sri Ramakrishna. His health gave way and he was compelled to return to Madras for a rest. It was there that he heard of the passing away of Swami Swarupananda, and he at once hastened to the Math to see if he could be of any help to the Himalayan Ashrama.

Coming up to Mayavati sixteen months ago, he found much refreshment for soul, as well as for body, among the solitude of the Himalayas, and the grandeur and sublimity of the snows served as a bracing tonic to him. No longer could he be prevented from plunging himself again into intellectual work, which was always marked in his case by a subtleness of comprehension combined with an emotional, easy-flowing, happy expression of high ideas and thoughts. By the premature death of such a noble soul, broken off in the height of promise, the brothers of the Advaita Ashrama naturally miss his sweet company and feel the poorer for his loss.

From his childhood he had been a sufferer, but he felt that pain might be a factor in the victory of will—a needful element in its emancipation from the tyranny of circumstance. He realised full well that his pure Self had no connection with the body, and that

his lifelong suffering engendered by the changes of the physical body was but a passing phase foreign to the Atman. He combined a gentleness and conciliatoriness of manner with high character and noble aims, and an earnest and genuine anxiety to make a good use of his knowledge of the Vedanta, which he desired should subserve some really useful end.

Born in an old orthodox and pious Bráhma-man family of Bengal, he inherited the strong sturdy spirit of conservatism, which was blended with the ever expanding outlook on life and things which he imbibed from his Guru. His one endeavour, in which he succeeded considerably, was to fully represent in his life the new type of the Sannyasin, launched into existence by the genius of the Swami Vivekananda,—the type so pre-eminently needed to the requirements of the modern era, especially in the future evolution of spiritual India,—the type which should simultaneously combine in one, and bring about in their fullest development, a happy reconciliation of the four old paths of Yoga,—and at the same time keeping in touch with the latest world of thought.

Vimalananda's end was as peaceful as his life had been, and he lay as one, resting from life's fretful fever, in the lap of the Blissful Mother, calm and absorbed in meditation as it were, with unspeakable beauty beaming from his face, as one who had at last conquered Death and entered into Life everlasting. May his soul rest in peace!

His remains were covered with wreaths and flowers by loving hands, and carried down to the junction of the two streams flowing below the Ashrama. Charming and beautiful was the spot and soul-touching was the scene, as his brother-Swamis arranged the funeral pyre and solemnly chanted Mantrams from the Vedas, which vibrated the most sensitive of the heart's fibres. All present, in some silent subtle manner, became merged into one aspiration for the blissfulness of the lately freed soul.

IF.

*( Nur Afshan. )*

If all who hate would love us,  
 And all our loves were true,  
 The stars that swing above us  
 Would brighten in the blue.  
 If cruel words were kisses,  
 And every scowl a smile,  
 A better world than this is  
 Would hardly be worth while.

If purses would untighten  
 To meet a brother's need,  
 The load we bear would lighten  
 Above the grave of greed.  
 If those who whine would whistle,  
 And those who languish laugh,  
 The rose would rout the thistle  
 The grain outrun the chaff.

If hearts were only jolly  
 If grieving were forgot,  
 And tears and melancholy  
 Were things that now are not—  
 Then Love would kneel to Duty,  
 And all the world would seem  
 A bridal bower of beauty,  
 A dream within a dream.

If men would cease to worry,  
 And women cease to sigh,  
 And all be glad to bury  
 Whatever has to die—  
 If neighbour spake to neighbour  
 As love demands of all,  
 The rust would eat the sabre,  
 The spear stay on the wall.

Then every day would glisten,  
 And every eye would shine,  
 And God would pause to listen,  
 And life would be divine.

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 GLEANINGS

It is perfectly clear that religion is a growth, and from very small beginnings and with very small accretions. Every religion began in some cave, some manger, some desert, or some lonely soul. Buddha was one of the few exceptions, but he had to escape from the palace, and become a religious tramp. Look at Jesus!—*The Coming Day*, April 1908.

The practical objective of all religion which has any worth, or any chance of permanent survival, is the formation of character. There is a struggle

for existence between religions; and that which tends to produce the best men and women—the fittest to contribute to the promotion of happiness—will inevitably prevail. Not in theology, but in ethology—not in vain dreaming, however pleasant in itself, but in resolute pursuit of truth—shall we find the scientific basis of the religion of the future.—*J. H. Levy.*

\* \* \*

I would be pure, for there are those who trust me;  
I would be true, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare.  
  
I would be friend of all—the foe, the friendless;  
I would be giving and forget the gift;  
I would be humble, for I know my weakness;  
I would look up—and laugh, and love, and lift.  
—(*'Barnet Press.'*)

\* \* \*

Of one thing, however, we may be certain; no universe is entirely disconnected with this of ours. We know that the fruit of our slightest act goes thundering down the ages, that nothing is ever effaced, that everything is of infinite and eternal consequence. And if it leaves a permanent mark on the material universe, it will affect, also, all invisible universes.—*E. E. Fournier D'Albe* in "*Two New Worlds.*"

### THE RAMAKRISHNA MISSION FAMINE RELIEF WORK

Three more relief centres have been opened, one at Mahula near Berhampur, one at Sompara near Plassey in Murshidabad Dt., and the other at Khulna. Cholera was raging virulently in the villages round our Puri centres, and two of our workers served and nursed many of the victims, of which 40 out of 59 were cured. The distress has considerably increased, and with it consequently, our work and expenses. The Mission is now spending Rs. 400 per week, which will soon have to be increased to Rs. 600. But we are sure help will come from our brethren who are always responsive to the calls of suffering humanity.

We gratefully acknowledge from Mr. Hamilton, the kind Collector of Puri, the sum of Rs. 500 which he has placed at our disposal for the relief of Purdanashin ladies, and he has promised us more in future.

The weekly distribution of relief in our centres at Fatehpur and Tittipa was the same as announced in our last. The report of relief given in the first

week of July in all our centres was:—107 villages, 947 families, 1,596 persons; amount of rice given, 79 mds 24 seers.

Any contribution will be thankfully accepted by the Editor, Prabuddha Bharata.

### RAMAKRISHNA MISSION FAMINE RELIEF FUND

	Rs.	A.	P.
Amount previously acknowledged ...	2160	6	9½
Thro' A. R. Kumaraguru Esq., Bangalore	5	10	0
Sj. Biraj Krishna Chowdhury, ...	1	12	0
„ Binode Behari Maiti, Burma ...	2	0	0
„ Loke Nath Chakravarty, Calcutta ...	2	0	0
„ Beni Madhab Mukherjee, Indragunj	10	0	0
Theodore Springmann Esq., Jr., Hagen	35	9	0
Babu Jagannath, Calcutta ...	25	0	0
A Prof., Presidency College, Calcutta	10	0	0
Sj. Matilal Seth, ...	50	0	0
„ Chandi Charan Seth ...	25	0	0
„ Balai Chand Basack ...	12	0	0
„ Nitai Chand Basack ...	15	0	0
„ Manick Chand Seth ...	15	0	0
„ Gaur Charan Halder ...	2	0	0
Thro' Satya Sundar Bose, Bhagalpur...	45	0	0
Sj. Dharma Ranjan Guha, Mymensingh	3	0	0
„ Aditya Ch. Dutta, Ranaghat ...	0	8	0
Some friends, Calcutta ...	2	12	0
Two students, V. I. P. Instt. Calcutta	2	0	0
Messrs. Prankrishna Sil & Co. „ ...	5	0	0
Sm. Golapkamini Bose, Shillong ...	10	0	0
Sj. Girija Prasanna Bose „ ...	5	0	0
„ Abani Nath Nandi, Bhowanipur ...	26	3	0
Secy. Chhatra Samity, Rajshahi ...	5	0	0
Messrs. Bannerjee Mullick & Co., Cal.	5	0	0
Sj. Bhupati Charan Das Gupta, Dacca	2	0	0
„ Tara Prasanna Ghose, Rangoon ...	10	0	0
A friend ...	1	0	0
Sj Govinda Ch. Bhattacharya, Satragachi	25	0	0
Thro' Secy., Chhatra Samiti, Jhenidah	10	0	0
Sj. N. C. Mukherjee, Parlabgunj ...	5	0	0
Students, B. G. T. S., Rangoon ...	10	0	0
Sj. Kshitishwar Mitra, Calcutta ...	50	0	0
„ Jadu Nath Sen Gupta, Gaya ...	2	0	0
W. M. Urchouszky Esq., Vienna ...	2	8	0
Sj. Upendra Nath Ganguli, Motihari...	2	0	0
„ B. Bose, Deoghar ...	10	0	0
„ Kulada Ch. Biswas, Calcutta ...	1	0	0
Sm. Nirmalini Bose, Barrackpur ...	2	0	0
Thro' Sj. Rash Behari Bose, Dehradun	1	8	0
The Vedanta Society, San Francisco ...	3	3	0
A sympathiser, Bali ...	2	0	0
Thro' Sj. Mahendra Nath Sarkar, Contai	40	0	0
Sj. Apurba Krishna Dutta, Alipur ...	25	0	0
K. P. Sankarmanon Esq., Padmanavpur	10	0	0
Sj. Chintaharan Bannerjee, Barisal ...	5	0	0
Total ...	2699	15	9½

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

SIR Cowasjee Jehangir has placed at the disposal of Sir George Clarke four lakhs of rupees to equip and furnish a Science Laboratory in connection with the Bombay University.

LIGHT is now known to move with the unthinkable speed of 186,380 miles per second. This is the recent and accurate determination of Professor Albert A. Michelson, of the University of Chicago, for which he received the Nobel prize.

A new church in Paris, in the La Roquette quarter, is said to be entirely made of paper rendered impermeable by means of a coating of quicklime mixed with curdled milk and white of egg. It will accommodate one thousand people.

THE Government of Mysore have been pleased to sanction a building grant of Rs. five lakhs to the Indian Institute of Science, Bangalore, as already promised in 1900. Of this amount the Comptroller is authorised to pay to the Provisional Committee Rs. two lakhs which have been provided for in the current year's budget. The balance of Rs. three lakhs will be entered in the budget for 1908-09 for consideration and order.

ISLAM is making rapid progress in China. A missionary thinks that their total number cannot be less than  $3\frac{1}{2}$  crores. He also speaks of the high status occupied by Moslems in the Celestial Empire. They are to be found in all the walks of life, and behave as is worthy of their faith. They abstain from all intoxicants. Since 1900 a sudden national awakening seems to have overspread the Moslems of China, and unity and solidarity have grown up among them.

MR. William Jennings Bryan is the best paid preacher in the world, making more in the course of a year than he would receive as salary had he been elected President of the United States. In 1907, he filled 175 dates and his receipts for the season yielded more than \$300 each, or a total of \$52,500. He started out on January 6, 1907, and spoke almost every day until September 10,

frequently twice a day. In addition to these, he made a large number of political speeches.

MR. W. S. Simpson has invented an electric gun which can hurl a projectile weighing a ton a distance of 250 to 300 miles at the speed of 30,000 ft. per second. With such a weapon set up in London, Carlisle—or perhaps Penzance, Frankfurt (Germany), and Berne (Switzerland)—would be about within range, and could speedily be demolished, that is, if the gun were pointed right. The gun that develops this appalling power is really no gun at all, it is a sort of electric engine; it uses no explosive, makes no flash, and not as much noise as a ten-pounder.

DURING the year 1906-07 in the Bombay Presidency alone there were 60,615 deaths, due to consumption and allied diseases; in the Central Provinces, 16,609; in Madras, it was recorded at 23,378; in the United Provinces, 20,000; in the Punjab, over 57,000; and in the Frontier Province, 1,383. In Lower Bengal, the figures have risen from 5,666 to 12,825 during this period. It is proposed, therefore, to build a Consumptives' Home for Indians, in a Pine forest at Dharampur or Solen near Simla, where the system of open-air treatment with higher sanitation should be observed, to cope with this fatal disease, and an appeal to that effect has been issued by Mr. B. M. Malabari. We hope it will be readily responded to.

A SHEET of newspaper as an exerciser has been introduced by Professor Adrian Smith, for the purpose of securing a powerful grip and development of the hand and forearm. Take in each hand a corner of an ordinary sheet of newspaper (any kind of soft paper will do) and crumple it up until the four corners are brought into the palms of your hands, forming paper balls. Avoid assisting in the process by pressing the hands against the body. The result is surprising. Every muscle will be brought into sympathy with the muscles of the forearm in the effort to secure the last corner (to completely hide the sheets in your hands). Your nervous force and blood circulation are thus pleasantly stimulated. Practise this from one to two minutes, beginning slowly and gradually increasing in speed. Using these paper balls in the manner as a grip-machine, by grasping them as



tightly as you can and then releasing the grip without opening the fingers entirely, repeating this about seventy-five times a minute, will insure a powerful grip.—*From the Popular Science Siftings.*

THE birthday anniversary of Swami Swarupanda, the first President of the Advaita Ashrama and late Editor of the Prabuddha Bharata, was an occasion of joy and happy memory at Mayavati on the 8th of July. In the morning, there were readings from the Upanishads, Gita and the Yoga-Vasishtha, which were the Swami's favourite books. All the employes of the Prabuddha Bharata Press, including the servants of the Advaita Ashrama gathered together in the evening and partook of the ample supper provided for them in honour of the commemoration. The feast was followed by the singing of sacred songs. To those who recall the pleasure of the Swami's companionship with the remembrance of his kindly, unselfish nature, his grasp of great principles, and his application of them to the problems of daily life, his memory will ever be cherished with love and gratitude.

A religious association styled the Bhakti Marga Sabha, was started at Bangalore about a year ago by Brahmasri Srinivasa Bhagavatha Swamy, having for its object :

1. "To facilitate the propagation of our religion and philosophy in all its branches.
2. "To encourage the study and practice of religious rites and ceremonies purely on a non-sectarian basis.
3. "To appease as far as funds permit, the hunger of those who cannot help themselves, without the distinction of caste, creed or colour."

With a view to devote its best attention to the religious education of young men, and to find a means for its maintenance, the Sabha is bringing out a monthly journal called *Gnanodaya*, which begins its second volume from July '08, in an enlarged form ( pp. 20 ) with Re. one as annual subscription (see advertisement). The founder has very kindly offered to give half of the subscriptions collected for *Gnanodaya*, in aid of the Mayavati Charitable Dispensary connected with our Advaita Ashrama ; and also half of all donations given towards the support of the Sabha, gathered through our subscribers (who are requested to

mention our paper), to the Advaita Ashrama. We have every sympathy with the laudable objects of this well-deserving Sabha, and hope that the noble desires of the founder will be readily responded to by well-wishers of the Hindu religion.

We learn from the detailed report of a correspondent, that a grand celebration was inaugurated on the 4th of July by the newly-started Vivekananda Samaj of Hospet, in honour of the Swami Vivekananda. Great enthusiasm prevailed. In the morning a picturesque Bhajan party, consisting of Brahmans, weavers and others, paraded the streets, visiting all the famous temples of the town, carrying Swamiji's photo in their midst, singing devotional songs and shouting "Om Shivaya Namah," "Jai Guru Vivekananda-ki Jaya." After their return at 11 A. M., the party busied themselves in preparing meals for the poor, of whom nearly 700 were fed between the hours of one and four.

In a beautiful *Mandapam* in front of the Sankari Temple, the sacred photo of the great Master was placed and tastefully decorated with garlands and flowers ; before it in a *pandal* especially erected for the occasion, a public meeting was opened at 4-30 P. M., with the Puja performances conducted by a learned Shastri, in accordance with Vedic rites. Then Mr. K. Subramanya Shastrulu, the chairman, made a charming speech in refined Kanarese, dwelling on the sublime mission of Swamiji to the world, and reminded his audience of the warning of Swamiji to the Indians with these words : "Politics are only the outer garments which may be put on and off at pleasure ; but religion is the life and soul of us Hindus."

Sri Subbashastrulu Garu, a profound Sanskrit scholar, also spoke on, "The Life of Swamiji and its lessons." He said : "The Present ape-like methods of Hindus will never bring them success. Imitation always leads to weakness and defeat, and if our national edifice be built on such a shallow foundation as that, in place of the bed-rock of the teachings laid down by our Rishis and Acharyas of yore, it will tumble in the dust."

The meeting broke up at 8 o'clock with the distribution of Prasád to those present, and with offering of prayers and songs by the Bhajan party. The celebration came to a close at ten, with performances of auspicious rites and *mangalam*.

बृहत्साम तथा साम्नां गायत्री छंदसामहम् ॥  
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥३५॥

X. 35.

अहं I तथा also साम्नां of Sâma hymns बृहत्साम Brihat-Sâma छन्दसां of metres अहं I गायत्री Gâyatri मासानां of months मार्गशीर्षः Mârgashirsha ऋतूनाम् of seasons कुसुमाकरः the flowery season.

Of Sâmas also I am the Brihat-Sâma, of metres Gâyatri am I ; of months I am Mârgashirsha, of seasons the flowery season.

[ Mârgashirsha—month including parts of November and December.

Flowery season—Spring.]

धूतं छलयतामस्मि तेजस्तेजस्विनामहम् ॥  
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ३६

X. 36.

अहं I छलयताम् of the fraudulent धूतम् the gambling तेजस्विनाम् of the powerful तेजः power अस्मि (I) am अहं I जयः victory अस्मि (I) am व्यवसायः effort अस्मि (I) am सत्त्ववताम् of the Sâttvic सत्त्वं the Sattva ( अस्मि I am ).

I am the gambling of the fraudulent, I am the power of the powerful; I am victory, I am effort, I the Sâttva of the Sâttvic.

[ I am victory, I am effort: I am victory of the victorious, I am the effort of those who make an effort. ]

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ॥  
मुनीनामप्यहं व्यासः कवीनामुशनाः कविः ॥३७॥

X. 37.

अहं I वृष्णीनाम् of the Vrishnis वासुदेवः Vâsudeva पाण्डवानाम् of the Pândavas धनंजयः Dhananjaya अपि also मुनीनाम् of the Munis व्यासः Vyâsa कवीनाम् of the sages उशनाः Ushanàs कविः the sage अस्मि (I) am.

Of the Vrishnis I am Vâsudeva ; of the Pândavas, Dhananjaya ; and also of the Munis I am Vyâsa ; of the sages, Ushanas the sage.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ॥  
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

X. 38.

अहं I दमयताम् of punishers दण्डः the sceptre अस्मि am जिगीषताम् of those who seek to conquer

नीतिः the polity अस्मि (I) am गुह्यानाम् of things secret मौनम् silence एव च and also अस्मि (I) am ज्ञानवताम् of knowers ज्ञानम् the knowledge.

Of punishers I am the sceptre ; of those who seek to conquer, I am the polity ; and also of things secret I am silence, and the knowledge of knowers am I.

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ॥  
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

X. 39.

अर्जुन O Arjuna यत् what च and सर्वभूतानाम् of all beings बीजम् the seed तत् that अहं I अपि also मया विना without me यत् what स्यात् can exist तत् that चराचरम् moving or unmoving भूतं being न अस्ति there is not.

And whatsoever is the seed of all beings, that also am I, O Arjuna. There is no being, whether moving or unmoving, that can exist without Me.

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ॥  
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥४०॥

X. 40.

परन्तप O scorcher of foes मम my दिव्यानाम् of Divine विभूतीनाम् of manifestations of attributes अन्तः end न not अस्ति is एष this तु only विभूतेः of attribute विस्तरः particulars मया by me उद्देशतः partially प्रोक्तः has been stated.

There is no end to the manifestations of My Divine attributes, O scorcher of foes ; but this is a partial statement by Me, of the particulars of My Divine attributes.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ॥  
तत्तदेवावगच्छ त्वं मम तेजोऽशसंभवम् ॥४१॥

X. 41.

विभूतिमत् Great श्रीमत् prosperous वा or एव also ऊर्जितम् powerful यत् यत् whatever सत्त्वं being तत् तत् that एव also मम my तेजोऽशसंभवम् a part of splendour सभवम् a product of त्वं thou अवगच्छ know.

Whatever being there is great, prosperous or powerful, that know thou to be a product of a part of My splendour.

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ॥  
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥४२॥

X. 42.

अथवा Or अर्जुन O Arjuna एतेन by this बहुना (by) many ज्ञातेन to know त्वं thy किं what (avails) अहं I इदं this कृत्स्नं whole जगत् world एकांशेन by a portion विष्टभ्य supporting स्थित (I) exist.

But what avails thee to know all this diversity, O Arjuna? (Know thou this that) I exist, supporting this whole world by a portion of Myself.

इति विभूतियोगो नाम दशमोऽध्यायः ॥

The end of the tenth chapter designated, THE GLIMPSES OF DIVINE GLORY,

## Srimad-Bhagavad-Gita.

एकादशोऽध्यायः

ELEVENTH CHAPTER

अर्जुन उवाच ॥

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ॥

यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥१॥

XI. 1.

अर्जुनः Arjuna उवाच said :

मदनुग्रहाय Out of compassion towards me परमं supremely गुह्यम् profound अध्यात्मसंज्ञितम् on the subject of the discrimination of Self and non-self यत् that वचः word त्वया by thee उक्तम् spoken तेन by that नम my अयं this मोहः delusion विगतः is gone.

Arjuna said :

By the supremely profound words, on the discrimination of self, that have been spoken by Thee out of compassion towards me, this my delusion is gone.

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ॥

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

XI. 2.

कमलपत्राक्ष O Thou, with eyes like the lotus-leaf त्वत्तः of thee भूतानां of beings भवाप्ययौ the origin and dissolution मया by me विस्तरशः at length हि indeed श्रुतौ have been heard अव्ययं inexhaustible माहात्म्यं greatness अपि च and also.

Of Thee, O lotus-eyed, I have heard at length, of the origin and dissolution of beings, as also Thy inexhaustible greatness.

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ॥

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥३॥

XI. 3.

परमेश्वर O Supreme Lord यथा as त्वम् thou आत्मानम् thyself आत्थ hast declared एतत् it एवं so पुरुषोत्तम O Purusha Supreme ते thy ऐश्वरम् रूपम् Ishvara-Form द्रष्टुम् to see इच्छामि (I) desire.

So it is, O God Supreme! as Thou hast declared Thyself. (Still) I desire to see Thy Ishvara-Form, O Purusha Supreme.

[Thy Ishvara-Form—as possessed of omnipotence, omnipresence &c., and also of infinite wisdom, strength, virtue and splendour.]

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ॥

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

XI. 4.

प्रभो O Lord यदि if तत् that मया by me द्रष्टुम् to see शक्यम् capable इति as मन्यसे Thou thinkest ततः then योगेश्वर O Lord of Yogis त्वम् Thou मे me अव्ययं immutable आत्मानं Self दर्शय show.

If, O Lord, Thou thinkest me capable of seeing it, then, O Lord of Yogis, show me Thy immutable Self.

श्रीभगवानुवाच ॥

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ॥

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

## XI. 5.

श्रीभगवान् The Blessed Lord उवाच said :

पार्थ O son of Prithà मे my दिव्यानि celestial नानाविधानि different in kind नानावर्णाकृतीनि of various colours and shapes च and शतशः by the hundred अथ and सहस्रशः by the thousand रूपाणि forms पश्य behold.

The Blessed Lord said :

Behold, O son of Prithà, by the hundred and by the thousand, My different forms celestial, of various colours and shapes.

पश्यादित्यान्वसून् रुद्रानश्विनौ मरुतस्तथा ॥  
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

## XI. 6.

भारत O descendant of Bharata आदित्यान् the (twelve) Adityas वसून् the (eight) Vasus रुद्रान् the (eleven) Rudras अश्विनौ the twin Ashvins तथा also मरुतः the Marutas (the forty-nine wind-gods) पश्य behold बहूनि many अदृष्टपूर्वाणि that were not seen before आश्चर्याणि wonders पश्य behold.

Behold the Adityas, the Vasus, the Rudras, the twin Ashvins; and the Winds; behold, O descendant of Bharata, many wonders that were not seen before.

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ॥  
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥७॥

## XI. 7.

गुडाकेश O Gudākesha (Arjuna) इह in this मम my देहे in body एकस्थं together कृत्स्नं whole सचराचरम् with movable and immovable (creatures) जगत् universe अन्यत् else च and यत् that द्रष्टुम् to see इच्छसि (thou desirest) अद्य now पश्य see.

See now, O Gudākesha, in this My body, the whole universe together with its movable and immovable (creatures), and all else that thou desirest to see.

Together i.e., established in one—as part of My body.

All else—e.g., your success or defeat in the coming war, about which you have entertained a doubt (II. 6).]

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ॥  
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥८॥

## XI. 8.

अनेनैव With this स्वचक्षुषा with eye of thine तु but माम् me द्रष्टुं to see न शक्यसे thou canst not ते (to) thee दिव्यं divine, supersensuous चक्षुः sight ददामि (I) give मे my ऐश्वरं supreme योगम् Yoga पश्य behold.

But thou canst not see Me with these eyes of thine; I give thee supersensuous sight; behold My Yoga power supreme.

[Me—in, My Universal Form.]

## संजय उवाच ॥

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ॥  
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥९॥

## XI. 9.

संजय Sanjaya उवाच said :

राजन् O king (Dhritarāshtra) महायोगेश्वरः the Great Lord of Yoga हरिः Hari एवं thus उक्त्वा having spoken ततः then पार्थाय unto the son of Pritha परमं supreme ऐश्वरं रूपं Ishvara-Form दर्शयामास showed.

Sanjaya said :

Having thus spoken, O king, Hari, the Great Lord of Yoga, then showed unto the son of Prithā His supreme Ishvara-Form—

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ॥  
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

## XI. 10.

अनेकवक्त्रनयनं With numerous mouths and eyes अनेकाद्भुतदर्शनम् with numerous wondrous sights अनेकदिव्याभरणं with numerous celestial ornaments दिव्यानेकोद्यतायुधम् with numerous celestial weapons uplifted.

With numerous mouths and eyes, with numerous wondrous sights, with numerous celestial ornaments, with numerous celestial weapons uplifted.

दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम् ॥  
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥११॥

## XI. 11.

दिव्यमाल्यांबरधरं Wearing celestial garlands and apparel दिव्यगन्धानुलेपनम् anointed with celestial-

scented unguents सर्वाश्चर्यमयं the all-wonderful देवम्  
resplendent अनन्तम् boundless विश्वतोमुखम् all-  
formed.

Wearing celestial garlands and apparel,  
anointed with celestial-scented unguents, the  
All-wonderful, Resplendent, Boundless and  
All-formed.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ॥

यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः १२

XI. 12.

दिवि In the sky यदि if सूर्यसहस्रस्य of a thousand  
suns भाः splendour युगपत् at once उत्थिता भवेत् were  
to rise up सा that तस्य of that महात्मनः of the Mighty  
Being भासः splendour सदृशी like स्यात् would be.

If the splendour of a thousand suns were to  
rise up at once in the sky, that would be like  
the splendour of the Mighty Being.

[ *Mighty Being* : The Universal Form.

The splendour of the Universal Form excels all  
others ; it is indeed beyond compare. ]

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ॥

अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

XI. 13.

तदा Then पाण्डवः the son of Pându तत्र there देव-  
देवस्य of the God of gods शरीरे in the body अनेकधा  
in manifold ways प्रविभक्तं divided कृत्स्नं whole जगत्  
universe एकस्थं resting together अपश्यत् saw.

There in the body of the God of gods, the  
son of Pându then saw the whole universe  
resting together, with its manifold divisions.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ॥

प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

XI. 14.

ततः Then स he धनंजयः Dhananjaya विस्मयाविष्टः  
filled with wonder हृष्टरोमाः with hairs standing on end  
देवं to the Deva शिरसा with (his) head प्रणम्य bend-  
ing कृताञ्जलिः with joined palms अभाषत spoke.

Then Dhananjaya, filled with wonder, with  
his hair standing on end, bending down his  
head to the Deva in adoration, spoke with  
joined palms.

[ *Deva* : The God, in His Universal Form. ]

अर्जुन उवाच ॥

पश्यामि देवांस्तव देव देहे

सर्वास्तथा भूतविशेषसंघान् ॥

ब्रह्माण्मीशं कमलासनस्थ-

मृषींश्च सर्वानुरगांश्च दिव्यान् ॥१५॥

XI. 15.

अर्जुनः Arjuna उवाच said :

देव O Deva तव thy देहे in the body सर्वान् all  
देवान् the Devas तथा and भूतविशेषसंघान् hosts of all  
grades of beings ईशं the Lord कमलासनस्थम् seated  
on the lotus ब्रह्माण्म् Brahmâ ऋषींश्च Rishis च and  
सर्वान् all दिव्यान् celestial उरगान् serpents च and  
पश्यामि (I) see.

Arjuna said :

I see all the devas, O Deva, in Thy body,  
and hosts of all grades of beings ; Brahma,  
the Lord, seated on the lotus, and all the  
Rishis and celestial serpents.

अनेकबाहूदरवक्रनेत्रं

पश्यामि त्वां सर्वतोऽनंतरूपम् ॥

नान्तं न मध्यं न पुनस्तवादिं

पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

XI. 16.

विश्वेश्वर O Lord of the Universe विश्वरूप O Uni-  
versal Form अनेकबाहूदरवक्रनेत्रं with manifold arms,  
stomachs, mouths, and eyes अनंतरूपम् of bound-  
less form त्वाम् thee सर्वतः on every side पश्यामि (I)  
see तव of thee पुनः also न neither अन्तम् the end  
न nor मध्यम् the middle न nor आदिं the beginning  
पश्यामि do (I) see.

I see Thee of boundless form on every side  
with manifold arms, stomachs, mouths and  
eyes ; neither the end nor the middle, nor  
also the beginning of Thee do I see, O Lord  
of the Universe, O Universal Form.

किरीटिनं गदिनं चक्रिणं च

तेजोरशिं सर्वतो दीप्तिमन्तम् ॥

पश्यामि त्वां दुर्निरीक्ष्यं समंताद्

दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥