

# Prabuddha Bharata

OR

## Awakened India



वसिष्ठत जाग्रत प्राप्य वरान्निबोधत।

*Katha Upa. I. iii. 4.*

Vol. XIII, No. 146, SEPTEMBER, 1908

### CONTENTS:

Sri Ramakrishna's Teachings.—Atma-Jnana,—XIX.	...	...	161
Occasional Notes	...	...	162
The Master as I saw Him, XXV., <i>Sister Nivedita</i>	...	...	163
Thoughts on the Gita., by <i>Swami Vivekananda</i>	...	...	165
Swami Abhedananda: From Calcutta to Bombay	...	...	169
Review	...	...	171
Vedanta in Paris	...	...	172
A Survey of some of our Homes	...	...	173
The Ramakrishna Mission Famine Relief Fund	...	...	174
News and Miscellanies	...	...	175
Srimad-Bhagavad-Gita., by <i>Swami Swarupananda</i> , pp. 81—84	...	...	177
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I & II.	...	...	ii

*Mayavati : Almora, (Himalayas).*

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

New York : S. E. WALDO, 249 MONROE STREET, BROOKLYN.

London : E. HAMMOND, 18 TOTHILL STREET, WESTMINSTER.

*Indian annually :*

Re. 1-8.

Single copy As. 3.

1908

*Foreign annually*

4s. or \$ 1.

Single copy 4d. or 8 cents

# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निवोधत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

Vol. XIII ]

SEPTEMBER 1908

[ No. 146

## SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA.—XIX.

REASON is weak. Faith is omnipotent. Reason cannot go far enough and must stop at some point. Faith will work wonders. Before it the powers of nature shrink and give way. What is more, sin and iniquity, worldliness and ignorance—all vanish before Faith.

JNANA varies in degree and in kind. There is first, the Jnana or knowledge belonging to men of the world—ordinary mortals. It is not sufficiently powerful, and may be compared to the flame of a lamp which only illumines the inside of a room. The Jnana of a Bhakta is a stronger light and may be compared to the light of the moon, which causes to be visible, things outside of a room as well as those inside of it. But the Jnana of the Avatár is still more powerful, and thus may be compared to a yet stronger light, *viz.*, the resplendent glory of the sun. Such light causes to be visible the minutest things both outside and inside of a room. Nothing is problematic to the Avatár. He solves the most difficult and intricate problems of life and the soul as the simplest things in the

world, and his expositions are such as a child can follow. He is the sun of Divine Knowledge, whose light dispels the accumulated ignorance of ages.

Lastly, there is that unique composite light, which may be called the luni-solar Light, and to this may be compared the unique Jnana of Incarnations like Chaitanya Deva, who are marked alike by Bhakti and Jnana strictly so called. It is like the sun and the moon appearing in the firmament at one and the same time. Thus Jnana and Bhakti in one and the same person is a phenomenon as unique as the above corresponding phenomenon in nature.

DISCIPLE—I should greatly desire that my work should become a little less than now. The pressure of work stands in the way of giving one's mind to God, does it not?

Master—O yes, no doubt that is so, but a Jnani may work unattached, and then work would not do any harm to him. If you sincerely desire, the Lord will help you, so that the bondage of work shall gradually fall away.

## OCCASIONAL NOTES

**W**E must think strongly about education. We must know what are its highest results. Let us suppose that a girl learns to read and write, and spends her whole time afterwards over sensational novels. The fact is, that girl, in spite of her reading and writing, remains uneducated. Reading and writing are nothing in themselves. *She has not learnt how to CHOOSE her reading.* She is uneducated, whatever be her nationality. That many Western people, both men and women, *are* uneducated in this deepest and best sense, is proved by the character of common railway-bookstall periodicals. Education in reality means *training of the will.*

It is not enough to render the will noble : it ought also to be made efficient, if the true educational ideal is to be attained ; and it is this latter clause which necessitates our schooling in many branches of knowledge and activity. But efficiency without nobility is worse than useless ; it is positively destructive. Infinitely better, nobility without efficiency ; the moral and ideal preparation for life, without any acquaintance with special processes. Let India never tamper with the place that the Mahabharata and the Ramayana hold in the households of the simple. Her own passionate love of Sita and Savitri is woman's best education. Her overflowing admiration for Bhishma, for Yudisthira, for Karna, is the wife's best offering, and the mother's best schooling, to the manhood of the home.

Does this mean, however, that Indian women are not to learn to read and write? Let us ask, in reply, if Indian women are inferior to all the other women of the world? Unless they are, why should it be supposed that they alone are unfit for an extension of the means of self-expression, to which all the

other women of the nineteenth century have been found equal? Has Indian *dharmā*, with all its dreams of noble womanhood, succeeded only in producing a being so feeble that she cannot stand alone, so faithless that the door may not be opened in her presence, so purposeless that added knowledge tends only to make her frivolous and self-indulgent? Modern Europe has produced great women. Is modern India incapable of doing likewise? Is our future evolution to be determined by our faith, or by our fear? Are we to insist on remaining mediæval, lest harm come of change?

Even if we were so faithless as to answer 'Yes' to all these questions, it would be useless, for the Mother Herself has taken option out of our hands. Change is upon us, and necessity of change. The waves overwhelm us. Nothing is left for us, but to find out how to deal with them, how to make them forces of construction, how to live in our own day a life so lofty and so heroic that three centuries hence men shall look back upon this as one of the great ages of India, and desire to write a Mahabharata of the twentieth century.

Amongst other things, the education of the Indian woman must be modernised. Fathers feel this, where grandfathers fail, grandfathers know it, where fathers oppose. Let there be no fear! The Indian civilisation is at least as great as any other in the world. There is no reason to believe that a little more sunlight will cause it to melt away! The Indian woman is as great as any. No amount of added knowledge could ever make her mean.

But let it be remembered that the true heart of education is in its ideals. There

ought to be interaction between school and home. But the home is the chief of these two factors. To it, the school should be subordinated, and not the reverse. That is to say, the education of an Indian girl should be directed towards making of her a more truly Indian woman. She must be enabled by it to recognise for herself what are the Indian ideals, and how to achieve them; not made contemptuous of those ideals, and left to gather her own from the moral and social chaos of novels by Ouida.

Fathers and mothers must not suppose, when their children go to school, that their own task is ended. Rather must the thought of *dharma* increase daily in the household. Indian ideals of family-cohesion, of charity, of frugality and

of honour; the admiration of the national heroes; the fund of poetic legends, must be daily and hourly discussed and commented on. All that makes India India, must flow through the Indian home to make it Indian. The family is something of a club, it must be remembered, and the true school of character, and the best education of children is the conversation of their parents. When the home-duty is done in this way, there is no doubt whatever as to the ennobling effect of school on the womanly, as much as on the manly character. Let us all beware of the danger of leaving our own duties undone, and charging the results to the account of some great cause, like that of the modern education of the Indian woman.

[ COPYRIGHTED. ]

## THE MASTER AS I SAW HIM

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

### XXV.

#### THE SWAMP'S MISSION CONSIDERED

#### AS A WHOLE.

#### III.

**N**OTHING was less in our Master's mind, be it understood, than a mere revival or restoration of the Indian past. It was to those who sought to bring this about that he had referred, when he said "Like the Egyptologist's interest in Egypt, their interest in India is a purely selfish one. They would fain see again that India of their books, their studies, and their dreams." What he himself wanted was to see the strength of that old India finding new application and undreamt of expression, in the new age. He longed to see "a dynamic religion." Why should one select out all the elements of meanness and decadence and reaction, and call them 'Orthodox'? Orthodoxy was a term too

grand, too strong, too vital, for any such use. It would be rightly applied only to that home where all the men were Pandava heroes, and all the women had the greatness of Savitri and the fearlessness of Savitri. He stood aloof from all special questions, whether of conservatism or reform; not because he sympathised with one party more or less than with the other, but because he saw that for both alike the real question was the recapture of the ideal, and its identification with India. Alike for Woman and for the People, he held that the duty required of us was not to change institutions, but to put them in a position to solve their own problems.

At least equal to this dislike of ignorance was his horror of the identification of India with what is known as Occultism. He had the natural interest and curiosity of educated persons, and would at any time have been

glad to undergo inconvenience, in order to put to the test alleged cases of walking on water, handling fire and so on. We all know, however, that evidence regarding such matters is apt to vanish into the merest hearsay, when followed up. And in any case, such occurrences would have had no significance for him, beyond pointing the simple moral that our present classification of phenomena was incomplete, and must be revised, to include some unfamiliar occurrences. They would have had no supernatural character whatsoever. Few things in the life of Buddha moved him so deeply, as the tale of the unfrocking of the monk who had worked a miracle. And he said of the Figure that moves through the Christian Gospels that its perfection would have seemed to him greater, had there been a refusal to gain credence by the "doing of mighty works." In this matter, it is probably true, as I have heard it pointed out, in later years, by the Swami Sadananda, that there is a temperamental, as well as intellectual, divergence between Eastern and Western Asia, the one always despising, and the other seeking for "a sign." In this respect, according to Sadananda, the Mongolian and Semitic conceptions are sharply opposed, while the Aryan stands between, weighing the two. However this may be, it will be admitted by many of us that the modern interest in so-called occult phenomena has been largely instrumental in creating a mischievous idea that the Oriental is a being of mysterious nature, remote from the ordinary motives of mankind, and charged with secret batteries of supernatural powers. All this was hateful to the Swami. He desired to see it understood that India was peopled with human beings, who have indeed an intensely individual character, and a distinctive culture, but who are in all respects men amongst men, with all the duties, claims, and emotions of common humanity.

He, indeed, had the generosity to extend

to the West, the same gospel that the Indian sages had preached in the past to the Indian people—the doctrine of the Divinity in man, to be realised by faithful service, through whatever forms. The life of externals, with its concentration of interest in sense-impressions, was, according to him, a mere hypnotism, a dream, of no exalted character. And for Western as for Eastern, the soul's quest was the breaking of this dream, the awakening to a more profound and powerful reality. He was for ever finding new ways to express his belief that all men alike had the same vast potentiality. "Yes! my own life is guided by the enthusiasm of a certain great Personality," he said once, "but what of that? Inspiration was never filtered out to the world through one man!"

Again he said, "It is true that I believe Ramakrishna Paramahansa to have been inspired. But then I am myself inspired also. And you are inspired. And your disciples will be; and theirs after them; and so on, to the end of time!"

And on another occasion, to one who questioned him about the old rule of the teachers, that truth should be taught only to those of proved and tested fitness, he exclaimed impatiently, "Don't you see that the age for esoteric interpretations is over? For good or for ill, that day is vanished, never to return. Truth, in the future, is to be open to the world!"

He would speak, with whimsical amusement, of attempts to offer to India religious ideas and organisations which were European-led, as a culminating effort in the long attempt to exploit one race for the good of another. But he never took such European leading seriously, in matters of religion.

Finally, there was no event in the history of his own people to which he returned more constantly than the great Charge of Asoka to his missionaries, in the third century before Christ. "Remember!" said the mighty

Emperor to those who were to carry the Law to various countries, "Remember that everywhere you will find some sort of faith and righteousness! *See that you foster this, and do not destroy!*" Asoka had thus dreamt of the whole world, as federated by ideas,—ideas everywhere guided and permeated by the striving towards absolute truth and perfection of conduct. But this dream of Asoka had had to contend with ancient difficulties of communication and transport, with half-known continents and vast diversity of races. The preliminary steps, therefore,

in his world-federation, would necessarily take so long that the primal impulse of faith and energy might in the meantime be forgotten. It must have been from the consideration of this question that the Swami one day looked up,—as we all entered the mountain-pass that lies beyond the village of Kathgodam—and exclaimed, breaking a long reverie, "Yes! The idea of the Buddhists was one for which only the modern world is ready! None before us has had the opportunity of its realisation!"

## THOUGHTS ON THE GITA \*

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During his sojourn in Calcutta in 1897, the Swami Vivekananda used to stay for the most part at the Math, the headquarters of the Ramakrishna Mission, located then at Alumbazar. During this time several young men, who had been preparing themselves for sometime previously, gathered round him and took the vows of Brahmacharyam and Sannyas, and Swamiji began to train them for future work, by holding classes on the Gita and Vedanta, and initiating them into the practices of meditation. In one of these classes he talked eloquently in Bengali on the Bhagavad-Gita. The following is the translation of the summary of the discourse as it was entered in the Math diary :—

The book known as the Gita forms a part of the Mahabharata. In understanding the Gita properly, several things are very important to know. First, whether it formed a part of the Mahabharata, i. e., whether the authorship attributed to Veda-Vyâsa was true, or if it was merely interpolated within the great epic; secondly, whether there was any historical personality of the name of Krishna; thirdly, whether the great War of Kurukshetra as mentioned in the Gita actually took place; and fourthly, whether Arjuna and others were real historical persons.

Now in the first place, let us see what grounds there are for such enquiry. We know that there were many who went by the name of Veda-Vyâsa; and among them who was the real author of the Gita—the Bâdarâyana Vyasa or Dvaipâyana Vyâsa? 'Vyasa' was only a title. Any one who composed a new Purâna was known by the name of Vyâsa, like the word, Vikramâditya, which was also a general name. Another point is, the book, Gita, was not much known to the generality of people, before Sankaracharya made it famous by writing his great commentary on it. Long before that, there was current, according to many, the commentary on it by Bodhâyana. If this could be proved, it would go a long way no doubt, to establish the antiquity of the Gita and the authorship of Vyâsa. But the Bodhâyana Bhâshya on the Vedanta Sutras—from which Ramanuja compiled his Sri-Bhâshya, which Sankaracharya mentions and even quotes in part here and there in his own commentary, and which was so greatly discussed by the Swami Dayananda—not a copy even of that Bodhâyana Bhâshya could I find while travelling throughout India. It is said that even Ramanuja compiled his Bhâshya from a worm-eaten manuscript which he happened to find. When even this great Bodhâyana Bhâshya on the Vedanta Sutras is so much enshrouded in the darkness of uncertainty, it is simply useless to try to establish the existence of the Bodhâyana Bhâshya

\* A talk by Swami Vivekananda hitherto unpublished in English.

on the Gita. Some infer that Sankaracharya was the author of the Gita, and that it was he who foisted it into the body of the Mahabharata.

Then as to the second point in question, much doubt exists about the personality of Krishna. In one place in the Chhandogya Upanishad we find mention of Krishna, the son of Devaki, who received spiritual instruction from one Ghoranámá, a Yogi. In the Mahabharata, Krishna is the king of Dwaraka; and in the Vishnu Purana we find a description of Krishna playing with the Gopis. Again in the Bhagavatam, the account of his *Rás-lilá* is detailed at length. In very ancient times in our country, there was in vogue an Utsab called *Madanotsab* (celebration in honour of Cupid). That very thing was transformed into *Dól* and thrust upon the shoulders of Krishna. Who can be so bold as to assert that the *Rás-lilá* and other things connected with him were not similarly fastened upon him? In ancient times, there was very little tendency in our country to find out truths by historical research. So any one could say what he thought best without substantiating it with proper facts and evidence. Another thing, in those ancient times, there was very little hankering after name and fame in men. So it often happened that one man composed a book and made it pass current in the name of his Guru or of some one else. In such cases it is very hazardous for the investigator of historical facts to get at the truth. In ancient times they had no knowledge whatever of geography—imagination ran riot, and so we meet with such fantastic creations of the brain as sweet-ocean, milk-ocean, clarified-butter ocean, curd-ocean, &c.! In the Puranas, we find one living ten thousand years, another a hundred thousand years! But the Vedas say,—शतायुर्वैपुरुषः । —“Man lives indeed a hundred years.” Whom shall we follow here? So, to reach a correct conclusion in the case of Krishna is well nigh impossible.

It is human nature to build round the real character of a great man all sorts of imaginary superhuman attributes. As regards Krishna the same must have happened, but it seems quite probable that he was a king. Quite probable I said, because in ancient times in our country it was

chiefly the kings who exerted themselves most in the preaching of Brahma-Jnana. Another point to be especially noted here is, that whoever might have been the author of the Gita, we find its teachings the same as those in the whole of the Mahabharata. From this we can safely infer that in the age of the Mahabharata some great man arose, and preached the Brahma-Jnana in this new garb to the then existing society. Another fact comes to the fore, that in the olden days, as one sect after another arose, there also came into existence and use among them, one new scripture or another. It happened too, that in the lapse of time both the sect and its scripture died out, or the sect ceased to exist, but its scripture remained. Similarly it was quite probable that the Gita was the scripture of such a sect, which had embodied its high and noble ideas, in this sacred book.

Now to the third point, bearing on the subject of the Kurukshetra War, no special evidence in support of it can be adduced. But there is no doubt that there was a war fought between the Kurus and the Páñchâlas. Another thing: How could there be so much discussion about Jnana, Bhakti and Yoga on the battle-field, where the huge army stood in battle array ready to fight, just waiting for the last signal? And was any shorthand writer present there to note down every word spoken between Krishna and Arjuna, in the din and turmoil of the battle-field? According to some, this Kurukshetra War is only an allegory. When we sum up its esoteric significance, it means the war which is constantly going on within man between the tendencies of good and bad. This meaning too, may not be irrational.

About the fourth point, there is enough ground of doubt as regards the historicity of Arjuna and others, and it is this:—Satapatha Bráhmána is a very ancient book. In it are mentioned somewhere the names of all those who were the performers of the Ashvamedha Yajna, but in those places, there is not only no mention but no hint even of the names of Arjuna and others, though it speaks of Janmejaya, the son of Parikshit, and grandson of Arjuna. Yet in the Mahabharata and other books it is stated that Yudhishtira, Arjuna and the other brothers celebrated the Ashvamedha sacrifice.

One thing should be especially remembered here, that there is no connection between these historical researches and our real aim, which is, the knowledge that leads to the acquirement of Dharma. Even if the historicity of the whole thing is proved to be absolutely false to-day, it will not in the least be any loss to us. Then what is the use of so much historical research, you may ask. It has its use, because we have to get at the truth; it will not do for us to remain bound by wrong ideas due to ignorance. In this country people think very little of the importance of such enquiries. Many of the sects believe that in order to preach a good thing which may be beneficial to many, there is no harm in telling an untruth, if that helps such preaching, or in other words, the end justifies the means. Hence we find many of our Tantras beginning with,—‘Mahádeva said to Párvati.’ But our duty should be to convince ourselves of the truth, to believe in truth only. Such is the power of superstition, or faith in old traditions without enquiry into the truth, that it keeps men bound hand and foot, so much so, that even Jesus the Christ, Mahommed and other great men believed in many such superstitions and could not shake them off. You have to keep your eye always fixed on truth only, and shun all superstitions completely.

Now it is for us to see, what there is in the Gita. If we study the Upanishads we notice, in wandering through the mazes of many irrelevant subjects, suddenly the introduction of the discussion of a great truth,—just as in the midst of a huge wilderness a traveller unexpectedly comes across here and there an exquisitely beautiful rose, with its leaves, thorns, roots, all entangled. Compared to that, the Gita is like these truths beautifully arranged together in their proper places—like a fine garland, or a bouquet of the choicest flowers. The Upanishads deal elaborately with Shraddhá in many places, but hardly mentions Bhakti. In the Gita, on the other hand, the subject of Bhakti is not only again and again dealt with, but in it, the innate spirit of Bhakti has attained its culmination.

Now let us see some of the main points discussed in the Gita. Wherein lies the originality of the Gita, which distinguishes it from all preceding scriptures? It is this: Though before its advent,

Yoga, Jnana, Bhakti, &c., had each its strong adherents, they all quarrelled among themselves, each claiming superiority for his own path of devotion; no one ever tried to seek for reconciliation among these different paths. It was the author of the Gita who for the first time tried to harmonise these. He took the best from what all the sects then existing had to offer, and threaded them in the Gita. But even where Krishna failed to show a complete reconciliation (*Samanvya*) among these warring sects, it was fully accomplished by Ramakrishna Paramahansa in this nineteenth century.

The next is, Nishkáma Karma, or work without desire or attachment. People nowadays understand what is meant by this in various ways. Some say, what is implied by being unattached is to become purposeless! If that were its real meaning, then heartless brutes and the walls would be the best exponents of the performers of Nishkáma Karma. Many others again, give the example of Janaka, and wish themselves to be equally recognised as past-masters in the practice of Nishkáma Karma! Janaka did not acquire that distinction by bringing forth children, but these people all want to be Janakas, with the sole qualification of being the fathers of a brood of children! No! The true Nishkáma Karmi (performer of work without desire) is neither to be like a brute, nor to be inert, nor heartless. He is not Támasic, but of pure Sattva. His heart is so full of love and sympathy, that he can embrace the whole world with his love. The world at large cannot generally comprehend his all-embracing love and sympathy.

The reconciliation of the different paths of Dharma, and work without desire or attachment—these are the two special characteristics of the Gita.

Let us now read a little from the second chapter.

संजय उवाच ॥

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।

विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥१॥

श्रीभगवानुवाच ॥

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥२॥

क्लैव्यं मास्म गमः पार्थ नैतस्त्वद्युपपद्यते ।

तुद्रं हृदयदौर्बल्यं त्यक्त्वोनिष्ठ परंतप ॥३॥



“Sanjaya said :

“To him who was thus overwhelmed with pity and sorrowing, and whose eyes were dimmed with tears, Madhusudana spoke these words :

“The Blessed Lord said :

“In such a strait, whence comes upon thee, O Arjuna, this dejection, un-Arya-like, disgraceful, and contrary to the attainment of heaven ?

“Yield not to unmanliness, O son of Prithá! Ill doth it become thee. Cast off this mean faint-heartedness and arise, O scorcher of thine enemies !”

In the slokas beginning with तं तथा कृपयाविष्टं, how poetically—how beautifully has Arjuna's real position been painted ! Then Sri Krishna advises Arjuna ; and in the words क्लेशं मास्म गमः पार्थ &c., why is he goading Arjuna to fight ? Because it was not that the disinclination of Arjuna to fight arose out of the overwhelming predominance of pure Sattva Guna ; it was all Tamas that brought on this unwillingness. The nature of a man of Sattva Guna is, that he is equally calm in all situations in life—whether it be prosperity or adversity. But Arjuna was afraid, he was overwhelmed with pity. That he had the instinct and the inclination to fight is proved by the simple fact, that he came to the battle-field with no other purpose than that. Frequently in our lives also, such things are seen to happen. Many people think they are Sattvic by nature, but they are really nothing but Tamasic. Many living in an uncleanly way regard themselves as Paramahansas ! Why ? Because the Shastras say that Paramahansas live like one inert, or mad, or like an unclean spirit. Paramahansas are compared to children, but here it should be understood that the comparison is one-sided. The Paramahansa and the child are not one and non-different. They only appear similar, being at the two extremes of a pole, as it were. One has reached to a state beyond Jnanam, and the other has not got even an inkling of Jnanam. The quickest and the gentlest vibrations of the molecular atoms of light are both beyond the reach of our spectacular vision ; but in the one it is intense heat, and in the other it may be said to be almost without any heat. So it is with the opposite qualities of the Sattva and the Tamas. They seem in some respects no doubt to be the same, but there is a world of difference

between them. The Tamoguna loves very much to array herself in the garb of the Sattva. Here, in Arjuna, the mighty warrior, she has come under the guise of Dayá (pity) !

In order to remove this delusion which had overtaken Arjuna, what did the Bhagaván say ? As I always preach that you should not decry a man by calling him a sinner, but that you should draw his attention to the omnipotent power that is in him, in the same way does the Bhagaván speak to Arjuna : “ नैतच्चद्युपपद्यते ”—It doth not befit thee ! Thou art that Atman imperishable, beyond all evil. Having forgotten thy real nature, thou hast, by thinking thyself a sinner, as one afflicted with bodily evils and mental grief,—thou hast made thyself so,—this doth not befit thee ! So says the Bhagaván : “ क्लेशं मास्म गमः पार्थ ”—Yield not to unmanliness, O son of Prithá ! There is in the world neither sin nor misery, neither disease nor grief ; if there is anything in the world which can be called sin, it is this—“ fear ” ; know that any work which brings out the latent power in thee, is Punya ; and that which makes thy body and mind weak is, verily, sin. Shake off this weakness, this faint-heartedness ! “ क्लेशं मास्म गमः पार्थ ” Thou art a hero, a *Vira* ! “ This is unbecoming of thee.” If you, my sons, can proclaim this message to the world—“ क्लेशं मास्म गमः पार्थ नैतच्चद्युपपद्यते ”—then all this disease, grief, sin and sorrow will vanish from off the face of the earth in three days. All these ideas of weakness will be nowhere. Now it is everywhere—this current of the vibration of fear. Reverse the current ; bring in the opposite vibration, and behold the magic transformation ! Thou art omnipotent ;—go, go to the mouth of the cannon, fear not ! Hate not the most abject sinner, look not to his exterior. Turn thy gaze inward, where resides the Paramatman. Proclaim to the whole world with trumpet voice : “ There is no sin in thee, there is no misery in thee ; thou art the reservoir of omnipotent power. Arise, awake, and manifest the Divinity within !”

If one reads this one sloka,—क्लेशं मास्म गमः पार्थ नैतच्चद्युपपद्यते । क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥—he gets all the merits of reading the entire Gita ; for in this one sloka lies imbedded the whole Message of the Gita.

SWAMI ABHEDANANDA :  
FROM CALCUTTA TO BOMBAY

( *Continued from page 151.* )

On the same evening Swami Abhedananda left Allahabad for Agra. On the day of his arrival, he paid a visit to the Taj Mahal. On the morning of the 14th, he went to the Kalibati where an Address of Welcome was presented to him by the Bengalee Community, and a number of questions was asked, to which he replied to the satisfaction of all assembled. Later in the day, he received another address from the Hindu residents in general, and lectured in the High School Hall of Agra on the "Universality of Vedanta." At the close of the lecture, he with the other Swamis started for Alwar (Rajputana), to which place he had been especially invited as the guest of his Highness the Maharajah.

Arriving at the station he found the chief officers waiting to welcome him. The next day he dined with His Highness, the Maharajah. On the 18th there was a Dewali illumination, and in the evening he was driven to the city palace. On the 19th he dined in the palace and witnessed an imposing procession in his honour. The public meeting was arranged for the 20th. His Highness the Maharajah himself presided and read the following address of welcome :—

Long before I had begun to take lessons in spirituality, and about the time I had joined school, now some eleven years ago,—in the innermost recess of this human musical organ, there sounded a note, just one string that vibrated, and it produced a desire that gained strength with time and became a longing to meet that great and noble soul, to my mind the ideal helper of the submerged classes,—he who encouraged the weak to follow in the footsteps of the strong, so that all may reach the desired goal of spiritual freedom,—he whose works are a moral tonic to the spiritually degenerated invalids, and whose life was a living example of sacrifice for his country and motherland,—I refer of course to the great Swami Vivekananda.

It was my ardent desire to be personally acquainted with this human touchstone, but destiny ruled that it should be otherwise, and be-

fore I left school the papers gave the sad news that the Swamiji was never more to be met with in this world.

His books, however, perpetuate his thoughts, and his words to-day are as life-giving and uplifting as they were the day they were spoken. It was through these books that I was led on to be acquainted with other works of a similar kind, by the Swami Abhedananda, and was impressed with the thoughts revealing our glorious Vedanta philosophy, expressed in modern logical and scientific language by our revered guest present here to-day. My long cherished desire of meeting the Swamiji, however, was destined not to be fulfilled until the other day, and I now welcome this opportunity of listening to his lectures with enthusiastic joy and silent gratitude. The Swamiji has taken charge of a big mission, which is to spread broadcast the religion of the Vedanta, in order to harmonise all religions, and this time it is one that goes from the East to the Western world. He has to foster with motherly care the seed planted by Sri Paramahansa Ramakrishnaji Maharaj and watered by Swami Vivekanandaji. It is a big task, and I dare say, with some difficulties in the way, but at the same time it is a noble charge and one of the finest of tasks that can be allotted to a human being. The success with which the Swamiji has met is apparent to all. Our congratulations to him would be but a poor expression of our admiration for his resolute undertaking. His present visit to India, with such a varied and vast experience at his back, and his lessons which are imparted freely and candidly to all will, I am sure, do a great deal towards furthering the cause of the welfare of our mother India.

Swamiji, I have expressed it before, but I do so now again, and this time personally before you, that Alwar, its Ruler and his children, all wish you every success and all prosperity in the future.

Now, gentlemen, I will not detain you longer, as the Swamiji is going to give us the pleasure of hearing one of his lectures. Therefore, with my repeated good-wishes to the Swamiji and his noble cause, I will now ask you to join with me in publicly offering him a hearty welcome to our Capital, and wishing him all prosperity and blessings in the future.

In reply, the Swami lectured again on the "Universality of Vedanta," and on the 23rd, he gave a second lecture on "Hinduism in America," at which all the European officers of the State were present.

The next day was devoted to an interesting excursion with His Highness, in a motor car to Shiresta. On their way they went to see the valley of the river, and on to Kasalghar—where they rode on elephants and went into the tiger jungles. They sat in a cage until nine in the evening, but no tiger came near, so they returned to Kasalghar, and reached Alwar at night. The same drive was taken again two days later, when His Highness succeeded in shooting a tiger.

On the following night after dining with His Highness in the palace, the party left Alwar and reached Ahmedabad the next evening, Oct. 28th, and met a number of people at the station waiting to receive them. On the 29th an informal meeting was held by a gathering of students, when the Swami answered questions. The public meeting took place on the following evening in the Theatre of Ahmedabad, with judge Lalsankar Umibhai Trivedi in the chair. An address of welcome was read, and the Swami produced a deep impression by his reply, which lasted for an hour and a half.

In the course of his reply the Swami explained the real character and significance of true Hinduism. He made an elaborate comparison between Hinduism and all the other great world-religions, and showed that it was underlined by a great principle which was absent from the others—the principle of Evolution. Continuing, he said:

In Europe in recent times, Darwin's great theory of Evolution has revolutionised all systems of modern philosophy and theology; and yet the Hindus, the ancient Rishis of the Vedic period, knew perfectly the grand theory of Evolution. All the theories hitherto advanced by every other religion to rationally explain the creation of the world were unsatisfactory. Hinduism alone had a satisfactory explanation to give, as it was based upon the eternal principles of evolution; and hence this had completely metamorphosed the theology of the West.

The Swami then very lucidly explained the general principles of Hinduism and warned the audience against the so-called spurious Hinduism—that spirit of "Don't-Touchism," which was simply ruining our beloved Motherland.

The next afternoon he delivered another lecture on "Advice to young men." He exhorted the young men to scrupulously observe Brahmacharya, which would give them a sound mind in a sound body. He then dwelt at length on the paramount necessity of regularly taking physical exercise and observed, that in these days of Sandows and dumb-bells, some of the grandest exercises of old India, such as Pranayama &c., were relegated to a back seat, if not absolutely forgotten. And yet Pranayama was one of the healthiest of exercises; it was indeed a veritable panacea for the thousand and one ills that flesh was heir to. Then he spoke of the importance of meditation, which would not only help the development of intellect but also enable one to acquire self-control. The Swami then deplored the present low depths of ignorance in which our women are sunken, due to the lack of proper education, and carried his audience back to the glorious days of Kâtyâyani, Gârgi and Maitreyi, and proved how the ancients fully appreciated the supreme importance of female education. Continuing, he spoke to the following effect:

India need never expect to rise in the scale of nations unless she realised this fact. Reform should never be restricted to a narrow groove. Political, social, religious and intellectual reforms should simultaneously be taken up. There is an idea abroad that reformation means something essentially new. It is a mistaken and misleading notion. It only means the re-formation of something that was deformed, in course of ages through ignorance. It is very disappointing to observe how the leaders of the Indian people devote themselves exclusively nowadays to politics. That will not help them. The moral and ethical tone and the social status of the whole community, must be raised, in general. And then, too, that curse of India—that vapid and suicidal spirit of "Don't-Touchism"—which is hindering the growth and development of India, must be resolutely put down. Hinduism is the most tolerant of religions, and the modern spirit

of intolerance is absolutely foreign to its genius.

Life is not meant only for enjoyment. Selfishness is one of the worst of sins. A selfish man is almost a beast. Without the cultivation of the spirit of self-sacrifice, no land has ever risen in the scale of nations. There is too much talk in India now; what the country truly wants is a number of sincere workers, who will be prepared to wholly devote and offer their lives as a sacrifice on the altar of righteous duty and patriotism.

The Swamis left at night for Bombay, a great number of people coming to the Ahmedabad station to see them off.

Bombay was reached on the first of November. Mr. Narottam M. Goculdas and many leading gentlemen of the city met the Swamis at the station, and after garlanding them, drove to Sánti Bhavan. Their plan was to go at once to see the famous caves in the vicinity; at five o'clock they proceeded to Daulotabad and Ellora. They drove ten miles in a tonga to Roja, whence they went to the caves of Ellora. The morning was spent in visiting the various caves, and at one o'clock the return journey was begun. On November 5th, a similar journey was made to the Karli caves, and they were the guests of Dr. Bhalchandra.

The next three days were devoted to public meetings arranged in honor of the Swami Abhedananda. The first was held at Framji Cowasji Institute Hall. Dr. Bhalchandra presided and the Hon Gokuldas Parekh read the address of welcome presented on behalf of the citizens of Bombay. It was beautifully illuminated and printed on orange-coloured silk satin. The Swami in reply spoke for over an hour on, "The Universal Religion."

On the morning of the 8th there was a conversazione at the Parthana Samaj, and in the evening the Swami delivered a stirring address on "The Responsibilities of Indian Youths." Prof. Wodehouse, the president of the Elphinston College, was in the chair.

The following afternoon the Swamis visited a Parsee Fire Temple, and subsequently under the presidency of Hon. Mr. Parekh, the Swami Abhedananda delivered his last lecture in India to a crowded audience, his subject being "Practical Vedanta."

## REVIEW

**The Path of Devotion.** By Swami Paramānanda. With a portrait of the author. Pp. 105. 7" × 4½". Price 1-12-0; paper As. 14. To be had from the Ramakrishna Mission, Mylapur, Madras.

We notice with pleasure this little book by Swami Paramananda, who is the latest coadjutor of Swami Abhedananda at the Vedanta Society, New York. There is sweet and pure teaching in the Swami's work, a mixture of idealism and practicality, that is blended into a pleasant whole.

What is meant by the "Path of Devotion," is here set forth with a delicacy of touch and a force of conviction which fascinate the reader. The author shows how in its relation to work, all work without losing its intensity is simplified by devotion, or love to God. In scanning the pages we light on the following wise advice which will be of service to students of the Vedanta philosophy:—"Purity, strength, fearlessness and peace of mind, these are what religion gives. Religion is realisation, is building up one's own character. To practise purity you must first learn to control your senses; then keep your mind fixed on the Ideal. Without self-control glimpses of the Truth may occasionally come to you, but they slip away again. Only through the constant control of the senses can you keep the vision of Truth. The mind that yields to the senses loses all its wisdom. So long as it tries to gratify them, it is restless and unhappy. But when it realises that only through the influence of the outside world all disturbances come, while in control of the senses alone true peace is to be found, then, it turns away from outward things and the heart is gradually purified. So the purification of the heart is the most essential thing for spiritual attainment."

## VEDANTA IN PARIS

A Vedanta Society has been recently organised in Paris, and a preliminary meeting was held at which the Swami Abhedananda spoke. It was arranged that he should deliver a series of lectures on the Vedanta philosophy.

A correspondent of the *New York Herald* (Paris), obtained from Swami Abhedananda the following brief outline of the Vedanta teaching:—

Many people have the erroneous idea that by the Vedanta Philosophy is meant a philosophy confined exclusively to the Vedas, or Sacred Scriptures of India; but Veda signifies not a book, but 'wisdom.' The philosophy is called Vedanta because it explains what the end of wisdom is and how it can be attained.

All relative knowledge ends in the realisation of the unity of the individual soul with the ultimate Truth of the Universe. That ultimate reality is the Universal Spirit. It is the infinite ocean of wisdom. To realise this unity must be the aim of all true religion, but the religious history of the world shows that no other nation has ever at any period understood it so clearly or preached it so boldly, as did the sages among the ancient Aryans who inhabited India.

For nearly five thousand years, indeed, India has held in her bosom the sublime idea that, "Truth is one, but the means of attaining it are many." In the Rig-Veda, the most ancient of all known scriptures, we read, "That which exists is One, men call It by various names."

Vedanta may be said to establish a universal religion, which embraces all the special religions of the world. It is not built around any particular personality. So long as there is a founder of a religion, so long is it limited by the personality of the founder, and the followers forgetting the principles, be-

come attached to it, and refuse to recognise any other; and this results in the discord, conflict and persecution with which the pages of religious history are filled.

Vedanta is a system of religion as well as a system of philosophy. But in India, religion has never been separated from science, logic or philosophy. As a consequence, Vedanta, ancient as it is, is none the less in strict accord with the ultimate conclusions of modern science.

Vedanta does not prescribe to all, one special path by which to reach the ultimate goal of every religion. It recognises the varying tendencies of different minds, and sets forth the methods which may be helpful to everyone. Each of these methods is called in Sanskrit, 'Yoga.'

First is Karma Yoga. It is for the active man, the busy, everyday working man or woman. Karma Yoga teaches the secret of work. The larger part of the mental energy of the majority of people is needlessly wasted by the constant rush of their daily lives, which is merely the result of the lack of self-control. Karma Yoga teaches the way to complete self-mastery.

The next method is Bhakti Yoga. It is for such as are of an emotional nature. It teaches how ordinary emotions can bring forth the highest spiritual unfoldment, and lead to the realisation of the ultimate ideal of all religions.

The third is Raja Yoga—the path of concentration and meditation. Its field is vast; it covers the whole psychic plane, and describes scientifically the processes by which the psychic powers and other finer perceptions are developed. All the psychic powers which were displayed by Jesus and his followers, and which are used to-day by Christian Scientists and the various other kinds of healers, have been displayed from ancient times by the Yogis in India.

Raja Yoga does not however cease to warn its students that the attainment of any of

these powers is not a sign of spirituality. Weak intellects easily turn away from the path of spiritual truth when some psychic power begins to manifest itself, and they think they have reached the highest state of spirituality. Raja Yoga teaches that the exercise of psychic power and the making a profession of it are great obstacles in the path of spiritual advancement.

Jnana Yoga is the fourth method. It is the path of right knowledge and discrimination. It is for those who are intellectual, discriminative and of a philosophical nature.

Vedanta explains the fundamental principles of spiritualism; tells us how the soul exists after death; how the earth-born souls, being subject to the law of Karma or Causation, reincarnate on this earth, taking human form, again and again.

Vedanta explains the basis of ethics. Why should we be moral?—because of the spiritual oneness of the universe. If you injure another, you injure yourself.

A student of Vedanta does not belong to any sect, creed or denomination. He is a follower of that nameless and formless religion which underlies all the special religions of the world.

## A SURVEY OF SOME OF OUR HOMES

### **Ramakrishna Anath Bandhu Samiti, Salkhia, Howrah.**

This benevolent institution which has been conducted since 1903, has for its aim, objects as varied as noble, and has the active co-operation of the Ramakrishna Mission. The President of the committee is Swami Brahmananda. Besides administering medical and various other kinds of relief to the sick and the distressed, it provides means for the education of poor boys, maintains helpless widows, meets the funeral expenses of the homeless poor, helps Sadhus, and disseminates the Sanatan Hindu Dharma by means of lectures, pamphlets &c. The last annual re-

port shows a steady growth and a creditable record of the work done in fulfilment of the above-mentioned schemes. The Samiti deserves more practical support from the public.

### **The Vivekananda Reading Hall, Kuala Lumpur.** Fourth Annual Report for the year ending 31st March '08.

The admirable work which the little group of Indians resident in the far away Malay States have been carrying on to create an interest in religious matters, and a bond of brotherhood among the Hindus there, through weekly meetings, periodical gatherings, dissemination and popularising of Vedantic literature, &c., is highly commendable. The present report shows a notable sign of growth, and we have since learned that the committee has recently purchased a suitable plot with a house on it, for \$ 1,750 for the permanent home of the Reading Hall. It hopes by and by to have a Sannyasin teacher from the Ramakrishna Mission to reside with them. We thank the committee for becoming an agent for the sale of our publications in Kuala Lumpur and out-stations, and for securing a wider circle of subscribers to the Prabuddha Bharata.

### **The first annual Report of the Ramakrishna Sevashrama, Brindaban,** for the year 1907.

Brindaban, the greatest centre of Vaishnavism, holds in its bosom thousands of poor men and women from all parts of India who live the life of the recluse, and subsist on Mâdhukari Vikshâ. The Ramakrishna Mission has long felt the pressing need of a Home in this sacred place, in which the homeless sick can be given medical relief and nursing. In January 1907, a Home named the Ramakrishna Sevashrama was opened there under the supervision of a managing committee composed chiefly of the local gentry. We reviewed the half-yearly report in

the last November number of this journal ; we are sorry to notice the scanty support it has hitherto received from the public. Beyond the receipt of Rs. 511, out of which Rs. 501-14-0 was spent on the work, during the first six months, the Home has only received since then, Rs. 123-7-6 up to the end of the year, with a balance in hand of Rs. 28-9-3 only ; this smallness of funds has greatly hampered the efficient working of the Home. As the Sevashrama has been placed unconditionally since 12th January last, under the control of the Ramakrishna Mission, we most earnestly beg our friends and well-wishers to come forward with help for this tottering infant institution,—for to do so means succour to helpless Sadhus, pilgrims and the homeless in the hour of sickness, pain and destitution. The utility of the Home can be gauged even under the trying circumstances of its existence from the fact, that the total number of cases of out-door and indoor patients treated was 301. Of these 71 were poor Grihastha pilgrims, the rest were all Vairâgis and Sadhus. Out of the 26 indoor patients 15 were discharged as cured, 2 left treatment, and the remaining nine died and were cremated at the cost of the Ashrama.

Contributions, however small, will be thankfully received by Babu Tajneshwar Chandra, Secretary, Kala Babu's Kunja, Brindâban, Dt. Muttra.

### The Vivekananda Home of Service, Coconada. Second Annual Report from July '06 to June '07.

The above Home started through the efforts of Mr. B. R. Samayajulu, on the 1st July 1905, has been doing excellent work among the sick and the poor. From the report under review, we notice with much satisfaction that it maintains a small orphanage in which boys are fed and clothed, and given secular and religious education ; and a night-school has been started for educating the poor working population. The Home, moreover, tends the needy sick and helps the starving.

Besides these, the Home has been conducting a Telugu monthly, *Vivekodayam* ( Re. 1-4 per

annum) for the last two years, with Mr. B. Venkata Rao Pantulu Garu, B. A., as editor and manager. The main object of this undertaking is to familiarise in the Telugu country, the works and the teachings of Sri Ramakrishna and Swami Vivekananda, by translating them from the English works, and from the journals, of the Ramakrishna Mission. Any profits from the journal are to be utilised for the Home expenses.

The meagre help of Rs. 294-0-9 which the Home received from the public in two years is accounted for by the fact, that it pursues its work unostentatiously, and thus the want of funds has greatly hindered the fulfilment of its objects. With a balance of Rs. 11-3-0 only, it earnestly appeals to the public to co-operate with the work by sending donations, however small, to Mr. B. R. Samayajulu, Secretary of the Home, Coconada. We heartily wish the Home all success.

### THE RAMAKRISHNA MISSION FAMINE RELIEF FUND

Amount previously acknowledged Rs. 2699-15-9½.

Mr. S. L. She Rs. 9. Sj. Jadupati Chatterjee Rs. 20. Thro' Sj. Jotindra Kisore Sen Gupta Rs. 6. Thro' Sj. Apurva K. Dutt Rs. 25. Mr. T. Venkatarao Rs. 3. Miss. K. Gregory Rs. 50. Sj. Kinnud Kanta Sen Rs. 30. Sj. Khitiswar Mitra Rs. 50. Sj. Jadunath Sen Gupta Rs. 2. Dr. Satis Ch. Basu Rs. 1-1. Sj. Mukundalal Pal Re. 1. Sm. Chapala Sundari Debi Re. 1. Sj. Jitendra N. Mitra Rs. 4. Swadeshi Samiti, Bajitpur Rs. 5. Sj. Becharan Laha Rs. 2. Sj. Ambica Ch. Sarkar Rs. 10. Incognito As. 4. Mr. T. C. Hall Rs. 10. Sj. Dakkha Ch. Das Rs. 10. Ramakrishna Sevak Samiti, Rangoon, Rs. 45. Sj. J. P. Ganguli Rs. 4. Rai Kalikadas Dutt Bahadur Rs. 10. Secy. Kuch Behar Famine Fund Rs. 40. Merrut Ramakrishna Mission Rs. 55. Sj. Rajendra N. Sett Rs. 4. Sj. Amarendra Nath Ghosh Rs. 2. Sj. Peari Mohon Sarkar Rs. 2. Sj. Sasi Sekhar Roy Rs. 2. Sj. Satyananda Re. 1. Sj. Nagendra Nath Chatterjee Re. 1. Koalpara Satbhâb Samiti Rs. 10. Sm. Chanchar Kesi Dasi Rs. 100. Sj. Atal Behari Das Rs. 3. Bandematram Samiti, Rangpur, Rs. 2. Sj. Susil Ch. Mitra Rs. 2. Sj. Ajitsaran Basu Rs. 2-4. Sj. Jitendra N. Das Gupta Rs. 4. Sj. Nundokisore Mukerjee Re. 1-4. Sj. Benimadhub Mukerji Re. 1. Sj. Amar Ch. Mitra Rs. 4. Sj. Hem Ch. Dutt Rs. 8-8. Sj. Beni Madhub Mukerji Rs. 50. Mr. B. K. Paranjepe Re. 1. Mr. B. B. Ranade As. 8. Sj. Sarat Ch. Sen Rs. 5. Sj. Ram Hari Das Rs. 2. Sj. Surendra Nath Nandan As. 8. Sj. Brijo Nath Dutt

Rs. 4. Messrs. Gregory & Jones Rs. 6. 6th Class Students, Chittagong Municipal School Rs. 2. A friend As. 8. Do. As. 8. A Co-religionist Rs. 10. Secy. Surmah Valley Sobha Rs. 25. Sj. J. Bhattacharya Re. 1. Sj. Runglal Basak Rs. 100. Thro' Sj. N. C. Ghosh Rs. 10. Sj. P. N. Das Gupta Rs. 10. Sj. Radha Ch. Bhattacharya Rs. 15. Sj. Dinobandhu Pait Rs. 5. Sj. Kali Prasad Sen Re. 1. Mr. K. B. Mahalka Rs. 90. Sj. Aswini K. Roy Rs. 2. J. M. Training School, Joynagar, As. 7. Mr. Narayan Ayengar Rs. 10. Sj. Pramatha N. Das Gupta Rs. 40. Mr. Venayak Bishnu Bapat Rs. 5. Sj. Suklal Mitra Rs. 2-4. Messrs. Ram Chandra Bros., Meerut, Rs. 30. Gouripur, Assam collection Rs. 90. Some Zoroastrians, Bombay Rs. 14. Sj. Jogannath Dhora Rs. 5. Sj. S. N. Mitra Re. 1-14. Secy U. B. Home, Raipar, Rs. 6. K. Padmanabham, Trivandrum Rs. 5. Thro' Sj. Akshoy K. Ghosh Rs. 10. Sm. Makhan Bala Sarkar Rs. 5. Sj. Rajmohan Sen Rs. 10. Anti-partition Procession party Rs. 50. Tipperah Hitasadhani Sabha Rs. 40. Sj. B. Basu Rs. 5. Sj. Bhupati Lal Guha Re. 1-13. Sj. K. C. Ghosh Rs. 100. Thro' Sj. Bhabendra N. Barua Rs. 135. Sj. Barendra Krishna Ghosh Rs. 50. Sj. Bepin B. Dey Rs. 2. Mr. F. S. Hamilton Rs. 100. Mr. A. J. Sharma Rs. 45. Thro' Dr. S. C. Basu Rs. 3-13. Sj. Kamini Kumar Chuckerbarti Re. 1. Sm. Padmamaye Guha Rs. 2. Mr. N. N. Ayengar Rs. 30.—Total Rs. 4384-7-9½.

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

SWAMI Ramakrishnananda recommenced all his classes at Mylapore and Georgetown, from the middle of July last.

DURING the last century 400 human lives, £ 25,000,000 and 200 ships have been lost in fruitless efforts to find the North Pole.

A UNIQUE operation was performed in Bostock's menagerie at the Hungarian Exhibition a few weeks ago, when a lion was fitted with a glass eye.

THE Raja of Bhingra (Oudh) has made a princely endowment of ten lakhs of rupees for the educational advancement of the Kshatriya community, and has set apart a further sum of one lakh of rupees for building purposes. The school or college is to be located at Benares.

Miss Glenn (Sister Devamâtâ) of America has started the Building of the Ramakrishna Math at

Bangalore and has already collected over Rs. 4,000 towards the Building Fund. The Math will be ready before long. Swami Atmananda continues the work, classes and worship in his unostentatious and effective manner.

Professor Hyslop recently drew attention to a fact which is, perhaps, significant of the spirit of the times. He says: 'In the ninth edition of one of the encyclopædias there is no article on the "soul," although there are seven pages on "dogs," seven on "horse racing," twenty-three in all on "beer, whisky, wine and gin," twelve on "angling" and twenty-one on "apes."'—*Light*, London, July 18.

NINE Universities and Colleges in the United States have offered upwards of twenty free tuitions scholarships, ranging in value from Rs. 180 to Rs. 750 annually, to qualified Indian students recommended by the Society for the Advancement of India, started in New York. Among these are the very best engineering and mining schools in the country; in these the annual tuition is Rs. 750. Applications in regard to them should be made to Dr. D. G. Dasmukh, Girgaum, Bombay.

MR. Luther Burbank, the American florist, has produced a thornless cactus which will be on the market in the spring of next year. Mr. Burbank prophesies that it will become the food of the world. It will grow where nothing else will grow, and so will lead to the utilisation of millions of acres of hitherto unproductive soil. Its fruit is more nourishing than any known vegetable, and may be eaten raw, cooked, preserved or pickled, and its leaves form a wholesome vegetable or salad.

'THE most powerful telecamera in existence,' said the astronomer of Lowe Observatory, 'reveals one hundred millions suns in the entire sky, on 25,878 negatives.'

'The combined mass of the entire 100,000,000 is so insignificant in comparison with the quantity of invisible matter, that it may be ignored. It has been shown by mathematics that there is in existence matter enough to make thirty-two billion suns like ours! And what is one hundred million in comparison!'



And he adds this supreme fact : 'The most strenuous, brain-curdling and overwhelming conception that ever entered the mind of man is, that each electron is possessed of directivity—knows where to go—what to do.'

THE London correspondent of the 'Amrita Bazar Patrika,' sends the following dated London, July 17 :—An interesting social gathering was given by an influential American lady in London a few days ago, at which Sister Nivedita was able to bring forward the claims of her school in Calcutta, and it is hoped by her friends that she reaped also substantial help. The "Pall Mall Gazette," also, gave an interesting account of the Vivekananda School two or three days ago, and explained the difference between it and other educational work in India by saying, that the new method involves no uprooting from familiar surroundings. By means of familiar factors in a Hindu girl's life it is sought to develop her in harmony with her own ideals, and, adds the writer, the reward of the teachers is found in the perfect confidence of the community towards the Western instructors and in the cordial co-operation of husband and mother-in-law.

ON 18th August, the Janmâshtami day, the Ramakrishnotsab was celebrated at the Yogodyan, Kanchurgachi, with great religious enthusiasm. The Altar and the Temple were beautifully decorated with flowers and garlands. Bands of Sankirtan parties from various quarters of Calcutta made their way to the Temple-garden, singing songs composed especially for the occasion. Several hundreds of gentlemen and the poor were sumptuously entertained with Prasâd.

A correspondent writes to the "Pioneer," that his dog was bitten on the right paw by a snake, commonly called the Ekkos which belongs to the Viper species, and the dog showed signs of great pain. A friend advised him to stand the affected limb in a pot of kerosene oil for about an hour, as he knew of an instance when a medical man had tried the same cure with success on a man who had been bitten by a cobra. The correspondent acted on his friend's advice and reports that the dog was none the worse for his painful experience.

THE Hon. Alex. Del Mar, writing in the *Indian Review* claims that nearly everything on which the Western world prides itself was originally introduced from India. Among other things which were thus introduced we find the following :—The vine, the olive, the fig, mustard, indigo; muslin, silk; all the samples and drugs of Egypt, Greece and Rome; ink; the incense-bearing plants, frankincense, myrrh, roses, and other flowers &c., employed in religious ceremonies and temple decorations of Egypt, Chaldea, Syria, Greece and Rome &c.; the lotus, saffron, hyacinth and a host of other sweet-scented plants; the horse, which is mentioned in the Vedas; tin, iron, glass; Pliny adds that no glass ever made can compare in excellence with Indian glass. But it was not merely in the industrial arts that India led the Western world, but also in astronomy, medicine, the graphic arts, and in legislation. The earliest known Code of Laws was that of Manu, Menes, or Amen. The earliest conception of the soul, as distinct from the body, is to be found in the Indian Scriptures.

THE formal inauguration ceremony of the Vivekananda Reading Hall, Kuala Lumpur, Federated Malay States, was celebrated on the 1st of July last, with much religious fervour. There was a torch-light procession from the old Hall to the new 'Ashrama,' and the centre of attraction was the photo of Swami Vivekananda beautifully decorated with garlands, flowers &c., and placed in a phaeton drawn by enthusiastic admirers. Native musicians and choral parties playing and singing, and the waiving of standards and flags, with shouts of "Jaya Vivekananda Jaya," contributed to making a most impressive spectacle. While all along the way the Tamil residents, out of reverence, burnt sacred incense and camphor, the Chinese paid their share of regard to the great teacher of humanity, by firing bundles of crackers. On arriving at the new Hall, the grounds of which were tastefully decorated with flowers and illuminated with fairy lights and Japanese lanterns &c., the installation ceremony took place in the inner Hall, with music and singing. Swami Thyaram after reciting some slokas, declared the building duly consecrated. He also delivered an eloquent lecture on the life of Swamiji, extolling his noble work and saintly character, his princely renunciation, his path of self-sacrifice for humanity, and exhorted those present to read his life and adopt his teachings.

XI. 17.

किरीटिनम् One with diadem गदिनम् with club चक्रिणम् with discus च and सर्वतः everywhere दीप्तिमन्तम् shining तेजोराशिम् a mass of radiance दुर्निरीक्ष्यं very hard to look at दीप्तानलार्क्युतिम् blazing like burning fire and sun अप्रमेयम् immeasurable त्वाम् thee समन्तात् all around पश्यामि I see.

I see Thee with diadem, club, and discus; a mass of radiance shining everywhere, very hard to look at, all around blazing like burning fire and sun, immeasurable.

त्वमक्षरं परमं वेदितव्यं

त्वमस्य विश्वस्य परं निधानम् ॥

त्वमव्ययः शाश्वतधर्मगोप्ता

सनातनस्त्वं पुरुषो मतो मे ॥१८॥

XI. 18.

त्वम् Thou अक्षरम् the imperishable परमम् the Supreme Being वेदितव्यम् the one thing to be known त्वम् thou अस्य of this विश्वस्य of (the) universe परम् the great निधानम् refuge त्वम् thou अव्ययः the undying शाश्वतधर्मगोप्ता guardian of the Eternal Dharma त्वम् thou सनातनः the ancient पुरुषः Purusha मे मतः I ween.

Thou art the Imperishable, the Supreme Being, the one thing to be known. Thou art the great Refuge of this Universe; Thou art the undying Guardian of the Eternal Dharma, Thou art the Ancient Purusha, I ween.

अनादिमध्यांतमनंतवीर्य-

मनंतबाहुं शशिसूर्यनेत्रम् ॥

पश्यामि त्वां दीप्तहुताशबक्रं

स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

XI. 19.

अनादिमध्यांतम् Without beginning, middle or end अनंतवीर्यम् infinite in power अनंतबाहुं of manifold arms शशिसूर्यनेत्रं the sun and the moon (thy) eyes दीप्तहुताशबक्रं the burning fire (thy) mouth स्वतेजसा with thy radiance इदम् this विश्वं universe तपन्तम् heating त्वां thee पश्यामि (I) see.

I see Thee without beginning, middle or end, infinite in power, of manifold arms; the sun and the moon Thine eyes, the burning

fire Thy mouth; heating the whole Universe with Thy radiance.

द्यावापृथिव्योरिदमंतरं हि

व्याप्तं त्वयैकेन दिशश्च सर्वाः ॥

दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं

लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

XI. 20.

महात्मन् O great-souled One द्यावापृथिव्याः heaven and earth इदं the अंतरम् space betwixt एकेन alone त्वया by thee हि indeed व्याप्तम् are filled सर्वाः all दिशः quarters च and तव thy अद्भुतं wonderful इदम् this उग्रम् awful रूपम् form दृष्ट्वा having seen लोकत्रयं the three worlds प्रव्यथितम् are trembling (with fear).

The space betwixt heaven and earth and all the quarters are filled by Thee alone; having seen this, Thy marvellous and awful form, the three worlds are trembling with fear, O Great-souled One.

अमी हि त्वां सुरसंघा विशन्ति

केचिद्भीताः प्रांजलयो गृणन्ति ॥

स्वस्तीत्युक्त्वा महर्षिसिद्धसंघा

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

XI. 21.

अमी These सुरसंघाः hosts of the Devas हि verily त्वाम् thee विशन्ति enter केचित् some भीताः in fear प्रांजलयः with joined palms गृणन्ति extol महर्षिसिद्धसंघाः bands of great Rishis and Siddhas “स्वस्ति” “May it be well” इति thus उक्त्वा saying पुष्कलाभिः splendid स्तुतिभिः with hymns त्वाम् thee स्तुवन्ति praise.

Verily, into Thee enter these hosts of the Devas; some extol Thee in fear with joined palms; “May it be well!” thus saying, bands of Great Rishis and Siddhas praise Thee with splendid hymns.

रुद्रादित्या वसवो ये च साध्या

विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ॥

गन्धर्वयक्षासुरसिद्धसंघा

वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥

XI. 22.

रुद्रादित्याः The Rudras and Adityas वसवः Vasus ये those that च and साध्याः Sádhyas विश्वे Vishve Devas

अश्विनौ Ashvins मरुतः Maruts च and उष्मपाः Ushmapâs च and गन्धर्वयक्षासुरसिद्धसंघाः hosts of Gandharvas, Yakshas, Asuras and Siddhas सर्वे all एव quite विस्मिताः astounded त्वाम् (at) thee च and वीक्षन्ते are looking.

The Rudras, Adityas, Vasus, and Sádhyas, Vishve-Devas and Ashvins, Maruts and Ushmapâs, hosts of Gandharvas, Yakshas, Asuras, and Siddhas, they are all looking at Thee, all quite astounded.

[ Ushmapâs—The Pitris.]

रूपं महत्ते बहुवक्त्रनेत्रं

महाबाहो बहुबाहूरुपादम् ॥

बहूदरं बहुदंष्ट्राकरालं

दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥२३॥

XI. 23.

महाबाहो O mighty-armed बहुवक्त्रनेत्रम् with many mouths and eyes बहुबाहूरुपादम् with many arms, thighs and feet बहूदरम् with many stomachs बहुदंष्ट्राकरालं fearful with many tusks ते thy महत्त्वं immeasurable रूपम् form दृष्ट्वा having seen लोकाः worlds प्रव्यथिताः are terrified अहं I तथा so also.

Having seen Thy immeasurable Form—with many mouths and eyes, O mighty-armed, with many arms, thighs and feet, with many stomachs, and fearful with many tusks,—the worlds are terrified, and so am I.

नभःस्पृशं दीप्तमनेकवर्णं

व्यात्ताननं दीप्तविशालनेत्रम् ॥

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा

धृतिं न विन्दामि शमं च विष्णो ॥२४॥

XI. 24.

विष्णो O Vishnu नभः the sky स्पृशं touching दीप्तम् shining अनेकवर्णम् in many a colour व्यात्ताननम् with mouths wide open दीप्तविशालनेत्रम् with large fiery eyes त्वाम् thee हि indeed दृष्ट्वा on seeing प्रव्यथितान्तरात्मा terrified at heart (अहम् I) धृतिम् patience, courage शमम् peace च and न not विन्दामि find.

On seeing Thee touching the sky, shining in many a colour, with mouths wide open, with large fiery eyes, I am terrified at heart, and find no courage nor peace, O Vishnu.

दंष्ट्राकरालानि च ते मुखानि

दृष्ट्वैव कालानलसंनिभानि ॥

दिशो न जाने न लभे च शमं

प्रसीद देवेश जगन्निवास ॥२५॥

XI. 25.

देवेश O Lord of Devas दंष्ट्राकरालानि fearful with tusks कालानलसंनिभानि (blazing) like Pralaya-fires च and ते thy मुखानि mouths दृष्ट्वा एव having seen दिशः the four quarters न जाने I know not शमं peace न च nor लभे do (I) find जगन्निवास O abode of the universe प्रसीद have mercy.

Having seen Thy mouths fearful with tusks, (blazing) like Pralaya-Fires, I know not the four quarters, nor do I find peace; have mercy, O Lord of the Devas, O Abode of the Universe.

[ Pralaya-Fires: The fires which consume the worlds at the time of the final dissolution (pralaya) of the universe.

I know.....quarters: I cannot distinguish the East from the West, nor North from the South.]

अमी च त्वां धृतराष्ट्रस्य पुत्राः

सर्वे सहैवावनिपालसंघैः ॥

भीष्मो द्रोणः सूतपुत्रस्तथासौ

सहास्मदीयैरपि योधमुख्यैः ॥२६॥

वक्त्राणि ते त्वरमाणा विशन्ति

दंष्ट्राकरालानि भयानकानि ॥

केचिद्विलग्ना दशनान्तरेषु

संदृश्यन्ते चूर्णितैरुत्तमांगैः ॥२७॥

XI. 26, 27.

अवनिपालसंघैः Hosts of the kings of earth सहैव with अमी these च and धृतराष्ट्रस्य of Dhritarâshtra सर्वे all पुत्राः sons तथा and भीष्मः Bhishma द्रोणः Drona असौ this सूतपुत्रः Sutaputra अस्मदीयैः (with those) of ours अपि also योधमुख्यैः (with) warrior chiefs सह with त्वरमाणा precipitately ते they दंष्ट्राकरालानि terrible with tusks भयानकानि fearful to behold वक्त्राणि mouths त्वां thee विशन्ति enter केचित् some चूर्णितैः crushed to powder उत्तमांगैः with (their) heads दशनान्तरेषु in the gaps betwixt the teeth विलग्ना sticking संदृश्यन्ते are found.

All these sons of Dhritarâshtra, with hosts of monarchs, Bhishma, Drona, and Suta-putra, with the warrior chiefs of ours,

enter precipitately into Thy mouth, terrible with tusks and fearful to behold. Some are found sticking in the interstices of Thy teeth, with their heads crushed to powder.

[ *Sutaputra* : The son of a charioteer. Karna. ]

यथा नदीनां बहवोऽबुवेगाः

समुद्रमेवाभिमुखा द्रवन्ति ॥

तथा तवामी नरलोकवीरा

विशन्ति वक्राण्यभिविज्वलन्ति ॥२८॥

XI. 28.

यथा As नदीनां of rivers बहवः many अम्बुवेगाः water-currents अभिमुखाः towards समुद्रम् the ocean एव verily द्रवन्ति flow तथा so अमी these नरलोकवीराः heroes in the world of men अभिविज्वलन्ति fiercely flaming on all sides तव thy वक्राणि mouths विशन्ति enter.

Verily, as the many torrents of rivers flow towards the ocean, so do these heroes in the world of men enter Thy mouths fiercely flaming on all sides.

यथा प्रदीप्तं ज्वलनं पतंगा

विशन्ति नाशाय समृद्धवेगाः ॥

तथैव नाशाय विशन्ति लोका-

स्तवापि वक्राणि समृद्धवेगाः ॥२९॥

XI. 29.

यथा As पतंगाः moths समृद्धवेगाः with precipitous speed नाशाय to perish प्रदीप्तम् blazing ज्वलनम् fire विशन्ति rush into तथा just so समृद्धवेगाः with precipitous speed लोकाः creatures अपि also नाशाय to perish एव only तव thy वक्राणि mouths विशन्ति rush into.

As moths precipitately rush into a blazing fire to perish, just so do these creatures also precipitately rush into Thy mouths only to perish.

[ 28 & 29.—The two similes vividly illustrate how the assembled warriors rush to destruction, out of their uncontrollable nature, with or without discrimination. ]

लेलिह्यसे असमानः समन्ता-

लोकान्समग्रान्वदनैर्ज्वलद्भिः ॥

तेजोभिरापूर्य जगत्समग्रं

भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

XI. 30.

जलद्भिः Flaming वदनैः with mouths समग्रान् all लोकान् the worlds असमानः swallowing समन्तात् on

every side लेलिह्यसे thou art licking thy lips विष्णो O Vishnu तव thy उग्राः fierce भासः rays तेजोभिः with radiance समग्रम् the whole जगत् world आपूर्य filling प्रतपन्ति are burning.

Swallowing all the worlds on every side with Thy flaming mouths Thou art licking Thy lips. Thy fierce rays filling the whole world with radiance, are burning, O Vishnu!

[ *Licking Thy lips* : consuming entirely, enjoying it, as it were. ]

आख्याहि मे को भवानुग्ररूपो

नमोऽस्तु ते देववर प्रसीद ॥

विज्ञातुमिच्छामि भवन्तमाद्यं

न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

XI. 31.

उग्ररूपः Fierce in form भवान् thou कः who (art) मे me आख्याहि tell ते to thee नमः salutation अस्तु be देववर O Deva Supreme प्रसीद have mercy आद्यम् the primeval one भवन्तम् thee विज्ञातुम् to know इच्छामि (I) desire हि indeed तव thy प्रवृत्तिम् purpose न not प्रजानामि (I) know.

Tell me who Thou art, fierce in form. Salutation to Thee, O Deva Supreme; have mercy. I desire to know Thee, O Primeval One. I know not indeed Thy purpose.

श्रीभगवानुवाच ॥

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः ॥

ऋतेऽपि त्वां न भविष्यन्ति सर्वे

येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

XI. 32.

श्रीभगवान् The Blessed Lord उवाच said :

लोकक्षयकृत् World-destroying प्रवृद्धः -mighty कालः time अस्मि (I) am लोकान् worlds समाहर्तुम् to infold इह here प्रवृत्तः engaged त्वाम् thee ऋते without अपि even प्रत्यनीकेषु in hostile armies ये these योधाः warriors अवस्थिताः arrayed सर्वे न none भविष्यन्ति shall live.

The Blessed Lord said :

I am the mighty world-destroying Time, here made manifest for the purpose of infolding the world. Even without Thee, none of the warriors arrayed in the hostile armies shall live.

[*Even without thee &c.*—Even without thy instrumentality, i. e., even if thou, O Arjuna, wouldst not fight, the end of all these warriors is inevitable, because I as the all-destroying Time have already killed them; so thy instrumentality in that work is insignificant.]

तस्मात्त्वमुत्तिष्ठ यशो लभस्व  
जित्वा शत्रून्भुंक्ष्व राज्यं समृद्धम् ॥  
मयैवैते निहताः पूर्वमेव  
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

XI. 33.

तस्मात् Therefore त्वम् thou उत्तिष्ठ do arise यशः fame लभस्व acquire शत्रून् enemies जित्वा after conquering समृद्धम् the unrivalled राज्यम् dominion भुंक्ष्व enjoy मया by myself एव verily एते they पूर्वम् already एव even निहताः have been slain सव्यसाचिन् O Savyasāchin ( त्वम् thou ) निमित्तमात्रम् an apparent cause भव be.

Therefore do thou arise and acquire fame. After conquering the enemies, enjoy the unrivalled dominion. Verily by Myself have they been already slain; be thou merely an apparent cause, O Savyasāchin ( Arjuna.)

[*Savyasāchin*—one who could shoot arrows even with his left hand.

[*Be thou.....cause.*—People will think thee as the vanquisher of thy enemies, whom even the Devas cannot kill, and thus thou wilt gain glory; but thou art only an instrument in the hand of Me, the all-destroyer.]

द्रोणं च भीष्मं च जयद्रथं च  
कर्णं तथाऽन्यानपि योधवीरान् ॥  
मया हतांस्त्वं जहि मा व्यथिष्ठा  
युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

XI. 34.

द्रोणम् Drona च and भीष्मं Bhishma च and जयद्रथम् Jayadratha च and कर्णम् Karna तथा as well as अन्यान् others योधवीरान् brave warriors अपि already मया by me हतान् killed त्वम् thou जहि do kill मा not व्यथिष्ठाः be distressed with fear रणे in battle सपत्नान् the enemies जेता असि shalt conquer युध्यस्व fight.

Drona and Bhishma, Jayadratha, Karna, as well as other brave warriors,—these, killed already by Me, do thou kill, and be not

distressed with fear. Fight, and thou shalt conquer thy enemies in battle.

[*Distressed with fear*—of incurring sins by killing Drona who is your Guru and Bhishma your grandsire, and others; and fear not of success, because they are regarded as invincible.]

संजय उवाच ॥  
एतच्छ्रुत्वा वचनं केशवस्य  
कृतांजलिर्वेपमानः किरीटी ॥  
नमस्कृत्वा भूय एवाह कृष्णं  
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

XI. 35.

संजयः Sanjaya उवाच said :  
केशवस्य Of Keshava एतत् that वचनम् speech श्रुत्वा having heard वेपमानः trembling किरीटी the diademed one कृतांजलिः with joined palms नमस्कृत्वा prostrating (himself) भीतभीतः overwhelmed with fear प्रणम्य bowing down भूयःएव again सगद्गदम् in a choked voice कृष्णम् to Kirshna आह addressed.

Sanjaya said :

Having heard that speech of Keshava, the diademed one ( Arjuna ), with joined palms, trembling, prostrated himself, and again addressed Krishna in a choked voice, bowing down, overwhelmed with fear.

अर्जुन उवाच ॥  
स्थाने हृषीकेश तव प्रकीर्त्या  
जगत्प्रहृष्यत्यनुरज्यते च ॥  
रक्षांसि भीतानि दिशो द्रवन्ति  
सर्वे नमस्यन्ति च सिद्धसंघाः ॥३६॥

XI. 36.

अर्जुनः Arjuna उवाच said :  
हृषीकेश O Hrishikesha तव thy प्रकीर्त्या in praise जगत् the world प्रहृष्यति is delighted अनुरज्यते rejoices च and रक्षांसि Rākshasas भीतानि in fear दिशः to all quarters द्रवन्ति fly सर्वे all सिद्धसंघाः the hosts of Siddhas च and नमस्यन्ति bow (to thee) स्थाने it is meet.

Arjuna said :

It is meet, O Hrishikesha, that the world is delighted and rejoices in thy praise, that Rākshasas fly in fear to all quarters and all