

ISSUED MONTHLY

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XIV, No. 161. DECEMBER 1909

CONTENTS :

Sri Ramakrishna's Teachings.—Bondage and Freedom—I.	...	...	221
Occasional Notes	...	...	222
Work Without motive., A Lecture by Swami Vivekananda	...	...	223
"Where Is God?" (A poem), by Minot J. Savage	...	...	224
The Old Order Changeth	...	...	225
The Master as I saw Him, XXXI., Sister Nivedita	...	...	227
Conversations with the Swami Vivekananda	...	...	230
The Convention of Religions in India	...	...	231
The Sixth-Yearly Report of the Mayavati Charitable Dispensary	...	...	234
News and Miscellanies	...	...	235
Srimad-Bhagavad-Gita : Index., by Swami Swarupananda, pp. 141	...	...	237
" " Errata., " " pp. 143	...	...	239
THE RAMAKRISHNA HOME OF SERVICE MONTHLY REPORT, BENARES	...	...	ii
THE MAYAVATI CHARITABLE DISPENSARY SUBSCRIPTIONS	...	...	ii
IMPORTANT NOTICE TO SUBSCRIBERS	...	...	ii
THE COMPLETE WORKS OF THE SWAMI VIVEKANANDA, PARTS I—IV	...	...	iii

Mayavati : Almora, (Himalayas).

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

Berlin : PROF. PAUL ZILLMANN, GROSS-LICHTERFELDE 3, RINGSTRASSE 47 a.

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

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

1909

Annual subscription

4s. or \$ 1.

Entered at the Post Office at Brooklyn, N. Y., as second class matter.

Single copy 4d. or 8 cents.

Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

VOL. XIV]

DECEMBER 1909

[No. 161

SRI RAMAKRISHNA'S TEACHINGS

BONDAGE AND FREEDOM—I.

THE mind is everything. If the mind loses its liberty, you lose yours. If the mind is free, you are free too. The mind may be dipped in any colour, like a white cloth fresh from the wash. Study English, and you must mix English words in your talk in spite of yourself. The Pandit who studies Sanskrit must quote Slokas. If the mind be kept in bad company, it will colour one's thought and conversation. Placed in the midst of devotees, it shall meditate upon God and God alone. It changes its nature according to the things amongst which it lives and acts.

THE mind is everything. The attraction for the wife is of one kind, and the affection for the child is of a quite different nature. On one side is one's wife, on another side is the child; one caresses both, but moved by quite different impulses.

THE bondage is of the mind; freedom is also of the mind. If thou shouldst say,—“I am a free soul, I am the son of God; who can bind me?”—free thou shalt be. If one is bitten by a snake and can say with all the force of will and faith, “There is *no* venom, there is *no* venom,” he will surely get rid of the venom.

WHY talk of sin and hell-fire all the days of your life? Chant the name of God, do say but once, “I have, O Lord, done things that I ought not to have done, and I have left undone things that I ought to have done. O Lord, forgive me!” Saying this, have faith in Him, and you shall be purged of all sins.

CALL with Bhakti upon the hallowed name of the Lord, and the mountain of your sins shall go out of sight,—much as a mountain of cotton will burn up and vanish if it but catches one spark of fire

OCCASIONAL NOTES

THERE is one mistake which our people are constantly making. It concerns the true place of foreign culture in a sound education. The question is continually cropping up, with regard to a hundred different subjects. People think that because we advocate Indian manners, or Indian art, or Indian literature, therefore we condemn European; because we preach an Eastern ideal, we despise a Western. Not so. Such a position would ill become those who have taken on their lips, however undeservingly and falteringly, the great names of Ramakrishna Paramahansa and Vivekananda. Interchange of the highest ideals,—never their contrasting, to the disadvantage of either—was the motto of our great Captain, and the wisdom of this ought to be easily set forth.

Every branch of culture—be it manners, art, letters, science, or what not—has two stages, that of development and that of emancipation, of the required faculty. Through a severe cultivation in the manners of our own people, we acquire gentleness, and express this refinement through any civilisation to which, later, we may have to adapt ourselves. No woman can become a gentlewoman of any type, if her ancestors have not attained such inner control, such courtesy, such refinement, in whatever environment belonged to them. Only with infinite difficulty can we raise ourselves above the level of our past, though we may express that past in an infinite number of new ways.

But it is only through the thoroughly-understood that we can reach our highest development of faculty. Our language, our literature, our ideals, are all part and parcel of the same thing out of which springs our

system of manners. One emphasises and elucidates the other. One is concurrent with the other. All make in the same direction. Taken all together, they carry us to points of observation and degrees of discrimination that without their help we could not have reached.

A foreign system, the invention of a strange people, can never be so intimately ours as this. We can never reach the same last pitch of utmost perfection in anything that is not our mother-language, as it were, anything that bears on it the impress of a character different from ours, and accumulating that difference, through strange forms and institutions of many kinds. In the foreign thing, we can never be as perfect as the foreigner. Through the foreign thing, we can never reach our own perfection.

But there is such a thing as Freedom. In the use of every faculty, separately, there comes a point of development more or less correspondent to *mukti* for the whole personality. When the training is finished, when preparation is sufficient, then there arrives enjoyment, use. Here we come upon the value of foreign culture. The freed faculty is same-sighted. Education has been its introduction,—it is not a barrier!—to the riches of the world. Education has sought to bring the man to the knowledge of *humanity*. Through the creations of his own people, he has realised the heart of mankind. He has learnt to discriminate the common impulse of all men, from the special form peculiar to each people. He himself respects woman, for instance, in the Indian way, through Indian forms. But he knows that *respect* is the thing required, and he is made free to enrich his expression from all sources.

It would be a sin to bring up an Indian child on anything but the Mahabharata. But if he could not, when educated, appreciate the poetry of Homer, that fact would mean a limitation of his culture.

A thorough training in our own ideals is the only preparation for an enjoyment of all. A truly cultivated Western man will kneel before the character of Bhishma, as the Indian will clasp his hands before Tennyson or Fra Angelico. We learn our own, in order to enjoy all. Through our own struggle, we appreciate their effort. But we must not seek to reverse the process. We must not seek, through Tennyson to produce the love of the Ramayana. Such shilly-shallying can induce only an imitative and bastard culture. Not by such training of poetic faculty can immortal literature ever again be written by us. Not even can there be perfect appreciation either of our own or foreign greatness.

An Egyptian drama is being played at one of the first theatres in London, entitled "False Gods." The subject is religion. The author states that there always comes a time in the history of every religion in which a newer age sees the necessity for reform, and an older organisation seeks to banish or kill

the reformer. In the present instance, Satni is a young Egyptian who has travelled in other countries, and when he comes back to his old home in Egypt, to the house of his father who is a potter, he though originally trained to be a priest in the Temple of Ammon, has become a sceptic. He passes through many vicissitudes, and with his dying breath, for he is finally assassinated for his denouncing the gods, when he is asked,—“If the gods are not, to whom shall we sacrifice ourselves?” replies, “To those who suffer.” Meanwhile however, the conquest does not rest with the reformer, but with the established ecclesiastical organisation. Great is Ammon, and the Temple echoes with the cry of the priests who celebrate his name, and announce, “A little knowledge banishes the Gods; fuller knowledge brings them back again.”

So the above drama seeks to imply that human nature must have objects for its reverence and solace for its despair and it is injurious to denounce idol-worship so long as one cannot give to the masses anything higher in its place. If there are no gods to punish, the thief and the robber will arise in the land, and chaos and anarchy will prevail—so the priesthood say.

WORK WITHOUT MOTIVE

(*A Lecture by Swami Vivekananda*)

At the forty-second meeting of the Ramakrishna Mission held at the premises No. 57, Ramkanta Bose's Street, Baghbazar, Calcutta, on the 20th March 1898, the Swami Vivekananda gave an address on "Work without Motive," and spoke to the following effect:—

When the Gita was first preached, there was then going on a great controversy between two sects. One party considered the Vedic Yajnas and animal sacrifices and such like Karmas to constitute the whole of religion. The other preached that the killing of numberless horses and cattle cannot be called religion. The people belonging to the

latter party were mostly Sannvâsins, and followers of Jnanam. They believed that the giving up of all work and the gaining of the knowledge of the Self was the only path to Moksha. By the preaching of His great doctrine of work without motive, the Author of the Gita set at rest the disputes of these two antagonistic sects.

Many are of opinion that the Gita was not written at the time of the Mahabharata, but was subsequently added to it. This is not correct. The special teachings of the Gita are to be found in every part of the Mahabharata, and if the Gita is to be expunged, as forming no part of it, every other

portion of it which embodies the same teachings should be similarly treated.

Now, what is the meaning of working without motive? Nowadays many understand it in the sense that one is to work in such a way that neither pleasure nor pain touch his mind. If this be its real meaning, then the animals might be said to work without motive? Some animals devour their own offspring, and they do not feel any pangs at all at doing so. Robbers ruin other people by robbing them of their possessions, but if they feel quite callous to pleasure or pain, then they also would be working without motive. If the meaning of it be such, then one who has a stony heart, the worst of criminals, might be considered to be working without motive. The walls have no feelings of pleasure and pain, neither has a stone, and it cannot be said that they are working without motive. In the above sense the doctrine is a potent instrument in the hands of the wicked. They would go on doing wicked deeds, and would pronounce themselves as working without a motive. If such be the significance of working without a motive, then a fearful doctrine has been put forth by the preaching of the Gita. Certainly this is not the meaning. Furthermore, if we look into the lives of those who were connected with the preaching of the Gita, we should find them living a quite different life. Arjuna killed Bhishma and Drôna in the battle, but withal, he sacrificed all his self-interest and desires and his lower self, millions of times.

Gita teaches Karma Yoga. We should work through Yoga (concentration). In such concentration in action (Karma Yoga) there is no consciousness of the lower ego present. The consciousness that *I* am doing this and that, is never present when one works through Yoga. The Western people do not understand this. They say that if there be no consciousness of ego, if this ego is gone, how then can a man work? But when one works with concentration, losing all consciousness of himself, the work that is done would be infinitely better, and this every one might have experienced in his own life. We perform many works sub-consciously, such as the digestion of food, &c., many others consciously, and others again by becoming immersed in Samâdhi as it were, when there is no consciousness of the smaller ego. If the painter losing the consciousness of his

ego becomes completely immersed in his painting, he would be able to produce master-pieces. The good cook concentrates his whole self on the food material he handles, he loses all other consciousness for the time being. But they are only able to do perfectly a single work in this way, to which they are habituated. The Gita teaches, that all works should be done thus. He who is one with the Lord through Yoga, performs all his works by becoming immersed in concentration, and does not seek any personal benefit. Such a performance of work brings only good to the world, no evil can come out of it. Those who work thus never do anything for themselves.

The result of every work is mixed with good and evil. There is no good work that has not a touch of evil in it. Like smoke round the fire, some evil always clings to work. We should engage in such works which bring the largest amount of good and the smallest measure of evil. Arjuna killed Bhishma and Drôna; if this was not done Duryodhana could not be conquered, the force of evil would have triumphed over the force of good, and thus a great calamity would have fallen on the country. The government of the country would have been usurped by a body of proud unrighteous kings, to the great misfortune of the people. Similarly, Sri Krishna killed Kamsa, Jarâsandha and others who were tyrants, but not a single one of his deeds was done for himself. Every one of them was for the good of others. We are reading the Gita by candle-light, but numbers of insects are being burnt to death. Thus it is seen that some evil clings to every work. Those who work without any consciousness of their lower ego are not affected with evil, for they work for the good of the world. To work without motive, to work unattached, brings the highest bliss and freedom. This secret of Karma Yoga is taught by the Lord Sri Krishna in the Gita.

"WHERE IS GOD?"

"Oh, where is the sea?" the fishes cried,
As they swam the crystal clearness through,
"We've heard from old of the ocean's tide,
And we long to look on the waters blue,
The wise ones speak of the infinite sea,
Oh, who can tell us if such there be?"

The lark flew up in the morning bright,
And sung and balanced on sunny wings;
And this was its song: "I see the light,
I look o'er a world of beautiful things;
But, flying and singing everywhere,
In vain have I searched to find the air."

MINOT J. SAVAGE.

THE OLD ORDER CHANGETH

IT is left for the present generation to dare an attack upon the deeply-rooted prejudices which even yet prevail in India against foreign travel. Hindus are essentially a conservative people, and tinged though many are with modernism they cling hard to many ancient superstitions which have for them a great importance. We are too fond of dismissing the whole subject of travel with a wave of the hand and declaring that Indians must not cross the black water. Taking not into consideration those who, to judge from their decided expression upon the point, may be supposed to have expended the largest part of their observatory powers in collecting data for the only authoritative statement of the matter, we, who, by reason of our infirmity, can only survey other countries from a respectful distance, shall be more fruitfully employed in tasks other than those of contributing to the knowledge of a country which we can know only from afar. But are the former any the happier for keeping us at home, and does it fit us or them the better for careers that have increased rather than diminished in responsibilities and toil? No doubt, the most fertile, if not the happiest, part of our lives is spent in our homes, but we may find it expedient to seek a wider field of usefulness to our country, and we may obtain something socially and individually freer and better.

It is unnecessary here to enter upon a detailed discussion of the many points of controversy which have been raised with regard to the origin of this prohibition.

The world is contracting, and the journeys that to our forefathers seemed so formidable are now simple and comparatively easy. A progressive spirit is abroad and India has realised that she must change her old methods, and there is a feeling of hope justified by the

fact that every reformer desires to do good to his country, and if those good desires can only be directed into the right path, all men feel that they will lead to proper conduct and useful action.

Swami Vivekananda used to say, "It would be better if the people of India got a little technical education, so that they might find work and earn their bread instead of dawdling about and crying for service. They should have more of an eye towards manufactures. If the money that they lay out in their business and with which they make a very small percentage of profit, were utilised in conducting a few factories and workshops, instead of filling the pockets of foreigners by letting them reap the benefit of most of the transactions, then, it will not only be conducive of well-being to the country but will bring by far the greater amount of profit to them, as well."

We should not remain an ancient crystalised race, but strive to eliminate weakness, abjure laziness and learn to cultivate self-confidence. Physical exercise, outdoor life, and travel refresh and invigorate both mind and body, and thereby contribute to business efficiency.

It seems to us an excellent thing that the Eastern nations should be brought into contact with the people of the West, at a time when the East is astir with new aspirations and the modern conditions of life and labour are rapidly giving way to a new industrial order.

No longer immersed only in thought, the Indian student feels the pressure of immediate necessities; he now graduates in commercial possibilities, seeks to become a producer, and is looking forward to setting up shop in the Western fashion. To do this successfully he needs to learn how to lubricate the wheels of trade. He openly and avowedly

acknowledges that the supremacy of the West is due to organisation and co-operation. To learn and test the methods and matters of industries it is necessary to travel and study, and in due time the West itself will see that the East is proving as efficient as the European, because of his greater sobriety, industry and peacefulness,—all great qualifications in the economic world. Travel broadens the view of life and helps him to the material for a comparative study of his social and industrial problems. It also acts as a stimulus, and spurs him on to master some calling or trade. It brings him into direct contact with a great many minds: it gives him a stereoscopic instead of a single aspect of men and things: it imparts variety, and elasticity to his life. Not only does it give him a vivid insight into the daily life of other peoples, but it enables him, if read aright, to see something of the inner workings of the Western mind. Travel will often suggest by association other trains of thought which present subjects under new and varied forms and will vastly expand his mental vision. Thus new idea-seeds are sown, which falling on the cultivated soil of a thinking mind will fructify into profitable thought and action. He sees everything worth seeing, he discerns its cause, and with discrimination notes its inevitable result.

A knowledge of other countries is a power and not a weakness to those who wish that their charts should show the rocks as well as the channels of life's tortuous way, and its importance and usefulness is of intrinsic value. Many critics allow that the risk of travel is more than counterbalanced by its very real utility.

The new decade of the twentieth century is concerned not so much with philosophy but with markets, it has served to bring out the latent positive qualities of Indians, and enabled them to shake off not only a very large amount of prejudice but of fear. Our

watchword must be that of Carlyle's—"Fear nothing but fear." Difficulties, obstacles and trials are all useful factors in the evolution of man. We have to learn how to win confidence and keep it to acquire the broad principles of business as adopted by successful men in other countries who make their mark in the business world. We are not continually brought up against those national characteristics which in our own land frequently irritate us by being a reminder to us of our own individual limitations.

No one can proceed far on his travels without discovering that in spite of all that he has read and been told in the name of Western lands, there are many questions as to which there are grave differences of opinion, and some which are absolutely wrong. In all such cases, it need hardly be said, he will have to gain his own experience, and for the nonce, accept the one he regards as the best substantiated. It is for him to judge how far he will enter into dispute, or whether he will merely note the difference of opinion and pass on. Popular delusions about the West die hard.

The penetrating and diligent student of industrial conditions and of the labour movement, should learn to think, to investigate, to rely upon himself and make use of the opportunities presented in India for their advancement. He should be enabled to weigh not only the arguments put forth but the value of personal testimony, the possibilities of error and the disturbing influence of unconscious motives and prejudices. He must have the courage to pursue reason wherever she may lead: dare to see things for himself and with his own eyes, and so discover regions of new activities, which are different to those left behind, but in the end may be seen to be full of interest. He may not even taste the first-fruits of success, where a later generation will enjoy a harvest.

The Indian character has an element of

happy consent and submission to the inevitable, of adapting itself to any circumstance. Under the modern conditions of life the struggle for existence has greatly increased, and compel the attention outward and so make reflection impossible for the breadwinner. He cannot pursue the course of abstruse meditations uninterrupted, with the needs of his family constantly sounding in his ears. Nevertheless, we hope that this new phase of life does not foreshadow the decline of all the qualities we have been accustomed to associate with the Indian mind.

But a word of warning must be uttered. If a great industrial system grows up in India, it must be founded on two principles; first, that selfishness and gain should not be the primary motives in industrialism, and secondly, that industrialism must not be separated from morality and religion. What every thoughtful man desires is that the religious ideas of India shall not be destroyed, but on the contrary, they shall be preserved. We must look to those basic principles on which the nation's institutions rest, and to their orderly and equitable development and application. We should sanctify all work, and carry out into industrial, social, and political life our duty to our neighbour, and then all over-working, under-paying and all degrading poverty would disappear.

If we deny religion in our social and industrial life, we are not likely to believe it in our inner spiritual life. Besides, all sorts of social disorders spring into existence when the restraining hand of religion is removed.

However, there seems no reason to believe that reflection and meditation will ever lose the commanding place which they have always held in India, for Indian philosophy is now and ever has been one of the favourite studies.

Besides, may we not hope that a time will come when the educated Indian, in carrying on his trade extensively with foreign countries, will also transplant the learning, wisdom, art and science of his country to another? The wisdom, civilisation and arts that accumulated in the heart of the Indian social body, will thus be diffused in all directions by the arteries of commerce, and will exercise a far-reaching spiritual influence upon the materialistic civilisation of the West.

We conclude by expressing our opinion that the Hindus are not going to part with their religion, for they would not separate the religious life from the life of useful activity; they believe that a man directs both his private and his public life by sound principles, and cherishes high ideals, and that he may live in the world and yet be not of it.

[COPYRIGHTED.]

THE MASTER AS I SAW HIM

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

XXXI.

THE SWAMI'S TEACHING WITH REGARD TO DEATH.

HUNDREDS of lives like the present, each bound, in its own time, to have an end, would never, said the Swami, satisfy our hunger for immortality. For that, nothing would do but the attainment of *deathlessness*,

and this was not to be interpreted as in any sense the multiplication or exaltation of life within the senses. To be of any security, it must be possible to realise such deathlessness during the present incarnation, for how otherwise could the transcendence of bodily experience be assured? English-speaking people were in the habit of saying that 'the soul comes and goes,' thus

betraying their tendency to identify themselves with the body, watching the entrance and exit of higher entity. From the time of the Kentish Druid who welcomed Augustine onwards, this world had been for them the warm and lighted hall, and the soul a sparrow, taking brief refuge there, from the winter storms without. But in this concept, as the Swami pointed out, there were to the full as many assumptions involved, as in its opposite. To one who was irresistibly impelled upon the hypothesis that we were not an aggregate of physical units at all, but a supra-physical unity, holding these in suspension, it was equally clear that all we really know is that "*the body comes and goes.*"

It was by such constant recognition of man as mind, not body, that the scepticism of those with whom he associated was undermined, till they saw death as no terminal fatality, but only a link from the midst of a chain, in the experience of the soul. Our whole centre of vision was thus shifted. Instead of the lighted hall, this life became for us the prison of hypnotic trance, a broken, somnambulistic dream. What! Was utterance to be for ever limited and conditioned by human language? Even as it was, were there not flashes of something that transcended this, something that compelled without words, that illuminated without teaching, communion direct, profound? Must knowledge remain for ever relative, for ever based on the dim and commonplace perceptions of the senses, for ever finding expression in the hard and narrow issues of conduct? Well might the Swami exclaim, as he did in the course of a New York lecture, almost with a groan, "Man the infinite dreamer, dreaming finite dreams!"

By his scorn of such, by his passionate longing to wander off, silent and nude, along the banks of the Ganges, by his constant turning to the super-conscious as the only goal to be desired, by his own fundamental attitude to the relationships

of life as so many fetters and *impedimenta* to the freedom of the soul, Vivekananda built up in those about him some sort of measure of Real Existence, and the idea that the mere fall of the body could seriously interrupt this, became impossible. We were saturated with the thought that the accessories of life were but so many externals of a passing dream, and it seemed obvious that we should proceed onwards after death much as we might have been doing before it, with only such added intensity and speed as might be due to the subtler medium in which we should find ourselves. It seemed obvious too, that, as he declared, an external heaven or hell, based on the deeds of this present life, was an absurdity, since a finite cause could not, by any means, have an infinite effect.

Yet the Swami laid down no hard and fast conclusions on these subjects, for others to accept. He carried those about him as far as they could go, at any given time, by the force of his own vision, by the energy of his effort to express in words the thing he himself saw. But he would have nothing to do with dogma, and he was exceedingly averse to making promises about the future. "I do not know," became more and more his answer, as years went on, to questions about the fate of the soul in death. Each one, to his thinking, must work out his own belief, basing it on data of his own experience. Nothing that he should say must ever interfere with the free growth of personal conviction.

Some things, however, were noticeable. He seemed to share the common assumption that after death we meet again, and 'talk things out,' so to speak, with those who have preceded us. "When I stand before the old man," he would say, with a smile of whimsical tenderness, "I must not have to tell him so and so!" Nor did I ever see in him any struggle against this assumption. He appeared to take it simply, as one of the facts of life.

A man who has once reached the *Nirvikalpa-Samadhi* must have passed through many psychological conditions on the way, more or less correspondent to disembodiment. He must be accessible, during such phases, to experiences from which we are ordinarily debarred. It may have been at such times, or at others, that, as the Swami believed, he had now and again met and held converse with, the spirits of the dead. To someone who spoke of the terror of the supernatural, he said, "This is a sure sign of the action of the imagination. On that day when you really meet what we call a ghost, you will know no fear!" There is a story told, amongst his brethren, of certain suicides who came to him at Madras, urging him to join them, and disturbing him greatly by the statement that his mother was dead. Having ascertained by enquiry that his mother was well, he remonstrated with these souls, it is said, for their untruthfulness, but was answered that they were now in such unrest and distress that the telling of truth or falsehood was indifferent to them. They begged him to set them at peace, and he went out to the seashore at night to perform a *Shrāddha* for them. But when he came to that place where offerings should be made, he had nothing to offer, and knew not what to do. Then he remembered an old book that said, in the absence of all other means of sacrifice, sand might be used, and taking up great handfuls of sand he stood there on the shore casting it into the sea, with his whole mind sending benediction to the dead. And those souls had rest. They troubled him no more.

Another experience that he could never forget, was his glimpse of Sri Ramakrishna, in the week succeeding his death. It was about ten o'clock at night, and the Swami and one other disciple, named Harish, were standing beside the little pond, in the garden of the house at Cossipore, talking, no doubt, of

that loss of which their hearts at the moment were so full. Only some few days previously, Sri Ramakrishna had left them. Suddenly, as they stood there, with the pond on their left, the Swami saw a shining form, coming slowly towards them, up the drive. He, however, held himself quiet, fearing to yield to what might be only an imagination, when suddenly he heard his companion say, in a hoarse whisper, "What is that?" Learning from this that he was not alone, in what he saw, the Swami himself called loudly, "Who is it, there?" At the sound of his voice, others came hurriedly out from the house behind. But they were too late; for when the phantom had come within ten yards of the place where the two were standing, near a thick jasmine bush, it had seemed suddenly to vanish. Lanterns were brought out, and every nook and corner of the garden was searched, but nothing could be found. It appeared to have been one of those rare cases, in which two people, at the same time, are aware of the presence of an apparition.

Experiences like these could not fail to create a certain body of inferences, in the mind that went through them; and in a letter written from Thousand Island Park, and dated August 1895, the Swami gives expression to these convictions. He says: "The older I grow, the deeper I see into the idea of the Hindus that *man* is the greatest of all beings. The only so-called higher beings are the departed, and these are nothing but men who have taken another body. This is finer, it is true, but still a *man-body*, with hands and feet and so on. And they live on this earth, in another *Akāsha*,* without being absolutely invisible. They also think, and have consciousness, and everything else, like us. So they also are men. So are the *Devas*, the Angels. But man alone becomes *God*, and all these have to become men again, in order to become God."

* *Sky, space, or (in the present case) plane, or dimension.*

For those who believe in our Master as a "competent witness", all this will have a value of its own. They will feel, even where he expresses what is only an inference, only an opinion, that it is yet an opinion based upon unique opportunities of knowledge.

(To be continued).

CONVERSATIONS WITH THE SWAMI VIVEKANANDA*

I.

THINK OF DEATH ALWAYS AND NEW LIFE
WILL COME WITHIN——WORK FOR
OTHERS——GOD THE LAST REFUGE.

[*Sri Surendra Nath Sen Gupta*]

One day, with some of my young friends belonging to different colleges, I went to the Belur Math to see Swamiji. We sat round him; talks on various subjects were going on. No sooner was any question put to him than he gave the most conclusive answer to it. Suddenly he exclaimed pointing to us, "You are all studying different schools of European philosophy and metaphysics, and learning new facts about nationalities and countries; can you tell me, what is the grandest of all the truths in life?"

We began to think, but could not make out what he wanted us to say. As none put forth any reply, he exclaimed in his inspiring language:—

"See here,—we shall all die! Bear this in mind always, and then the spirit within will wake up. Then only, meanness will vanish from you, practicality in work will come, you will get new vigour in mind and body, and those who come in contact with you will also feel that they have really got something uplifting, from you."

Then the following conversation took place between him and myself:—

Myself:— But, Swamiji, will not the spirit break

down at the thought of death, and the heart be overpowered by despondency?

Swamiji:— Quite so. At first, the heart will break down, and despondency and gloomy thoughts will occupy your mind. But persist, let days pass like that,—and then? Then you will see that new strength has come in the heart, that the constant thought of death within is giving you a new life, and is making you more and more thoughtful by bringing every moment before your mind's eye, the truth of the saying, "Vanity of vanities all is vanity." Wait! Let days, months and years pass, and you will feel that the spirit within is waking up with the strength of a lion, that the little power within has transformed itself into a mighty power! Think of death always and you will realise the truth of every word I say. What more shall I say in words!

One of my friends was praising Swamiji in a low voice.

Swamiji:— Do not praise me. Praise and censure have no value in this world of ours. They only rock a man as if in a swing. Praise I have had enough of; showers of censure I have also had to bear; but what avails thinking of them! Let everyone go on doing his own duty, unconcerned. When the last moment arrives, praise and blame will be the same to you, to me, and to others. We are here to work, and will have to leave all when the call comes.

Myself:— How little we are, Swamiji!

Swamiji:— True! You have well said! Think of this infinite universe with its millions and millions of solar systems, and think with what an infinite, incomprehensible power they are impelled, running as if to touch the Feet of the One Unknown,—and how little we are! Where then is room here to allow ourselves to indulge in vileness and mean-mindedness? What should we gain here by fostering mutual enmity and party-spirit? Take my advice: Set yourselves wholly to the service of others, when you come from your colleges. Believe me, far greater happiness would then be yours, than if you had had a whole treasury full of money and other valuables at your command. As you go on your way serving others you will, on a parallel line, advance in the path of knowledge.

* These CONVERSATIONS are translated from the contributions of Disciples to the Udbodhan, the Bengali organ of the Ramakrishna Mission. They will be regularly published in the Prabuddha Bharata.

Myself:— But we are so very poor, Swamiji!

Swamiji:— Leave aside your thoughts of poverty! In what respect are you poor? Do you feel regret because you have not a coach and pair, or a retinue of servants at your beck and call? What of that? You little know how you can have nothing undone in life if you labour day and night for others with your heart's blood! And lo and behold! the other side of the hallowed river of life stands revealed before your eyes,—the screen of Death has vanished, and you are the inheritors of the wondrous realm of immortality!

Myself:— O, how we enjoy sitting before you, Swamiji, and hearing your life-giving words!

Swamiji:— You see, in my travels throughout India all these years, I have come across many a great soul, many a heart overflowing with loving-kindness, sitting at whose feet I used to feel a mighty current of strength coursing into my heart, and the few words I speak to you are only through the force of that current gained by coming in contact with them! Don't you think, I am myself something great!

Myself:— But we look upon you, Swamiji, as one who has realised God!

No sooner did I say these words than those fascinating eyes of his were filled with tears, (O how vividly I see that scene before my eyes even now), and he with a heart overflowing with love, softly and gently spoke: "At those Blessed Feet is the perfection of Knowledge sought by the Jnanins! At those Blessed Feet, also, is the fulfilment of Love sought by the Lovers! O, say, where else will men and women go for refuge but to those Blessed Feet!"

After a while he again said, "Alas! what folly for men in this world, to spend their days fighting and quarrelling with one another as they do! But how long can they go on in that way? In the evening of life* they must all come home, to the arms of the Mother."

* At the end of one's whole course of transmigratory existence.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 210.)

Arya Samaj

By BALKRISHNA SAHAY ESQ., (Ranchi).

The writer in the first place dwells on the life of Swami Dayananda from his early youth upwards. The bright and intelligent Bráhma-man youth of analytic mind, following the religious practices of orthodox Hinduism, wanted to know whether the idol he was worshipping was real. He left his home, being pressed to marry against his wishes, and after visiting many holy places, and gathering instructions from many teachers, he at last met his Guru at Mathura in Swami Virajananda Saraswati. He studied the Vedas under him for four years and received "the finishing touch to his education." When the time came to take leave of his Guru he asked him what '*Guru-Dakshinā*' he might offer, and was told that all that he wanted of him was the diffusion of the knowledge of the Vedas amongst the people. So the young Sannyasin started on a campaign of preaching and discourses, and expounding the meaning of the Vedas, in various parts of India. As the result of his exertions he established Sanskrit schools in many places, insisting on the students to read only the Vedas proper and perform the Sandhyas.

"Swami Dayananda," the writer holds, "did not pretend to found a new religion, as could be gleaned from his books the Satyarth-Prakash and the Rigveda-Bhashya Bhumika, his object was to preach only what the Vedas taught.....Commentators without Yogic power could not see the sublime truths contained in the Hymns.....Swami Dayananda with his psychical power could see through the real meanings of the Mantras.....The Swami however nowhere claimed infallibility for his own commentaries."

The following are some of the canons that the Swami laid down for the guidance of the Arya Samaj:—God is the primary cause of all true knowledge and of objects made known by it, God is all truth, all knowledge all beatitude, Incorporeal, Almighty.....To Him alone is worship due. The Vedas are the Books of true knowledge, and it is the

paramount duty of every Arya to read or hear them read, to teach and preach them to others. "The Swami believed that the Vedas being of Divine origin are self-evident truths." "He rejected the Puranas as they are inconsistent and full of absurd stories.....No doubt there are many good things in them, but it is not safe to take them as guide." It is the primary duty of every man to be always ready to accept truth and renounce untruth. All actions should be done conformably to virtue. The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social conditions of mankind. All ought to be treated with love, justice and due regard to their merits. Ignorance ought to be dispelled and knowledge diffused. In matters which affect the general social well-being of the whole society one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters everyone may act with freedom. Freedom, however, does not mean fanaticism or license.

The Arya Samaj recognises three entities, namely, Matter, Soul and God. Matter, the blind force acting in the universe is *Sat*. Soul, the intelligent force, is *Sat* plus *Chit*. "The soul being intelligent could not possibly have of its own choice made its abode in a physical environment liable to all sorts of miseries unless there was a higher power to force and guide its destiny. This higher power must be free and absolute master..... So this must necessarily be all-bliss (आनन्द), and as it cannot but be eternal and intelligent, we designate Him 'सत् चित् आनन्द' or सच्चिदानन्द." "Soul is distinct from God and stands in the relation of son and father."

"The Arya Samaj believes that salvation can only be for a fixed period, i. e., till the next Creation. Our actions being limited the result too must be limited." "There is no special representative of God. no special emblem. Everything in the universe proclaims His greatness." "By Tirtha the Arya Samaj understands that by means of which the 'ocean of misery' is crossed. Birth and death comprise the ocean of misery and by true knowledge of God alone we can cross it."

The stages of worship are, (1) Stuti, i. e., Reciting and hearing the divine attributes.

(2) Prarthana or Prayer—for the gift of the highest knowledge and such other blessings, (3) Upasana or Communion, i. e., realising His presence in our soul and having direct cognition of Him. "Stuti and Upasana may be Saguna or Nirguna according as one meditates on God as having all specific virtuous attributes or as being devoid of all attributes foreign to His nature." "As a help.....the daily performance of the five great Yajnas is enjoined on all Aryas, and neglecting their performance is held sinful." Heaven and hell are nowhere else but here. Heaven means enjoyment of bliss, and hell, of misery.

Varnashrama or caste distinction based on birth is rejected by them. They also do not believe that deceased ancestors can be propitiated by offerings of oblations. "The word 'Shrâddha' finds no place in any of the four Vedas." While living, all possible services should be rendered to the parents. According to the Samaj, the belief that the Vedas inculcate sacrifice of animals in Yajnas, has been misconstrued. The Arya Samaj allows equal rights to men and women. The Shudras also are not excluded from studying the Vedas if they have the necessary qualifications.

The Arya Samaj was first established in 1875, and already it counts about 700 Samajes and a lakh of members.

The Arya Samaj recommends remarriage of virgin widows. It has undertaken to raise the status of the lower classes. The Rahtias and Meghas in the Punjab and the Shanars in Madras have benefited by this step. By the Suddhi system or the reclaiming of the renegades from Hinduism, the Samaj claims to have added 5000 such members into its fold. The D. A. V. College and the several Guruculs mark its educational activities, and the orphanages and Relief works, its humane endeavours.

Saktaism

BY PANDIT JNANENDRANATH TANTRARATNA,
(Calcutta).

There are four ways mentioned by Brahma to Sanatkumar, through which man can approach the state of 'Mukti' or freedom, get rid of the sufferings arising from the Adhibhoutic, Adhidaivic, and the Adhyatmic and enjoy bliss. Above this there

is Nirvana Mukti which leads to eternal oneness with Brahman. As a step towards the final Goal men are instructed according to their inherent nature and capacity to take up the worship of the five Gods (Panchadevatas) known as Surya (sun), Ganesha, Vishnu, Siva and Sakti.

The Bhairava Yamala says that, there was one formless Brahman in the beginning and He took the forms of the five Gods to enable the devotees to conceive of Him in their meditation and worship. In the Vedas also, these five Gods are described as 'Brahma Murti' or the Image of Brahman. The Sâktas hope to attain to Nirvana Mukti through the worship of Sakti. In the same book it is stated that Sakti, known as Bhagavati, is the personified Eternal Brahman, and She alone can confer Nirvana Mukti to the devotees.

Sankara, the great preacher of Advaita, who was a Shaiva, admitted in his hymns that with the Sakti alone, Shiva is able to create, preserve and destroy the universe, but without Her He is powerless. Indeed without Sakti, Brahmâ, Vishnu and Shiva are quite powerless to do their respective functions of creation, preservation and destruction of the universe. The relation of Sakti with Brahman is Eternal, co-existent and ever-manifest. The Sâkta can never conceive of Sakti as other than Brahman. As is said in the Panchadasî, the fire is known by its power to burn, so Brahman is known by the manifestation of His unspeakable Sakti. Brahman is attribute-less, hence it will be incorrect to say that Brahman has Sakti. Brahman is Sakti. We may also say that Brahman has infinite qualities or Sakti, inseparable from Him. But some may object, says the writer, that how can the Nirguna, All-intelligent, All-knowing, All-blissful Brahman be conceived to be the same as the Adya Sakti with the terrible Forms in which She is worshipped. Indeed, the Adya Sakti is the very first manifested form of the God with form. She is both Saguna and Nirguna, according to the Tantras. For concentration of the mind one at first requires a material (even crude) objective, but with the progress of concentration one gets into finer and finer stages of Dhyana with correspondingly-finer objectives. Her terrible and awe-inspiring Form stands only

as a symbolism. The Adya Sakti playing over the Mahakala, the conjunction of the Sakti with Purusha symbologistically represents to the Sâkta, the giving birth to the universe, or its evolution from its involved state of chaos (Tamas) before the Creation.

“तमो एव पूरा आसीत्”—“In the beginning it was all Tamas (chaos)” says the Veda.

Three kinds of Dhyana are spoken of in the Mahakala Samhita, according to the capacity of the individual worshippers, such as, Nirakara (or Formless) for the highest class, Virat (or universal) for the middle class, and in the image of God for the lowest class. For the highest class the Dhyana is described in similar terms as for Nirguna Brahman, and five Mahavakyas—“Om Tat Sat,” “Sohamasmi” “Brahmâhamasmi,” “Tad Brahmâhamasmi, and “Ahamevedam Sarvam”—are used as Mantras.

Brahman and Sakti are one and the same. It is the Sakti who manifests Herself in different forms to serve the purpose of creation, but in reality She is neither born nor dies. Between the two aspects of manifestations and the Nirguna character of Sakti there is no contradiction, for the manifestations are merely the expression of that which is the essence of Sakti, not that She has to exert Herself for doing so. Take, for instance, the Force of Gravitation, which causes all things to gravitate towards the centre of the earth; the earth has not to do anything for its bringing about, but the events happen from the very nature of the earth. Similarly, the magnet and the iron may be cited as an instance on the point.

The writer then gives the reasons why the Sakti is usually conceived of as a female. He quotes many shastric texts showing that 'Sakti' is, in reality, neither male, nor female nor neuter. The Bhakta is free to choose any relationship he likes to worship Sakti. The reason why Sakti is usually spoken of as the Mother is, that no term is so sweet and endearing to man as this. Even in the worldly relationships, none exceeds the love of the mother for the child. The Sâkta believes that when he in his helpless condition cries out for the Mother, She can no longer remain away from him. The Sâkta wants to be like a little child in the arms of his Divine Mother,

The writer concludes the thesis by saying that although every 'Sákta' can claim to attain Nirvana Mukti, he can only hope to be fit for it when he has realised the One-ness running through all, when all differentiation has vanished, and when all intolerance for others' Ideals of God has ceased,—otherwise his efforts, like pouring butter over the ashes, will be fruitless; and on the other hand, if the worshippers of other forms of God practise this idea of One-ness pervading all, they also are undoubtedly on the high way to Nirvana Mukti.

All the theses are now finished except the one on Hinduism by Swami Saradananda, the full text of which will be published in January and February numbers.

THE SIXTH-YEARLY REPORT OF THE MAYAVATI CHARITABLE DISPENSARY

WE have great pleasure in presenting before our readers the Report of the Mayavati Charitable dispensary for the sixth year of its existence (Nov. '08—Oct. '09). The dispensary being situated within the precincts of the Advaita Ashrama is, as many of our readers know, under the charge of a Sannyasin member of our Brotherhood, whose knowledge of medical science qualifies him to administer proper medicines to the patients who come from far and near. The simple people of the hills having no dispensary within a radius of many miles, and having great confidence in the medicines administered by the hands of a Sannyasin, not unoften come to us from a distance of one or two day's journey, carrying the patients all the way on their shoulders or in a *dandy*. It is a gratifying fact to note, that these poor people being far from the haunts of civilisation, and perfectly unused to drugs, recover from ailments which appear to be of severe types, with a quickness which sometimes startles us. Though these regions are one of the healthiest in the whole of India, the chief causes of the diseases from which they suffer, seem to be unsuitable food which is taken only for its cheapness, insufficient clothings, and ignorance of hygienic rules.

However, from all this it is evident what a crying want a charitable dispensary like the one we have here, supplies to these helpless people who are not only given medicines but proper diet also, in the time of their sufferings from bodily ailments for which they cannot find relief elsewhere within their reach. We cordially thank all

our kind donors who by their continued support, notwithstanding the many calls for help made on them through our journal in the interest of other humanitarian works of the Ramakrishna Mission, made it practicable for us,—helpless as we are being here in the dense and lonely forest of the hallowed Himalayas,—to be of some help to the diseased Nārāyanas.

In the year under review, we had 351 patients in all, and the chief complaints from which the majority of them suffered were :—fever, diarrhoea, dysentery, colic, rheumatism, gonorrhoea, worms, opthalmia, ulcers, skin diseases, &c. The following table shows the number of men, women and children who were treated, and the nationality to which they belonged :—

	Men	Women	Children	Total
Hindus :	186	80	30	296
Mohammedans :	25	15	15	55
Grand Total.	211	95	45	351

	Rs.	As.	P.
RECEIPTS			
Last year's balance	...	70	3 6
Amount of subscription received as acknowledged in this paper from Nov. '08—Oct. '09	...	180	8 0
Amount further received in Oct. last from :—			
Raja Bahadur M. A., Inspr. of Schools, Patiala State, on account of his niece	...	5	0 0
D. K. Natu Esq., Malvan	...	2	0 0
A. R. Coomaraguru Esq., Bangalore	...	0	4 0
Total Rs.	...	257	15 6
Disbursements	...	102	11 6
Balance in hand	...	155	4 0

Besides the above, 6 phials of "Royal Indian Balm," worth Rs. 3 was received from "Royal Trading Co., Girgaon, Bombay.

	Rs.	As.	P.
DISBURSEMENTS			
Allopathic Medicines	...	59	0 3
Invalid foods	...	4	6 0
Instruments and appliances	...	14	4 0
Medical books	...	8	14 0
Ry. freight and coolie hire &c., for bringing up the things from Calcutta	...	15	8 3
M. O. fee, postage etc.	...	0	11 0
Total Rs.	...	102	11 6

We hope our generous readers will continue the same kindly help as they have all along done, for the maintenance of this much-needed work in these parts. Contributions will be welcomed and acknowledged by the Editor, in the Prabuddha Bharata.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Ramakrishna Mission has lately closed its Flood Relief Works at Ghatal, and thanks all the donors for their timely help.

DR. Cook, the discoveror of the North Pole, besides the £600 paid for his first letter, has taken £5,000 from the *New York Herald* for the serial rights to the publication of his narrative.

PROF. B. A. Inamdar, the expert in shooting and marksmanship, has been giving performances to the public in Poona. His feats in marksmanship such as shooting an object in motion, shooting an earthen vessel blindfold only from its sound, are really excellent as well as astonishing.

MR. Akhil Nath Sen, M. A., who joined the Glasgow University in September 1908, has been bracketed first in the last B. Sc. examination in Engineering with Mr. Satish Chandra Mozumdar, State Scholar, who was a Deputy Magistrate before leaving India and passed first in the B. Sc. examination of the Calcutta University. This is probably the first instance of two Indians jointly heading the list in a British University examination.

WHAT the world's great navies cost some of the nations is given below:—

Great Britain	...	...	£32,319,000
United States	...	...	£24,591,061
Germany	...	...	£15,074,100
France	...	...	£13,316,100
Russia	...	...	£9,197,046
Italy	...	...	£5,676,561
Japan	...	...	£3,481,073
Austria Hungary	...	...	£2,643,244

IN the year 1906, there were 5,000 brewers in the United Kingdom, who used 2,841 million cwts. of sugar and 1¼ million cwts. of rice in manufacturing beer at an outlay of 101½ million sterling. The consumption of that year totalled 1,224 million gallons, containing 86 million

gallons of alcohol. Every unit of the population consumed on an average 27¾ gallons of alcohol; or, leaving children and abstainers out of consideration, each drank nearly 120 gallons; considerably over a quart a day per individual!

IN Mongolia, Lieut-Col. Kozloff, the Russian explorer, encountered the Dalai Lama of Thibet, whom he had once before met, in 1906 on official business. At the present time the Dalai Lama is no longer what he was three years ago. Having met in the Chinese capital representatives of almost all the European powers, and having become acquainted with European civilisation, he is himself sending young Thibetans to Europe for study in the highest educational institutes. Young men are sent by him to St. Petersburg and Moscow for instruction in medicine, mineralogy, etc.

A YOUNG French scientist, M. Jean Comandor, has succeeded, says Reuter's Paris correspondent, in reproducing magnified microbes on the cinematograph, showing them moving, feeding, and warring against each other in a drop of blood. This discovery, which has been reported to the Academy of Sciences, is expected to prove an invaluable aid to bacteriological research.

The tripanosomes of sleeping sickness were displayed on the screen as large as eels, and other germs were reproduced under similar conditions, thus enabling their action and characteristics to be examined in a manner not hitherto possible.

The scale of ultra-magnification employed would represent a flea the size of a six-storey building.

THE excavations in Asia Minor at Boghazko, during 1907, have brought to light a document of the time about 1400 B. C. It mentions the gods worshipped by the people of Mitani (Northern Mesopotamia) among whom we find the names of Mitra, Varuna, Indra and the Nasatyas (Asvins). These gods not only occur in the Rigveda, but they are grouped together precisely as we find them grouped in that book. It appears, therefore, quite clearly that in the 14th century B. C., and earlier, Vedic gods were worshipped in Northern Mesopotamia. The tribes who worshipped them must have come there originally from some

province near India and under the influence of the Vedic civilisation (Prof. Jacobi thinks it to be Eastern Persia), and they must have migrated to the West only after this civilisation had reached its perfection. All these facts show unmistakably the great antiquity of the Vedic culture and the truth of Prof. Jacobi's and Mr. Tilak's theory.

A correspondent writes to the 'Punjabee' from Bannu, that a few days before the Dussehra festival, a Sadhu shut himself up there in a closed tent measuring at the base from $1\frac{1}{2}$ yards to 3 yards with a height of 9 yards 9 inches, slanting at the top from both ends in the form of a Chholdari, made absolutely impervious by a tin coating from inside and plaster from the outside for the inlet of air and light. He went all along for a period of eight days without food, water and air. On the eighth day a small passage was made in the tent by his disciple in broad daylight in presence of a large crowd of spectators. The Sadhu was found sitting in a box ($17" \times 11" \times 13$ in.) with his eyes shut, and it was after lapse of a quarter of an hour that he came to his senses and was able to stand and come outside in the glare of light. He was, as he says, in Samadhi during this period and can perform the act for a period of 40 days in an underground cave or a tent.

THE following is an analysis of the list of unhappy marriages of men of letters, taken from Mr. Sidney's article in the *Nineteenth Century* :—

Shakespeare, Milton, Dryden, Pepys, Swift, Addison, Sterne, Boswell, Burns, Coleridge, Shelley, Byron, Hazlitt, Lytton, Carlyle, Ruskin, Landor, Dickens, Thackeray, Rossetti, FitzGerald.

The happily married in the list are as follows :—Bunyan, Defoe, Steele, Fielding, Smollett, Johnson, Sheridan, Crabbe, Wordsworth, Scott, Leigh Hunt, Moore, De Quincey, Darwin, Froude, Matthew Arnold, Kingsley, Tennyson, Browning, and William Morris.

The following is Mr. Low's list of men of letters who did not marry : Hobbes, Newton, Locke, Congreve, Otway, Pope, Prior Richardson, James Thomson, Gray, Hume, Adam Smith, Goldsmith, Gibbon, Cowper, Bentham, Keats, Charles Lamb, Macaulay, Newman, John Stuart Mill, Herbert

Spencer, Charles Reade, James Thomson (B. V.), and Walter Pater. The list, whatever criticism may be passed upon it, is very interesting and suggestive.

It is with deep regret that we have to announce the death of Mr. Romesh Chandra Dutt, C. I. E., the Dewan of Baroda. His superior genius shone in every sphere in which he exercised his energies and talents. As an administrator, author, orator, or thinker, he was one of the most prominent men of his generation. In the Open Competitive Civil Service Examination of 1869 in England, he stood third, and occupied the first place in English literature. At the Final examination he stood second in the general list. He was the first Indian to hold the position of Commissioner of a Division. His Bengali novels, his translation of the Rigveda into Bengali, his "Civilisation in Ancient India" (3 vols.), his "Economic History of India," his smooth-flowing and delightful metrical translations of the Ramayana and the Mahabharata, mark his great literary activities. As the Revenue minister in Baroda he initiated several administrative reforms of a progressive and beneficent nature in that model Indian State. Not only did he do excellent service to his country and the Government during the long tenure of his office, but in his retirement he devoted himself with his usual zeal to the advancement of the cause of his country, at home and abroad, in various ways.

MIRTH and feasting rightly mark the holiday season. But there moves irresistibly at the close of the old year and the advent of the new the undercurrent of seriousness and solemnity, which has been fitly expressed by that gentle philosopher, Charles Lamb :

"Of all sounds, the most solemn and touching is the peal which rings out the old year. I never hear it without gathering up of my mind to a concentration of all the images that have been diffused over the past twelve months; all I have done or suffered, performed or neglected, in that regretted time. I begin to know its worth, as when a person dies. It takes a personal colour, nor was it a poetical flight, in a contemporary when he exclaimed, 'I saw the skirts of the departing year.'"—*Christian Endeavour World*.

विधेयात्मा—ii. 64.
 विनाशाय दुष्कृतां—iv. 8.
 विनियतं चित्तं—vi. 18. विनिवृत्तकामाः—xv. 5.
 विभुम्—x. 12. विभुः—v. 15.
 विभूति-भिः—x. 16. -मत्—x. 41. -म्—x. 7, 18.
 विमूढात्मा—iii. 6. विमूढाः न अनुपश्यन्ति—xv. 10.
 विविक्तदेशसेवित्वम्—xiii. 10. विविक्तसेवी—xviii. 52.
 विशुद्धया बुद्ध्या—xviii. 51. विशुद्धात्मा—v. 7.
 विश्वतोमुखं—ix. 15; xi. 11. विश्वतोमुखः—x. 33.
 विश्वमूर्ते—xi. 46. विश्वरूप—xi. 16.
 विश्वम्—xi. 19, 38, 47. विश्वेश्वर—xi. 16.
 विषयप्रवालाः—xv. 2. विषयान्—ii. 62, 64; iv. 26; xv. 9; xviii. 51. विषयाः—ii. 59.
 विषयेन्द्रियसंयोगात्—xviii. 38.
 विषं इव—xviii. 37, 38.
 विसर्गः—viii. 3.
 वीतरागभय-क्रोधः—ii. 56. -क्रोधाः—iv. 10.
 वीतरागाः—viii. 11.
 वृजिनं ज्ञानप्लवेन सन्तरिव्यसि—iv. 36.
 वेत्ताऽसि वेद्यं च—xi. 38.
 वेत्ति तत्त्वतः—iv. 9; vii. 3; x. 7.
 वेदयज्ञाध्ययनैः—xi. 48. वेदवादरताः—ii. 42.
 वेदवित्—xv. 1, 15. वेदविदः—viii. 11.
 वेदान्तकृत्—xv. 15. वेदाः—ii. 45; xvii. 23.
 वेदितव्यम्—xi. 18. वेदितुं—xviii. 1.
 वेदेषु—ii. 46; viii. 28. वेदे—xv. 18.
 वेदैः—xi. 53; xv. 15.
 वेद्यं—ix. 17; xi. 38. वेद्यः—xv. 15.
 वैराग्यं—xiii. 8; xviii. 52. वैराग्येण—vi. 35.
 वैश्यकर्म—xviii. 44. वैश्याः—ix. 32.
 वैश्वानरः—xv. 14.
 व्यक्तमध्यानि—ii. 28.
 व्यक्तयः—viii. 18. व्यक्ती—vii. 24; x. 14.
 व्यथा—xi. 49. व्यथिष्ठाः—xi. 34.
 व्यपाश्रित्य—ix. 32.
 व्यवसायः—x. 36; xviii. 59. व्यवसायात्मिका—ii. 41, 44.
 व्यासप्रसादात्—xviii. 75. व्यासः—x. 13, 37.

श.

शतक्रतुः—(Satakratu)—Com. ix. 20.
 शब्दब्रह्म—vi. 44.
 शमं—xi. 24. शमः—vi. 3; x. 4; xviii. 42.
 शरणं—ii. 49; ix. 18; xviii. 62, 66.
 शरीरयात्रा—iii. 8.
 शरीरं—xiii. 1; xv. 8. शरीरिणः—ii. 18.
 शशिसूर्यनेत्रं—xi. 19.
 शान्तरजसं—vi. 27. शान्तः—xviii. 53.
 शान्ति—ii. 70, 71; iv. 39; v. 12, 29; vi. 15; ix. 31; xviii. 62. शान्तिः—ii. 66; xii. 12; xvi. 2.

शाश्वतधर्मगोप्ता—xi. 18.
 शाश्वतं—x. 12; xviii. 56, 62. शाश्वतः—ii. 20.
 शास्त्र-विधानोक्तं—xvi. 24. -विधि—xvi. 23; xvii. 1.
 शास्त्रं—xv. 20; xvi. 24.
 शिष्यः—ii. 7. शिष्येण—i. 3.
 शीतोष्णसुख-दुःखदाः—ii. 14. -दुःखेषु—vi. 7; xii. 18.
 शुक्लकृष्णे गती—viii. 26. शुक्लः—viii. 24.
 शुचिः—xii. 16. शुचीनां—vi. 41. शुचौ—vi. 11.
 शुभाशुभ-परित्यागी—xii. 17. -फलैः—ix. 28. -म्—ii. 57.
 शूद्रस्य—xviii. 44. शूद्राणां—xviii. 41. शूद्राः—ix. 32.
 शोचितुं न अर्हसि—ii. 26, 27, 30.
 शौचं—xiii. 7; xvi. 3, 7; xvii. 14; xviii. 42.
 शौर्यं—xviii. 43.
 श्रद्धाणाः—xii. 20. श्रद्धया—vi. 37; vii. 21, 22; ix. 23; xii. 2; xvii. 1, 17. श्रद्धा—xvii. 2, 3.
 श्रद्धा-मयः—xvii. 3. -वन्तः—iii. 31. -वान्—iv. 39; vi. 47; xviii. 71. -म्—vii. 21.
 श्राद्धं—(Śrāddha)—Com. i. 42.
 श्रीमत्—x. 41. श्रीमतां—vi. 41.
 श्रीः—x. 34; xviii. 78.
 श्रुति-परायणाः—xiii. 25. -विप्रतिपन्ना—ii. 53.
 श्रेयः—i. 31; ii. 5, 7, 31; iii. 2, 11, 35; v. 1; xii. 12; xvi. 22. श्रेयान्—iii. 35; iv. 33; xviii. 47.
 श्वपाके—v. 18.

ष.

षणमासाः—viii. 24, 25.

स.

संग-रहितं—xviii. 23. -वर्जितः—xi. 55. -विवर्जितः—xii. 18. संगं—ii. 48; v. 10, 11; xviii. 6, 9.
 संगः—ii. 47, 62. संगान्—ii. 62.
 सचराचरम्—ix. 10; xi. 7.
 सतत-युक्तानां—x. 10. -युक्ताः—xii. 1.
 सतः—ii. 16. सत्—ix. 19; xiii. 12; xvii. 23, 26, 27.
 सत्यं—x. 4; xvi. 2, 7; xvii. 15; xviii. 65.
 सत्त्ववतां—x. 36. सत्त्वसनाविष्टः—xviii. 10.
 सत्त्वसंशुद्धिः—xvi. 1. सत्त्वस्थाः—xiv. 18.
 सत्त्वं—x. 36, 41; xiii. 26; xiv. 5, 6, 9, 10, 11; xvii. 1; xviii. 40. सत्त्वात्—xiv. 17.
 सत्त्वानुरूपा—xvii. 3. सत्त्वे—xiv. 14.
 सदसत्तत्परं यत्—xi. 37.
 सदसद्योनिजन्मसु—xiii. 21.
 सनातनं—iv. 31; vii. 10. सनातनः—ii. 24; viii. 20; xi. 18; xv. 7. सनातनाः—i. 40.
 सम-चित्तत्वं—xiii. 9. -ता—x. 5. -त्वं—ii. 48.
 सम-दर्शनः—vi. 29. -दर्शिनः—v. 18.
 समदुःख-सुखं—ii. 15. -सुखः—xii. 13; xiv. 24.
 सनबुद्धयः—xii. 4. सनबुद्धिः—vi. 9.

समलोष्टाश्मकाञ्चनः—vi. 8 ; xiv. 24.
 समं—v. 19 ; vi. 13, 32 ; xiii. 27, 28.
 समः—ii. 48 ; iv. 22 ; ix. 29 ; xii. 18 ; xviii. 54.
 समाधिस्थस्य—ii. 54. समाधौ—ii. 44, 53.
 समाहर्तुं—xi. 32.
 समाहितः—vi. 7.
 समुद्धर्ता—xii. 7.
 समे कृत्वा—ii. 38. समौ—v. 27.
 सम्यगव्यवसितः—ix. 30.
 सर्गः—v. 19. सर्गाणां—x. 32. सर्गे—vii. 27 ; xiv. 2.
 सर्वकर्मफलत्यागं—xii. 11 ; xviii. 2.
 सर्वकर्माणि—iii. 26 ; iv. 37 ; v. 13 ; xviii. 56, 57.
 सर्वकामेभ्यः—vi. 18. सर्वकिल्बिषैः—iii. 13.
 सर्वगतं—iii. 15 ; xiii. 32. सर्वगतः—ii. 24.
 सर्वगुह्यतमं—xviii. 64.
 सर्वतः—ii. 46 ; xi. 16, 17, 40 ; xiii. 13.
 सर्वत्र—ii. 57 ; vi. 30, 32 ; xii. 4 ; xiii. 28, 32 ;
 xviii. 49. सर्वत्रगं—xii. 3. सर्वत्रगः—ix. 6.
 सर्वथा वर्तमानोऽपि—vi. 31 ; xiii. 23.
 सर्वद्वाराणि—viii. 12. सर्वद्वारेषु—xiv. 11.
 सर्वधर्मान् परित्यज्य—xviii. 66.
 सर्व-पापेभ्यः—xviii. 66. -पापैः—x. 3.
 सर्वभावेन—xv. 19 ; xviii. 62.
 सर्वभूत-स्थं—vi. 29. -स्थितं—vi. 31.
 सर्वभूतहिते रताः—v. 25 ; xii. 4.
 सर्वभूतात्मभूतात्मा—v. 7. सर्वभूताशयस्थितः—x. 20.
 सर्वभृत्—xiii. 14. सर्वलोकमहेश्वरं—v. 29.
 सर्ववित्—xv. 19.
 सर्वसंकल्पसंन्यासी—vi. 4.
 सर्वारम्भपरित्यागी—xii. 16 ; xiv. 25. सर्वारम्भाः—xviii. 48.
 सर्वेन्द्रिय-गुणाभासं—xiii. 14. -विवर्जितं—xiii. 14.
 सव्यसाचिम्—xi. 33.
 सहजं कर्म—xviii. 48.
 सहस्रयुगपर्यन्तम्—viii. 17.
 संकरस्य—iii. 24. संकरः—i. 42.
 संकल्प-प्रभवान्—vi. 24. -म्—(Sankalpa)—Com. vi. 2.
 संतुष्टः—iii. 17 ; xii. 14, 19.
 संन्यसनात्—iii. 4.
 संन्यस्य—iii. 30 ; v. 13 ; xii. 6 ; xviii. 57.
 संन्यासयोगयुक्तात्मा—ix. 28.
 संन्यासस्य—xviii. 1. संन्यासं—v. 1 ; vi. 2 ; xviii. 2.
 संन्यासः—v. 2, 6 ; xviii. 7. संन्यासिनां—xviii. 12.
 संन्यासी—vi. 1. संन्यासेन—xviii. 49.
 संपत्—xvi. 5. संपदं—xvi. 3, 4, 5.
 संभवः सर्वभूतानां—xiv. 3. संभवामि—iv. 6, 8.
 संमोहं—vii. 27. संमोहः—ii. 63.
 संयतेन्द्रियः—iv. 39. संयमी—ii. 69.

संयम्य—ii. 61 ; iii. 6 ; vi. 14 ; viii. 12.
 संशयं—iv. 42 ; vi. 39. संशयात्मनः, संशयात्मा—iv. 40.
 संशितव्रताः—iv. 28.
 संशुद्धकिल्बिषः—vi. 45.
 संसारेषु—xvi. 19.
 संसिद्धिं—iii. 20 ; viii. 15 ; xviii. 45. संसिद्धौ—vi. 43.
 संस्पर्शजाः भोगाः—v. 22.
 संहरते—ii. 58.
 सान्त्वी—ix. 18.
 सात्विकप्रियाः—xvii. 8.
 सात्विकं—xiv. 16 ; xvii. 17, 20 ; xviii. 20, 23, 37.
 सात्विकः—xvii. 11 ; xviii. 9, 26. सात्विकाः—vii. 12 ;
 xvii. 4. सात्विकी—xvii. 2 ; xviii. 30, 33.
 साधिभूताधिदैवम्—vii. 30. साधियज्ञम्—vii. 30.
 साधुषु—vi. 9. साधुः—ix. 30. साधूनां—iv. 8.
 साम—ix. 17. -वेदः—x. 22. साम्नां—x. 35.
 साम्ये—v. 19. साम्येन—vi. 33.
 सांख्ययोगौ—v. 4.
 सांख्य—(Sāṅkhya)—Com. xviii. 13 and 19.
 सांख्यं—v. 5. सांख्यानां—iii. 3. सांख्ये—ii. 39 ; xviii. 13.
 सांख्येम—xiii. 24. सांख्यैः—v. 5.
 सिद्धः—xvi. 14. सिद्धामां—vii. 3 ; x. 26.
 सिद्धिं—iii. 4 ; iv. 12 ; xii. 10 ; xiv. 1 ; xvi. 23 ; xviii.
 45, 46, 50. सिद्धिः—iv. 12. सिद्धौ—iv. 22.
 सिद्धयसिद्धयोः—ii. 48 ; xviii. 26.
 सुकृतदुष्कृते—ii. 50.
 सुकृतस्य—xiv. 16. सुकृतं—v. 15. सुकृतिनः—vii. 16.
 सुख-दुःखे—ii. 38. -दुःखसंज्ञैः—xv. 5. -दुःखानां—xiii. 20.
 सुखसंगेम—xiv. 6. सुखस्य—xiv. 27.
 सुखं—ii. 66 ; iv. 40 ; v. 3, 13, 21 ; vi. 21, 27, 28, 32 ;
 x. 4 ; xiii. 6 ; xvi. 23 ; xviii. 36, 37, 38, 39.
 सुखानि—i. 31, 32.
 सुखिनः—i. 37 ; ii. 32. सुखी—v. 23 ; xvi. 14.
 सुखे—xiv. 9. -न—vi. 28. -षु—ii. 56.
 सुदुराचारः—ix. 30.
 सुरगणाः—x. 2. सुरेन्द्रलोकम्—ix. 20.
 सुहृत्—vi. 9 ; ix. 18. सुहृदं—v. 29.
 सूक्ष्मत्वात् अविज्ञेयं—xiii. 15.
 सृती—viii. 27.
 सेवते—xiv. 26. सेवया—iv. 34.
 सोमपाः—ix. 20. सोमः—xv. 13.
 सौम्यत्वम्—xvii. 16. सौम्यम्—xi. 51.
 स्तेमः—iii. 12.
 स्त्रियः—ix. 32. स्त्रीषु—i. 41.
 स्थावरजंगमम्—xiii. 26. स्थावराणां—x. 25.
 स्थित-प्रज्ञस्य—ii. 54. -प्रज्ञः—ii. 55. -धीः—ii. 54, 56.
 स्थिर-बुद्धिः—v. 20. -मतिः—xii. 19. -म्—vi. 11 ; xii. 9.

स्थिरः—vi. 13. स्थिरां—vi. 33. स्थिराः—xvii. 8.
 स्थैर्य—xiii. 7.
 स्पर्शान्—v. 27.
 स्पृहा—iv. 14; xiv. 12.
 स्मरति—viii. 14. स्मरन्—iii. 6; viii. 5, 6.
 स्मृति-भ्रंशात्—ii. 63. -विभ्रमः—ii. 63.
 स्मृतिः—x. 34; xv. 15; xviii. 73.
 स्वकर्म-णा—xviii. 46. -निरतः—xviii. 45.
 स्व-धर्म—ii. 31, 33. -धर्मः—iii. 35; xviii. 47.
 स्वभाव-जम्—xviii. 42, 43, 44. -जा—xvii. 2. -जेन—
 xviii. 60. -नियतं—xviii. 47. -प्रभवैः—xviii. 41.
 स्वभावः—v. 14; viii. 3.
 स्वर्गति—ix. 20.
 स्वर्ग-द्वारं—ii. 32. -पराः—ii. 43.
 स्वर्ग-लोकं—ix. 21. -म्—ii. 37.
 स्वस्थः—xiv. 24.
 स्वाध्यायज्ञानयज्ञाः—iv. 28.
 स्वाध्यायः—xvi. 1.
 स्वाध्यायाभ्यसनम्—xvii. 15.
 स्वां प्रकृति—iv. 6; ix. 8.

ह.
 हतं—ii. 19. हतः—ii. 37; xvi. 14. हतान्—xi. 34.
 हत्वा—i. 31, 36, 37; ii. 5, 6; xviii. 17.
 हनिष्ये—xvi. 14.
 हन्तारं—ii. 19. हन्ति—ii. 19, 21; xviii. 17.
 हन्तुं—i. 35, 37, 45.
 हन्यते—ii. 19, 20. हन्यमाने—ii. 20. हन्युः—i. 46.
 हरिः—xi. 9. हरेः—xviii. 77.
 हर्षशोकान्वितः—xviii. 27.
 हर्षामर्षभयोद्भेदैः—xii. 15.
 हविः—iv. 24.
 हिनस्ति—xiii. 28.
 हिसात्मकः—xviii. 27. हिंसां—xviii. 25.
 हिरण्यगर्भ—(Hiranyagarbha)—Com. xi. 37.
 हुतम्—iv. 24; ix. 16; xvii. 28.
 हुतज्ञानाः—vii. 20.
 हृदयदौर्बल्यं—ii. 3.
 हेतु-ना—ix. 10. -मद्भिः—xiii. 4.
 हेतुः—xiii. 20.
 ह्रीः—xvi. 2.

Srimad-Bhagavad-Gita.

ERRATA.

MEDITATION

	For :	Read :
Sl. 1 & pphr.	प्रतिबोधितां	प्रतिबोधितां
" "	भगवद्गीते	भगवद्गीते
" " pphr.	अष्टादशाध्यायिनीं	अष्टादशाध्यायिनीं
" " "	अम्बे, त्वाम्	अम्बे, त्वाम्
" 2	पूर्णः	पूर्णः
" " pphr.	-पद्मनेत्र	-पद्मनेत्र
" " "	as a	as the petals of a
" 7 "	हरिकयासंबोधनावोधितं	हरिकयासंबोधनावोधितं
" 8 & pphr.	मूकं	मूकं
" 9	वरुणेंद्र	वरुणेंद्र
" " pphr.	वरुणः, इन्द्रः, रुद्रः	वरुणः, इन्द्रः, रुद्रः

SRIMAD-BHAGAVAD-GITA

Chapter I.

	For:	Read :
Sl. 1 pphr.	धृतराष्ट्र	धृतराष्ट्रः
" 2 "	संजय, व्युढं	संजयः, व्युढं
" 6 pphr.	विक्रान्त	विक्रान्तः
" 7 "	निबोध, ब्रवीमि	निबोध, ब्रवीमि
" 9 pphr.	अन्ये च	अन्ये च
" 10 & pphr.	बलं, बलं, बलं	बलं, बलं, बलं
" 12 pphr.	कुरुवृद्धः, सङ्खं	कुरुवृद्धः, शङ्खं
" 18 & "	महाबाहुः, महाबाहुः	महाबाहुः, महाबाहुः
" 19	तुमुलोऽभ्यनुनादयन्	तुमुलोऽभ्यनुनादयन्
" " pphr.	स, अभ्यनुनादयन्	सः, अभ्यनुनादयन्
" 23 pphr.	दुर्बुद्धेः, योत्स्यमानान्	दुर्बुद्धेः, योत्स्यमानान्
" " "	अवेक्षे	अहं I अवेक्षे
" 25 "	कुरुन्	कुरुन्
" 26 "	पार्यः, उभयो	पार्यः, उभयोः
" " "	पितृन्, भ्रातृन्	पितृन्, भ्रातृन्

Abbreviations used :—Sl. for Sloka ; ll. for line ; pphr. for paraphrase ; tr. for translation ; com. for comment.

Chapter I.

For :

Read :

Sl. 27	बन्धुन्	बन्धून्
„ „ pphr.	स, अब्रवीत्	सः, अब्रवीत्
„ 31 „ 3rd. ll.	विजयं...and	न neither विजयं
	victory न राज्यं च and not	
„ „ „ 4th „	न not काङ्क्षे	काङ्क्षे
„ 32	भोगैः	भोगैः
„ 34 & pphr.	संबन्धिनः	संबन्धिनः
„ 35 pphr.	मधुसूदन	मधुसूदन
„ „ „	हन्तुं	एतान् them हन्तुं
„ 37	स्वबान्धवान्	स्वबान्धवान्
„ „ pphr.	स्वबान्धवान्	स्वबान्धवान्
„ 38, 39 „	प्रपश्यद्भिः	प्रपश्यद्भिः
„ „ „ tr.	decay of of	decay of
„ 42 pphr.	लुप्तपिण्डोदकक्रिया	लुप्तपिण्डोदकक्रियाः
„ 44 „	मनुष्याणां	मनुष्याणां
„ 45 „	व्यवसिताः, अहो वत	व्यवसिताः, अहो वत

Chapter II.

Sl. 3 pphr.	क्लेशं, हृदयदौर्बल्यं	क्लेशं, हृदयदौर्बल्यं
„ 7	ब्रुहि	ब्रुहि
„ „ pphr.	ब्रुहि, त्वा	ब्रुहि, त्वां
„ 15 pphr.	स	सः
„ 21 „	स	सः
„ 22 „	जीर्णानि	जीर्णानि
„ 26 & pphr.	महाबाहो	महाबाहो
„ 35	बहुमतो	बहुमतो
„ „ pphr.	बहुमतः	बहुमतः
„ 36 „	बहून्	बहून्
„ 39 & pphr.	कर्मबन्धं	कर्मबन्धं
„ „ pphr.	बुद्धिः, बुद्ध्या	बुद्धिः, बुद्ध्या
„ 41 & pphr.	बहुशाखा	बहुशाखा
„ „ pphr.	बुद्धिः, बुद्धयः	बुद्धिः, बुद्धयः
„ 42-44 pphr.	भोगैश्चर्यगतिं	भोगैश्चर्यगतिं
„ „ „ „	क्रियाविशेषबहुलां	क्रियाविशेषबहुलां
„ „ „ „	बुद्धि	बुद्धिः
„ 45 com.	with	with &c.
„ 49 pphr.	बुद्धियोगात्	बुद्धियोगात्
„ 51 „	बुद्धिः, -बन्ध-	बुद्धिः, -बन्ध-
„ 52 „	बुद्धिः	बुद्धिः
„ 53 „	Self स्यास्यति	Self निश्चला im- movable स्यास्यति
„ 63 „	बुद्धिनाशात्	बुद्धिनाशात्
„ 65 „	बुद्धिः	बुद्धिः
„ 66 „	„	„
„ 68 & pphr.	महाबाहो	महाबाहो

Chapter II.

For :

Read :

Sl. 70 pphr.	स	सः
„ 71 „	स	सः
„ 72 pphr.	ब्राह्मी, ब्रह्मनिर्वाणं	ब्राह्मी, ब्रह्मनिर्वाणं

Chapter III.

Sl. 2 pphr.	बुद्धिं	बुद्धिं
„ 6 pphr.	स	सः
„ 7 „	स	सः
„ 9 pphr.	कर्मबन्धनः	कर्मबन्धनः
„ 12 „	स्तेन	स्तेनः
„ 13 & pphr.	सर्वकिल्बिषैः	सर्वकिल्बिषैः
„ 28 pphr.	महाबाहो	महाबाहो
„ 36 & „	बलात्	बलात्
„ „ pphr.	पुरुषः	पुरुषः
„ 37 „ & tr.	Raja-Guna	Rajo-guna
„ 38 & pphr.	उत्वेन	उत्वेन
„ „ pphr.	वाहि	वाहिः
„ 39 „	आवृतं	आवृतं
„ 40 „	are said	is said
„ 43 & pphr.	महाबाहो	महाबाहो
„ „ pphr.	बुद्ध्याः	बुद्ध्या

Chapter IV.

Sl. 1 pphr.	Vivasván, मनु	Vivasvat, मनुः
„ 4 „	अर्जुन	अर्जुनः
„ 5 „	बहूनि	बहूनि
„ 10 „	बहवः	बहवः
„ 11 com.	All paths are His	My path...all ways
„ 14 & pphr.	बध्यते	बध्यते
„ 15 pphr.	पूर्वैः	पूर्वैः
„ „ tr. & com.	knowing this	knowing thus
„ 17	॥१८॥	॥१७॥
„ „ pphr.	बोद्धव्यं, बोद्धव्यं, बोद्धव्यं	बोद्धव्यं, बोद्धव्यं
„ 20 & pphr.	किञ्चित्	किञ्चित्
„ 21 „ „	किल्बिषं	किल्बिषं
„ 22 „ „	निबध्यते	निबध्यते
„ „	VI. 22.	IV. 22.
„ 24	ब्रह्मैव	ब्रह्मैव
„ 26 pphr.	शब्दादीन्	शब्दादीन्
„ 28	संशितव्रताः	संशितव्रताः
„ 29	प्राणान्प्राणेषु	प्राणान्प्राणेषु
„ „ pphr.	अपाणं, प्राणापाण-	अपाणं, प्राणापाण-
„ 32	बहुविधाः	बहुविधाः
„ 36 pphr.	वृजिनं	वृजिनं
„ 41 „	निबध्नन्ति	निबध्नन्ति

Chapter V.	For :	Read :
Sl. 3 pphr.	महाबाहो, बन्धात्	महाबाहो, बन्धात्
„ 4 & pphr.	बालाः	बालाः
„ 6 pphr.	महाबाहो, ब्रह्म	महाबाहो, ब्रह्म
„ 8, 9 „	तत्त्ववित्	तत्त्ववित्
„ 12 & „	निबध्यते	निबध्यते
„ 15 pphr.	of none	of anyone
„ 19 „	ब्रह्म	ब्रह्म
„ 20	ब्रह्मवित्	ब्रह्मवित्
„ 22 pphr.	बुधः	बुधः
„ 27, 28 pphr.	बाह्यान्, बहिः	बाह्यान्, बहिः

Chapter VI.

Sl. 4 pphr.	Verily	Verily म neither
„ „ „	कर्मसु...not	न nor कर्मसु in actions
„ 6 „	बन्धुः	बन्धुः
„ 8 „	कुटस्थः, -लोष्टाश्म-	कूटस्थः, -लोष्टाश्म-
„ 9 „	-बन्धुषु	-बन्धुषु
„ 12 & pphr.	युञ्ज्यात्	युञ्ज्यात्
„ „ pphr.	in the seat	on the seat
„ 21 „	बुद्धिग्राह्यं, स्थितं	बुद्धिग्राह्यं, स्थितः
„ 25 „	IV. 25	VI. 25.
„ 34 pphr	बलवत्	बलवत्
„ 36 „	दुष्प्राप	दुष्प्रापः
„ 38 „	महाबाहो	महाबाहो
„ 45 „	संशुद्धकिल्बिषः	संशुद्धकिल्बिषः
„ 47 com.	Of all Yogis	Of all Yogis &c.

Chapter VII.

Sl. 5 & pphr.	महाबाहो	महाबाहो
„ 8 pphr.	प्रभाः, पौरुषं	प्रभा, पौरुषं
„ 10 pphr.	बीजं	बीजं
„ 11 „	बलवतां, बलं	बलवतां, बलं
„ 14	दुरत्यया	दुरत्यया
„ 14 pphr.	दैवि	दैवी
„ 19 „	बहूनां	बहूनां
„ 25 „	manifest	manifest न not
„ 28 „	दृढव्रताः	दृढव्रताः

Chapter VIII.

Sl. 7 com.	me, me	Me, Me
„ 10 & pphr.	योगबलेन	योगबलेन
„ 22 „ „	भक्त्या	भक्त्या
„ 24 pphr.	ब्रह्म	ब्रह्म
„ 25 „	रात्रि	रात्रिः

Chapter IX.	For :	Read :
Sl. 5 pphr.	ऐश्वरं	ऐश्वरं
„ 14	दृढव्रताः	दृढव्रताः
„ „ pphr.	भक्त्या	भक्त्या
„ 28 „	संन्यासयोग	संन्यासयोग-
„ „ com.	Liberated	Liberated &c.
„ 34 pphr.	मन्ममा	मन्मताः

Chapter X.

Sl. 3 pphr.	स	सः
„ 6 „	मानसा	मानसाः
„ 7 „	स	सः
„ 9 „	मच्चिताः	मच्चिताः
„ 16 „	तिष्ठसि	तिष्ठसि
„ 34 „	मेधाः	मेधा
„ 40 „	एष	एषः

Chapter XI.

Sl. 3 pphr.	रूपम्	रूपम्
„ 6 „	बहूनि, अदृष्टपूर्वाणि	बहूनि, अदृष्टपूर्वाणि
„ 9 „	संजय	संजयः
„ 10 „	अनेकवक्त्रनयनं	अनेकवक्त्रनयनम्
„ 14 „	स, हृष्टरोमाः	सः, हृष्टरोमा
„ 16 „	अनेकबाहूदरवक्त्रनेत्रं	अनेकबाहूदरवक्त्रनेत्रं
„ 19 „	दीप्तहुताशवक्त्रं	दीप्तहुताशवक्त्रं
„ 20 „	द्यावापृथिव्याः, रूपं	द्यावापृथिव्योः, रूपं
„ 21 „	सुरसंधाः	सुरसंधाः
„ 22	विस्मिताश्चैव	विस्मिताश्चैव
„ „ pphr.	ऊष्मपाः	ऊष्मपाः
„ 23 „	-वक्त्र-, -बाहू-, रूपम्	-वक्त्र-, -बाहू-, रूपम्
„ 24 „	विष्णो	विष्णो
„ 26, 27 pphr.	त्वरमाणा	त्वरमाणाः
„ „ „ „	वक्त्राणि, विलम्बा	वक्त्राणि, विलम्बाः
„ 28 & pphr.	वक्त्राणि	वक्त्राणि
„ 29 & pphr.	वक्त्राणि	वक्त्राणि
„ 30 pphr.	जलद्भिः, विष्णो	ज्वलद्भिः, विष्णो
„ 31 „	उग्ररूपः	उग्ररूपः
„ 32 „	प्रवृत्तः	प्रवृत्तः
„ 33 „	उत्तिष्ठ	उत्तिष्ठ
„ 39 „	भूय	भूयः
„ 44 „	adorable	adorable ईश Lord
„ 53 „	शक्य	शक्यः
„ 54 „	एवंविधस	एवंविधः

Chapter XII.

Sl. 3	अव्यक्तं	अव्यक्तं
„ 3, 4 pphr.	नियम्य	संनियम्य

Chapter XII.	For :	Read :	Chapter XV.	For :	Read :
Sl. 16	॥१३॥	॥१६॥	Sl. 20 pphr.	बुद्ध्वा	बुद्ध्वा
„ 18	संगविवर्जितः	संगविवर्जितः	„ „ „	बुद्धिमान्	बुद्धिमान्
„ 20 pphr.	प्रियः	प्रियाः			
Chapter XIII.			Chapter XVI		
Sl. 5	बुद्धिरव्यक्तमेव	बुद्धिरव्यक्तमेव	Sl. 2 pphr.	भूतेषु	भूतेषु
„ 13 pphr.	तिष्ठति	तिष्ठति	„ 5 „	संपद्	संपत्
„ 19 „	अनादि	अनादी	„ 7 „	प्रवृत्ति	प्रवृत्ति
„ 25 com.	Others :	From others : From	„ 8 „	प्राहुः	ते आहुः
			„ 11 „	उपाश्रित्य	च उपाश्रिताः
Chapter XIV.			„ 13	लब्धमिमं	लब्धमिदं
Sl. 6 pphr.	बध्नाति.	बध्नाति	„ 18 pphr.	आश्रिताः	संश्रिताः
„ 9 „	आवृत्य	आवृत्य			
„ 10 „ 4th. ll.	तथा...Tamas	तथा एव so also तमः Tamas सत्त्वं Satva रजः Rajas	Chapter XVII.		
			Sl. 28 pphr.	इह	न च and not इह
„ 13 pphr.	अप्रवृत्तिः	अप्रवृत्तिः	Chapter XVIII.		
„ 18 „	तिष्ठन्ति	तिष्ठन्ति	Sl. 6 pphr.	निश्चयं	निश्चितं
„ 19 „	गुणोभ्यः परं	गुणोभ्यः	„ 18 „	त्रिविधाः	त्रिविधा
„ 21 „	अर्जुन	अर्जुनः	„ 59 „	एष	एषः
Chapter XV.			„ 61 „	तिष्ठति	तिष्ठति
Sl. 12	यच्चाग्रौ	यच्चाग्रौ	„ 65 „	मन्मना	मन्मनाः
„ 15 com.	knowledge	perception	„ 66 „	शुच	शुचः
„ 16	ज्ञावीमौ	ज्ञाविमौ	„ 68 „	ऐष्यति	ऐष्यति
			„ „ „	योगेश्वरात्	साक्षात् directly योगेश्वरात्



Himalayan Series

JUST OUT

Srimad-Bhagavad-Gita

CONTAINING SANSKRIT TEXTS, PARAPHRASE WITH WORD-BY-WORD LITERAL TRANSLATION, ENGLISH RENDERING, & ANNOTATIONS.

(With a Foreward, Meditation, Gita-Mahatmyam and an exhaustive Index)

By Swami Swarupananda

Pages **xxi—399**. Size 7¼ by 5 inches. Foreign \$ 1 or 4 Sh.

Inland Rs. Two and annas EIGHT. Postage extra.

To Subscribers of Prabuddha Bharata Rs. Two.