

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XIV, No. 150, JANUARY, 1909

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प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4

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

—Swami Vivekananda.

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SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXI.

CRY unto the Lord with a longing and yearning heart, and then thou shalt see Him. People would shed a jugful of tears for the sake of their wife and children! They would drown themselves in a flood of tears for the sake of money! But who crieth for the Lord?

As the rosy dawn cometh before the rising sun, so is a longing and yearning heart the forerunner of the glorious vision of God.

THOU wilt see God if thy love for Him is as strong as that of the attachment of the worldly-minded person to things of the world.

A CERTAIN father had two sons. When they were old enough they were admitted to the first stage of life—the Brahmacharya, and placed under the care of a religious preceptor, to study the Vedas.

After a long while the boys returned home, having finished their studies. Their father asked them if they had read the Vedanta.

Collected and adapted from 'The Gospel of Sri Ramakrishna' by M.

On their replying in the affirmative, he asked: Well, tell me—What is Brahman?

The elder son quoting the Vedas and other scriptures replied: "O Father, It is not capable of being expressed by word of mouth, or of being known by the mind. O, He is so and so; I know it all." Then he again quoted Vedantic texts.

The father said, "So thou hast known Brahman! Thou mayest go about thy business." Then he asked the younger son the same question. But the boy sat quite mute, Not a word came out of his mouth, nor did he make any attempt to speak.

The father thereupon remarked, "Yes, my boy, thou art right. Nothing can be predicated of the Absolute and the Unconditioned! No sooner dost thou talk of Him than thou statest the Infinite in terms of the Finite, the Absolute in terms of the Relative, the Unconditioned in terms of the Conditioned. Thy silence is more eloquent than the spouting forth of a hundred Slokas, and the quoting of a hundred authorities.

THE NEW YEAR

Tones of joy-bells thrilling
 Through the winter air ;
 Choirs, their carols trilling
 Gay and clear and fair ;
 "Peace, Love, Goodwill
 The whole world fill."

Love, the pulsating heart
 Of thought and deed ;
 Music, the answering art
 Singing love's creed,
 "Goodwill, Peace, Love
 Below, above."

Love, vocal in its singing,
 North, South, East, West ;
 Joy, gleefully in-bringing
 Unity manifest,
 "Love, Goodwill, Peace,
 Increase, increase."

ERIC HAMMOND.

OCCASIONAL NOTES

GREAT is the life of ideas. Men die, that an idea may live. Generation after generation may pass away, while the idea on which they were threaded grows only the stronger for their decay. Let none, then, feel that in his own defeat lies any disaster to truth. A life given? What of that? THOUGHT may be enriched by the death of thinkers!

These were the dim and mystic perceptions that were uttered from the beginning of time, in religions of human sacrifice. In a sense, all faith calls for the slaying of man. What is any one of us, unless the Infinite Light is seen behind and through him? And for the Light to be seen, may it not sometimes be needful that the vessel should be broken?

How often it happens that everything a man has believed is summed up and asserted,

in the moment of his death! Death consecrates. Death renders impersonal. It suddenly withdraws from the sight of others all the petty nervous irritations that have veiled the man's real intention, and he stands revealed in his greatness, instead of his littleness, before his contemporaries.

It sometimes happens that the greatest service a man can render, is to retire. Great men, especially, as the Swami Vivekananda said, must always take care to withdraw, when the message is uttered. Only alone, and in freedom, can the child or the student or the disciple work out the idea that has reached him. The seed is buried, while it germinates. The obscure processes of development would only suffer check from the attempt to watch and regulate. We seek ever to give birth to the greater-than-ourselves. But for this, it is essential that we seek not to see results. To give and die; to speak and leave free; to act, looking for no fruit; this is the great mood, that paves the way for the world-changes.

How many of us could cast ourselves on the Ocean of Mother? How many could cease from the effort to save themselves? How many could throw themselves from the palm-tree's height? Those who are able to do this, having faith in truth, are the fathers of the future, the masters of the world, because only through them can the Impersonal flow, in its fulness.

Says a Christian hymn :

"Oh to be nothing, nothing!
 Only to be at His feet,
 A broken and empty vessel,
 For the Master's use made meet?
 Empty that He may fill me,
 As forth to His service I go!
 Broken that so more freely,
 His life through mine may flow!
 Oh to be nothing, nothing!
 Only to lie at His feet,
 A broken and empty vessel,
 For the Master's use made meet!"

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THE MASTER AS I SAW HIM

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

XXVII.

WOMAN AND THE PEOPLE

(Continued from Dec. P. B. page 225)

HE was always watching for chance indications of the future type. A certain growth of individualism was inevitable, and must necessarily bring later marriage, and perhaps a measure of personal choice, in its train. Probably this, more than anything else, would tend to do away with the problems created by child-widowhood. At the same time, it was not to be forgotten that early marriage had, in its time, been a deliberate attempt on the part of the community to avoid certain other evils which they had regarded as incidental to its postponement.

He could not foresee a Hindu woman of the future, entirely without the old power of meditation. Modern science, women must learn; but not at the cost of the ancient spirituality. He saw clearly enough that the ideal education would be one that should exercise the smallest possible influence for direct change on the social body as a whole. It would be that which should best enable every woman, in time to come, to resume into herself the greatness of all the women of the Indian past.

Each separate inspiration of days gone by had done its work. The Rajput story teemed with the strength and courage of the national womanhood. But the glowing metal must flow now into new moulds. Ahalya Bae Rani had been perhaps the greatest woman who ever lived. An Indian *Sadhu*, who had come across her public works in all parts of the country, would naturally think so. Yet the greatness of the future, while including hers,

would be no exact repetition of it. The mother's heart, in the women of the dawning age, must be conjoined with the hero's will. The fire on the Vedic altar, out of which arose Savitri, with her sacred calm and freedom, was ever the ideal background. But with this, woman must unite a softness and sweetness, as of the south winds themselves.

Woman must rise in capacity, not fall. In all his plans for a widow's home, or a girls' school and college, there were great green spaces. Physical exercise, and gardening, and the care of animals, must form part of the life lived there. Religion, and an intensity of aspiration more frequent in the cloister than outside it, were to be heart and background of this new departure. And such schools, when the winter was over, must transform themselves into pilgrimages, and study half the year in the Himalayas. Thus a race of women would be created, who should be nothing less than "Bashi-Bazouks of religion," * and *they* should work out the problem for women. No home, save in their work; no ties, save of religion, no love, but that for *guru*, and people, and motherland. Something after this sort was his dream. He saw plainly enough that what was wanted was a race of women-educators, and this was how he contemplated making them.

* The Bashi-Bazouks were the bodyguard of the Caliph. For many centuries, the members of the Turkish guard consisted of soldiers who had been kidnapped in early childhood from all races and countries, and brought up in Islam. Their religion was thus their passion, and the service of their sovereign their only native land, and bond of union. They were renowned throughout Europe for their fierceness and courage. Their power was broken in Egypt by Napoleon.

Strength, strength, strength was the one quality he called for, in woman as in man. But how stern was his discrimination of what constituted strength! Neither self-advertisement nor over-emotion roused his admiration. His mind was too full of the grand old types of silence and sweetness and steadiness to be attracted by any form of mere display. At the same time, woman had as large an inheritance as man, in all the thought and knowledge that formed the peculiar gift of the age to India. There could be no sex in truth. He would never tolerate schemes of life and polity that tended to bind tighter on mind and soul the fetters of the body. The greater the individual, the more would she transcend the limitations of femininity in mind and character; and the more was such transcendence to be expected and admired.

He looked, naturally enough, to widows as a class, to provide the first generation of abbess-like educators. But in this respect, as in all others, he made no definite plans. In his own words, he only said "Awake! Awake! Plans grow and work themselves." Yet he would have welcomed material, wherever it might have come from. He knew of no reason why it should be impossible to any woman—by strong and simple character, and intellect, and uprightness of living—to make herself the vehicle of the highest ideals. Even burdens of the conscience should be held redeemable by sincerity. "All great ends must be freely pursued," says a recent writer on feminist movements, and the Swami had no fear of freedom, and no distrust of Indian womanhood. But the growth of freedom of which he dreamt, would be no fruit of agitation, clamorous and iconoclastic. It would be indirect, silent, and organic. Beginning with a loyal acceptance of the standards of society, women would more and more, as they advanced in achievement, learn to understand both the demands and the

opportunities, which characterised the national life. By fulfilling those demands, and availing themselves to the full of their opportunities, they would grow more Indian than ever before, even while they entered on a grandeur of development, of which the past had never dreamt.

In nothing, perhaps, did the personal freedom of Vivekananda show itself more plainly than in his grasp of the continuity of the national life. The new form was always, to him, sanctified by the old consecration. To draw pictures of the goddess Saraswati was, according to him, "to worship her." To study the science of medicine was "to be down on one's knees, praying against the demons of disease and filth." The old *bhakti* of the cow showed how receptive was the spirit of Hindu society to new and scientific methods of dairy-farming, and the pasturing and care of animals. The training of the intellect to its highest perfection, he believed essential to the power of religious concentration. Study was *tapasya*, and Hindu meditateness an aid to scientific insight. All work was a form of renunciation. Love, even of home and family, was always capable of being wrought into a grander and more universal passion.

He delighted to point out that to the Hindu all written words were sacred, English and Persian to the full as much as Sanskrit. But he hated the tinkling sound of foreign manners and foreign accomplishments. He could not bear to listen to a criticism that concerned itself merely with the readjustment of externals. When comparisons had to be made, he dealt always with the ideal as differently expressed by different societies, and measured either failure or achievement, whether in modern or mediæval, by this central aim.

Above all, his conception of love was one that admitted of no differentiation between the speaker and him of whom he spoke. To

refer to others as "they" was already, to his ears, almost hatred. He always united himself with the criticised or the condemned. Those about him realised that if the universe had indeed been resolvable into an ultimate formula of dualism, his own part would have been chosen, not with Michael the Archangel, but with him, eternally defeated, over whom he triumphed. And this was with him no expression of an inner conviction that he could teach or did. It was simply the passionate determination to *share* the hardest lot to which any might be driven without escape, to defy the powers of the universe, if need be, by himself suffering the utmost to which any single consciousness anywhere might find itself irretrievably doomed.

Well might he point out, as he does in certain of his published letters, that even compassion was not motive enough, on which to build the service of others. He would have no such patronage. Compassion, he said, was that which served others with the idea that

they were *jivas*, souls : love, on the contrary, regarded them as the *Atman*, the very Self. Love, therefore, was worship, and worship was the vision of God. "For the *Advaitin*, therefore, the ONLY motive is love." There was no privilege to be compared with the trust of a great service. "It is the Saviour," he says, in one of his letters, "who should go on his way rejoicing ; not the saved !" As priests purifying themselves for the service of the altar, with eager awe, and the will to endure all, and yet be steadfast, must they come forward, who were chosen for the sacred task of woman's education. He remembered, and often repeated the words of Mataji Maharani, the Mahratta woman who founded in Calcutta, the Mahakali Pathshala. "Swamiji!" she said, pointing to the little girls whom she taught, "I have no help. But these blessed ones I worship, and they will take me to salvation !"

(To be continued.)

CHASING THE SHADOWS

IT is simply necessary to scan briefly the past and present history of the world, to enable us to see that only a tiny fraction of the inner consciousness of humanity has been awakened ; that few in number have been those who followed with intelligence the path of religion ; and that vast multitudes have wasted their lives.

That man is wasting his life who dwells solely on the sensual plane, who is entirely engrossed by his relation to the things of time and sense, taking no heed whatever of the spiritual. He has a psychological development far in advance of all other animals, but he lives comparatively as an animal, though his thought may have a greater range. He is laying a stress upon externals and imbibing the narcotics of mundane things that paralyse

thought, stifle utterance and obscure vision. The likeness of the divine in which he was born into the world lies dormant, hidden, and undeveloped. The culture of the soul powers should have been the first endeavour and supreme effort of his corporeal manifestation, but devoting no attention to those things during the period of mortal existence, his life is a blank as to the highest and best.

Neither is that man's life properly employed who gives his leisure and strength wholly to the prosecution of self-interest and worldly gratifications ; who bows his knee before the idols of wealth and power ; who takes account of nothing but what is framed by the world and hammered upon its anvil. He is bound by that unyielding system of tyranny, the code of custom, that will tolerate

anything but the infringement of its laws. It is only the brave who dare defy it, and it is an Herculean task to eradicate it from the minds and beliefs of its devotees.

The very thought of a wasted life brings a feeling of sadness. It is surely a painful spectacle to see before you a being of god-like endowments and measureless potentialities, utterly ignoring them, and giving the reins to the undeveloped, the low; to a vampire that enslaves and bewitches all who come under her spell; thus becoming a victim spiritually dead, for he has not entered into himself that he may smelt the precious ore of his higher nature from the surrounding dross.

The world goes on its ceaseless round; the multiplicity of clashing interests, the innumerable and overwhelming materialities weary the heart and dazzle the attention. There are so many corrupting influences and so much that strangles and destroys high idealism and lowers the standard of morals. We drift on the ocean of the world without rudder or anchor, and the horizon of our intelligence is bounded by existing phenomena; we placidly acquiesce in the demands of the senses, and our sensibilities are blunted; the reason is assailed by doubts and fears, and our minds are led astray by lying sophistries as we flounder in the dismal waves of illusion.

The world's thoughts are inclined to think through us, to use our brains as organs, as if a stronger will had entered in and caused thoughts according to its purpose. The spirit of the times is one of inordinate ambitions, rivalry, and ostentation veneered with shams. There are many that succumb to the pressure of constant disappointment; they live in the Cimmerian darkness of despair and their affrighted imagination enlarges the real extent of their woes.

Civilisation exacts a heavy price for its advantages, and the question is forced upon

our consideration as to where modern civilisation is taking us. If we cast a dispassionate eye around, we shall see that it threatens to extinguish all the best and purest in human lives, to ruthlessly crush the weak, and be dominated by organised greed. *Tædium Vitæ* is the characteristic of all civilised nations of the globe, because civilisation over-emphasises the inequalities of individual faculty and produces the greatest disparities of fortune, so that some have a profusion of luxuries, and others a lack of the common necessities of life. It has been truly said that the power to use is the sole right to possess.

There is nothing new in the condemnation of chasing the shadows of life by prophets and preachers, but the value of iteration as a helpful remedy must be recognised. The great messengers to humanity, the teachers of their fellow-men, who with infinite love and pity hold a mirror up to life, affirm again and again that all earthly power and the glory of the things it fashions are transitory—that all delights culminate in unsatisfying results and suffering. There is no good shutting our eyes to obvious facts or affecting to believe that in due time we shall witness in the world a new birth of all that is great and good.

But those people who have finer moral and intellectual developments sometimes pause and inquire whether in this whirling, seething world of unrest, misery, and discontent, amid this interplay of human passions and human desires, with their legion of undesirable consequences; among these ever-changing forms, what things are real? Is there not something stable beneath all these phantoms and jangling discords? Upholders of the Vedantic view answer with an uncompromising affirmative. There is no rest for a body till it is united to its centre. The centre of rest for the soul is the Oneness which it seeks. "He who is the One Life in the

Universe of death; He who is the constant basis of an ever-changing world; One who is the only Soul of which all souls are but delusive manifestations." Spirit is superior to and controls matter, because all matter is changing and spirit is unchangeable and eternal. The spirit that reigns within man is independent and creates the desire for freedom. As the sun is eclipsed by masses of cloud, so the spiritual sun "I" remains eclipsed by the images of objects in the phenomenal world. Vedanta teaches us to place ourselves beyond the reach of the ever-changing tides of the external world. It lays down principles by which we can still the insatiate longings of the human heart; it teaches that spiritual realisation is everything.

Any attempt to solve the problems of life which fails to reckon with religion is foredoomed to failure. It is a truth which is well comprehended by the wiser among those who are responsible for the education of mankind, and it is their paramount duty to frequently recall the truth among the irresponsible people who may be occasionally induced to think, and so let in ideas of possibilities and re-constructions that may dawn through religion. A little deliberation would show us that a higher law than that of our will regulates events. Man has lived in conflict with law, and in violation of the laws of his being, and the sanctities still slumber which make it most worth while to live.

"The world of our experience consists at all times of two parts, an objective and a subjective part, of which the former may be incalculably more extensive than the latter, and yet the latter can never be omitted or suppressed. The objective part is the sum total of whatsoever at any given time we may be thinking of, the subjective part is the inner state in which the thinking comes to pass. Yet the cosmic objects, so far as the experience yields them, are but ideal pictures

of something whose existence we do not inwardly possess but only point at outwardly, while the inner state is our very experience itself." Religion is no trivial, ephemeral thing to take or leave as man goes on his way through life, gathering up the aggregate of human experience, but a direct influence upon the development of both the individual and the race. It is the relation between the soul and God. The basis of all knowledge is divine, the process of all true education is from that source. It may be always relied upon for inspiration with a surety that when its truths are absorbed into the soul, and thus have spread their mighty vitalities into the ultimates of being, its possessor will be a really peaceful man; the world-pain dies out of his heart, and his destiny is in his own hands. A man's life is only narrowed and limited* by himself; the difference between being happy and unhappy is mainly dependent upon the mental atmosphere generated by his own thoughts.

The ultimate for which we should labour while here on earth is that we should become *living souls*. It is necessary to give a vigorous direction to the cultivation of our inner resources as a defence against the assaults of the world. Man is capable of infinite progress, and when he begins to build his life on a nobler pattern he develops a receptivity of mind to admit intuitively enlightenment, and conceives of a higher self, a living, thinking reality, one that is master rather than servant. He comes into self-knowledge and finds out that beyond each man there exists a higher power which is larger and more god-like than his conscious self; that existence means an educating, a drawing forth of what is fundamentally within, which leads to pure and heroic action. The object of life is to learn the laws of spiritual progress. It is a grand thing to know the value of life, to be born into a universe with boundless possibilities, with the germ of

infinite perfection, and with a hunger and thirst after righteousness.

No attitude of man is so reasonable and none so salutary as that which bravely faces all existing circumstances, and feels them to be none other than means whereby he can reach the goal he is in pursuit of. We must not allow the mind to receive the impressions of the manifold external objects through the senses, to wander unchecked whithersoever it chooses. The unruly mind that acts independent of our will, can be used as a friend or as a foe, and when we have absolute control of this involuntary mind, then we are ruler indeed. By changing the present attitude of the mind, it is possible to receive high impressions, and in the midst of tumult so to behave, that our influence will produce a great calm. The true ideal of life is an equilibrium of forces, in the performance of which our faculties in all phases of expression are called into vital but never feverish activity. Moreover, we must "die to live" in every part of our spiritual nature. The great motive principle is renunciation which out-values all else; it is utter selflessness, shifting the centre of our lives outside the merely self-regarding sphere, to a distinctly higher realm; love is the key that unlocks all hearts.

We have been brought up in a world of limiting adjuncts where our senses perceive nothing but plurality. We are encompassed by sights and sounds which make us see that duality is the prevailing law of the universe. It is the thick and palpable clouds of ignorance that overshadow the mind, and it is only the light of knowledge that can dispel the darkness, the one fading into the other, and finally the shadow diminishes to a point where it vanishes. The body, mind and the world are only broken reflections of the one Light. As the rays of the sun are to the sun itself, so are the individual souls to the Divine Being. They are phenomenally

distinct but substantially One. With the recovery of this sense of the essential Unity will come a larger love for all mankind, until unison blends into union and ultimately union merges into the perfect Oneness. Nirvana or Moksha is not the annihilation of the ego but its infinite expansion into the Universal Consciousness—into the Reality of our being, which is ever pure, ever perfect, ever blissful. And the aim of the Advaita Vedantin is to realise this substantial Unity.

"He that will find truth, must seek it with a free judgment and a sanctified mind. He that thus seeks shall find; he shall live in truth and that shall live in him. He shall find satisfaction within, feeling himself in conjunction with truth, though all the world should dispute against him. Such as men themselves are, such will God Himself seem to be."

A WESTERN DISCIPLE.

SOWER AND SEED.

A kindly word and a kindly deed,
A helpful hand in time of need,
With a strong true heart
To do his part,—
Thus went the sower out with his seed,
Nor stayed in his toil to name his creed.

No coat-of-arms, no silken crest,
No purple or linen about his breast,
But royally true
To the purpose in view,
Was his ceaseless search, and his constant quest,
For suffering souls in need of rest.

Feeling for others, bearing their pain,
Freeing the fetters, undoing the chain,
From sorrow and tears,
He wrought the bright years,—
Still unknown to rank, and unknown to fame,
In letters of light God writeth his name.

—ELLA DARE.

THE STORY OF PRAHLAD

(A lecture delivered in California by the Swami Vivekananda)

Hiranyakashipu was the king of the Daityas. The Daityas, though born of the same parentage as the Devas or gods, were always at war with each other. The Daityas had no part in the oblations and offerings of mankind, or in the government of the world and its guidance. But sometimes they waxed strong and drove all the Devas from the heavens, and seized the throne of the gods and ruled for a time. Then the Devas prayed to Vishnu, the Omnipresent Lord of the Universe, and He helped them out of their difficulty. The Daityas were driven out, and once more the gods reigned. Hiranyakashipu, king of the Daityas, in his turn, succeeded in conquering his cousins, the Devas, and seated himself on the throne of the heavens and ruled the three worlds,—the middle worlds, inhabited by men and animals; the heavens, inhabited by gods and god-like beings; and the nether worlds, inhabited by the Daityas. Now, Hiranyakashipu declared himself to be the God of the whole universe and proclaimed that there was no other God but himself, and strictly enjoined that the Omnipotent Vishnu should have no worship offered to Him anywhere; and that all the worship should henceforth be given to himself only.

Hiranyakashipu had a son called Prahlad. Now, it so happened, that this Prahlad from his infancy, was devoted to God. He showed indications of this as a child; and the king of the Daityas, fearing that the evil he wanted to drive away from the world, would crop up in his own family, made over his son to two teachers, called Shanda and Amarka, who were very stern disciplinarians, with strict injunctions that Prahlad was never to hear even the name of Vishnu mentioned. The teachers took the prince to their home, and there he was put to study with other children of his own age. But the little Prahlad, instead of learning from his books, devoted all the time in teaching the other boys how to worship Vishnu. When the teachers found it out, they were frightened,

for the fear of the mighty king Hiranyakashipu was upon them, and they tried their best to dissuade the child from such teachings. But Prahlad could no more stop his teaching and worshipping Vishnu, than he could stop breathing. To clear themselves, the teachers told the terrible fact to the king, that his son was not only worshipping Vishnu himself, but also spoiling all the other children by teaching them to worship Vishnu.

The monarch became very much enraged when he heard this, and called the boy to his presence. He tried by gentle persuasions, to dissuade Prahlad from the worship of Vishnu, and taught him that he, the king, was the only God to worship. But it was to no purpose. The child declared, again and again, that the Omnipresent Vishnu, Lord of the Universe, was the only Being to be worshipped;—for even he, the king, held his throne only so long as it pleased Vishnu. The rage of the king knew no bounds, and he ordered the boy to be immediately killed. So the Daityas struck him with pointed weapons; but Prahlad's mind was so intent upon Vishnu, that he felt no pain from them.

When his father, the king, saw that it was so, he became frightened, but roused to the worst passions of a Daitya, contrived various diabolical means to kill the boy. He ordered him to be trampled under foot by an elephant. The enraged elephant could not crush the body any more than he could have crushed a block of iron. So this measure also was to no purpose. Then the king ordered the boy to be thrown over a precipice, and this order too was duly carried out; but, as Vishnu resided in the heart of Prahlad, he came down upon the earth as gently as a flower drops upon the grass. Poison, fire, starvation, throwing into a well, enchantments and other measures were then tried on the child one after another, but to no purpose. Nothing could hurt him, in whose heart dwelt Vishnu.

At last, the king ordered the boy to be tied with mighty serpents, called up from the nether worlds, and then cast to the bottom of the ocean, where huge mountains were to be piled high up on him, so, that in the course of time, if not immediately, he might die; and ordered him to be left in this plight. Even though treated in this manner, the boy began to pray to his beloved Vishnu: "Salutation to Thee, Lord of the Universe, Thou beautiful Vishnu!" Thus thinking and meditating on Vishnu, he began to feel that Vishnu was near him, nay, that He was in his own soul, until he began to feel that he was Vishnu, and that he was everything and everywhere.

As soon as he realised this, all the snake bonds snapped asunder; the mountains were pulverised, the ocean upheaved and he was gently lifted up above the waves, and safely carried to the shore. As Prahlad stood there, he forgot that he was a Daitya and had a mortal body: he felt he was the universe and all the powers of the universe emanated from him; there was nothing in Nature that could injure him; he, himself, was the ruler of Nature. Time passed thus, in one unbroken ecstasy of bliss, until gradually Prahlad began to remember that he had a body and that he was Prahlad. As soon as he became once more conscious of the body, he saw that God was within and without; and everything appeared to him as Vishnu.

When the king Hiranyakashipu found to his horror that all mortal means of getting rid of the boy who was perfectly devoted to his enemy, the God Vishnu, were powerless, he was at a loss to know what to do. The king had the boy again brought before him, and tried to persuade him once more to listen to his advice, through gentle means. But Prahlad made the same reply. Thinking however that these childish whims of the boy would be rectified with age and further training, he put him again under the charge of the teachers, Shanda and Amarka, asking them to teach him the duties of the king. But those teachings did not appeal to Prahlad, and he spent his time in instructing his schoolmates in the path of devotion to the Lord, Vishnu.

When his father came to hear about it, he again

became furious with rage, and calling the boy to him, threatened to kill him, and abused Vishnu in the worst language. But Prahlad still insisted that Vishnu was the Lord of the Universe, the Beginningless, the Endless, the Omnipotent and the Omnipresent, and as such, He alone was to be worshipped. The king roared with anger and said: "Thou evil one, if thy Vishnu is God omnipresent, why doth he not reside in that pillar yonder?" Prahlad humbly submitted that He did do so. "If so," cried the king, "let him defend thee; I will kill thee with this sword." Thus saying, the king rushed at him with sword in hand, and dealt a terrible blow at the pillar. Instantly a thundering voice was heard, and, lo and behold, there issued forth from the pillar, Vishnu in His awful Nrisingha form—half-lion, half-man! Panic-stricken, the Daityas ran away in all directions; but Hiranyakashipu fought with him long and desperately, till he was finally overpowered and killed.

Then the gods descended from heaven and offered hymns to Vishnu, and Prahlad also fell at His feet and broke forth into exquisite hymns of praise and devotion. And he heard the Voice of God saying: "Ask, Prahlad, ask for anything thou desirest; thou art My favourite child; therefore ask for anything thou mayest wish." And Prahlad choked with feelings replied: "Lord, I have seen Thee. What else can I want? Do Thou not tempt me with earthly or heavenly boons." Again the Voice said: "Yet ask something, my son." And then Prahlad replied: "That intense love, O Lord, which the ignorant bear to worldly things, may I have the same for Thee; may I have the same intensity of love for Thee, but only for love's sake!"

Then the Lord said: "Prahlad, though my intense devotees never desire for anything, here or hereafter, yet by My command, do thou enjoy the blessings of this world to the end of the present cycle, and perform works of religious merit, with thy heart fixed on Me. And thus in time, after the dissolution of thy body, thou shalt attain Me." Thus blessing Prahlad, the Lord Vishnu disappeared. Then the gods headed by Brahmā installed Prahlad on the throne of the Daityas, and returned to their respective spheres.

EPISTLES OF SWAMI VIVEKANANDA

Extracts

XLIX.

14th July 96.

Dear Dr. N—

* * After all, no foreigner will ever write the English language as well as the native Englishman, and the ideas when put in good English, will spread farther than in Hindu English. Then again it is much more difficult to write a story in a foreign language than an essay.....

You must not depend on any *foreign help*. Nations, like individuals, must help themselves. This is real patriotism. If a nation cannot do that, its time has not yet come. It must wait.....The new light *must* spread all over India. With this end you must work. * *

The lotus is a symbol of regeneration. We are awfully behind-hand in art, especially in that of painting. For instance, make a small scene of spring re-awakening in a forest, showing how the leaves and buds are coming again. Slowly go on, there are hundreds of ideas to be put forward.....I am going to Switzerland next Sunday, and shall return to London in the autumn and take up the work again.....I want rest very badly, you know.

With all blessings &c.

Yours,

Vivekananda.

—
L.SWITZERLAND
Aug. 6th 1896.

Dear A—

* * Do not be afraid. Great things are going to be done, my child. Take heart. * *

He (Max Müller) writes me very nice letters and wants material for a big book on Ramakrishna's life * *

Enough of this newspaper blazoning, I am tired of it, anyhow. Let us go our own way and let fools talk. Nothing can resist truth.

I am as you see now in Switzerland, and am always on the move. I cannot and must not do anything in the way of writing, nor much reading either. There is a big London work waiting for me from next month. In winter I am going back to India and will try to set things on their feet there.

My love to all. Work on, brave hearts, fail not;—no saying nay; work on,—the Lord is behind the work. *Mahâsakti* is with you.

Yours with love and blessings.

Vivekananda.

—
LI.KHETRI
2nd April 1893.

Dear Doctor—

Your letter has just reached me. I am very much gratified by your love for my unworthy self. So, so sorry to learn, that poor B.— has lost his son. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." We only know that nothing is lost or can be lost. For us is only submission, calm and perfect. The soldier has no right to complain, nay murmur, if the general orders him into the cannon's mouth. May He comfort B.— in his grief, and may it draw him closer and closer to the breast of the All-merciful Mother.

Yours &c.,

Vivekananda.

AN ADDRESS OF WELCOME TO SWAMI BRAHMANANDA

THE SWAMI VIVEKANANDA HINDU BALIKA
PATHASALA, CHOOLAI, MADRAS.

24th Nov. 1908.

To
His Holiness Srimat Swami Brahmanandaji,
President, Sri Ramakrishna Mission.
Revered Swamiji,

We the managing members of the Swami Vivekananda Hindu Balika Pathasala, Choolai, most respectfully welcome your Holiness, to the humble but lovely cottage of this institution, the emblematic manifesto of Sri Ramakrishna's Math in this locality. The only excuse for our unworthy selves in the matter of approaching your Holiness with a request to pay a short visit to this humble Pathasala, is our overwhelming and ardent admiration for the renowned and world-wide Sri Ramakrishna Mission, and our sincere devotion and love to its disinterested workers. The world has grown wiser, in the real sense of the term, since the advent of Sri Ramakrishna's Mission. It has contributed very largely by the unceasing and untiring efforts of its members, towards the spiritual advancement of modern India, not to speak of its wonderful and magnetic achievements in the West. Had it not been for the missionary propaganda initiated by our venerable Swami Vivekananda and continued by his brother-Sannyasins, our Mother India would not have occupied the position which she now fills in the eyes of the world in point of religion and spirituality. A deep sense of gratitude and love animates and thrills the heart of every one of us here assembled, and who can escape the beneficent influence of your Holy presence to-day vouchsafed to us as a result of our good Karma? We trust that this poor but warm reception accorded by our humble selves will not but be acceptable to your Holiness, for we have the sacred word of our Lord Krishna—

पुत्रं पुण्यं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहतमन्त्राणि प्रयत्नात्मनः ॥

We beg to remain
Revered Swamiji

Your Holiness' most obedient servants

GLEANINGS

God in man is the whole revelation and the whole of religion. What Christianity taught dimly, Hinduism made plain to the intellect in Vedanta. When India remembers the teaching she received from Sankaracharya, Ramanuja and Madhava; when she realises what Sri Ramakrishna came to reveal, then she will rise. Her very life is Vedanta.—*Bande Mataram*.

* *

To make life happy, take time; it is of no use to fume and fret, or do as does the angry housekeeper who has got hold of the wrong key, and pushes, shakes, and rattles it about in the lock until both are broken and the door is still unopened. The chief secret of comfort lies in not suffering trifles to vex us and in cultivating our undergrowth of small pleasures. Try to regard present vexations as you will regard them a month hence. Since we cannot get what we like, let us like what we can get.

* *

What, after all, is the true end and aim of Religion? Is it not to lift the human to the divine for service? The blending of man with God that does not end in the service of God through man is pointless and wasteful. The clouds that form, and soar, and sail in the heavens, answer their true end only as they return to earth in fruitful showers. India must see God in the bazaars and the schools, as clearly as at the altars and the shrines. She must esteem nothing nobler than manhood, nothing diviner than womanhood, and nothing more religious than service in helping on the common good...

But India wants all this applying to actual life, as secular knowledge and activity. She wants a great secular leader who shall be what Fielding Hall in his new book, says, Buddha was, 'the Darwin of the Soul'; only that Darwin of the Soul should have a Keir Hardie for his administering hand.

Yes, a Keir Hardie, but an Indian Keir Hardie. In fact, everything Indian: Indian history, Indian traditions, Indian dreams, the Indian spiritual atmosphere and fragrance, Indian self-help, Indian aspirations, Indian responsibility and your beautiful Indian dress. I do not want this big British steam-roller to go over and to grind down everything.—From an address by Mr. John Page Hopps

on "The Duty of the Brahmo Samaj with regard to Indian Nationality."

The following hymn was composed, last year, on the occasion of the International Conference of Liberal thinkers held in Boston U. S. A.:—

Hail! Mount of God, whereon with reverent feet
The messengers of many nations meet;
Diverse in feature, argument, and creed,
One in their errand, brothers in their need.
Not in unwisdom are the limits drawn
That give far lands opposing dusk and dawn;
One sun makes bright the all-pervading air,
One fostering spirit hovers everywhere,
So with one breath may fervent souls aspire,
With one high purpose wait the answering fire.
Be this the prayer that other prayers controls,—
That Light divine may visit human souls.
The worm that clothes the monarch spins no flaw,
The coral builder works by heavenly law;
Who would to Conscience rear a temple pure
Must prove each stone and seal it, sound and sure.
Upon one steadfast base of truth we stand.
Love lifts her sheltering walls on either hand;
Arched o'er our head is Hope's transcendent dome.
And in the Father's heart of hearts, our home.

—By Julia Ward Howe.

One of Mr. Benjamin Fay Mills' recent discourses concludes with a good story and a superb appeal; thus:—

I have read that when Andrew Jackson was a judge, in his comparative youth, a bully on one occasion defied the authority of the court and caused considerable disturbance in the court-room. The judge said, 'Sheriff, arrest that man!' The man pointed his revolver at the officer of the law and said, 'Sheriff, if you take another step, you are a dead man,' and the sheriff did not dare to move. 'Sheriff,' said the judge, 'call a posse!' The sheriff called the names of six bystanders, and the bully, taking a revolver in each hand said: 'I will send you all to hell if one man takes a single step towards me,' and the sheriff said: 'Your honour, it is impossible to arrest this man.' 'Call every bystander in this court-room,' said the judge, and the sheriff issued a call commanding every onlooker to assist him in arresting this defier of the law. The bully stood there with his weapons in

his hands and swore a great oath that many men would die before anyone should lay violent hands upon him, and the sheriff again reported to the judge that it was impossible for him to arrest the miscreant. Then the judge rose up and said, 'Sheriff, call me! The court is adjourned for five minutes,' and as the young judge walked over, unarmed, but in the majesty of a great conviction, toward the disturber of the peace, this bully became a mass of quivering flesh, dropped his weapons and meekly followed the judge, to stand in front of the judgment seat and receive sentence of punishment for his misdeeds.

So when the ills of flesh and fortune and circumstance defy us, we hear the command of the Great Spirit ordering us to overcome them. We try the ordinary worldly wisdom and the superficial resources and powers of men in vain; then happy is the man who is able to hear the ringing voice of the Great Soul saying, 'Call me!' and in this consciousness of his higher nature, the man shall find that all the infinite resources of illimitable power dwell within him and shall be victoriously manifested in every experience of life.

GLIMPSES

He who would become a philosopher, must commence by repudiating belief.—*Bacon*.

No man or woman of the humblest sort can really be strong, gentle, pure and good without the world being better for it; without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

As a mother, even at the risk of her own life, protects her son, her only son, so let man cultivate good-will without measure toward the whole world, above, below, around, unmingled with any feeling of differing or opposing interests.—*Buddha*.

The world that I regard is myself; it is the microcosm of my own frame that I cast my eye on; for the other I use it but like my globe, and turn it round sometimes, for my recreation. * * That mass of flesh that circumscribes me, limits not my mind. That surface that tells the heavens it hath an end, cannot persuade me I have any. * * Whilst I study to find how I am a

microcosm, or little world, I find myself something more than the great. There is surely a piece of divinity in us; something that was before the elements, and owes no homage unto the sun. Nature tells me, I am the image of God, as well as the Scripture. He that understands not thus much hath not his introduction or first lesson, and is yet to begin the alphabet of man.—*Sir Thomas Browne.*

* * *

“Yes, Love indeed is light from heaven;
A spark of that immortal fire
With angels shared, by Allah given,
To lift from earth our low desire.
Devotion wafts the mind above,
But Heaven itself descends in love;
A feeling from the Godhead caught,
To wean from self each sordid thought,
A Ray of Him who form'd the whole;
A Glory circling round the soul!”

—*Byron.*

* * *

Did the Almighty, holding in his right hand *Truth*, and in his left *Search after Truth*, deign to tender me the one I might prefer,—in all humility, but without hesitation, I should request *Search after Truth*.—*Lessing.*

* * *

“All great things are born of silence. True, the fury of destructive passion may start up in the hot conflict of life, and go forth with tumultuous desolation. But all-beneficent and creative power gathers itself together in silence, ere it issues out in might. Force itself indeed is naturally silent, and only makes itself heard, if at all, when it strikes upon obstructions to bear them away as it returns to equilibrium again. The very hurricane that roars over land and ocean, flits noiselessly through spaces where nothing meets it. The blessed sunshine says nothing, as it warms the vernal earth, tempts out the tender grass, and decks the field and forest in their glory. Silence came before creation; and the heavens were spread without a word.....Nowhere can you find any beautiful work, any noble design, any durable endeavour, that was not matured in long and patient silence, ere it spake out in its accomplishment. There it is that we accumulate the inward power which we distribute and spend in action; put the smallest duty before us in dignified and holy aspects; and reduce the severest hardships beneath the foot of our self-enial.”

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NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THERE is no imperative mood in the Japanese language.

A mono-rail has been constructed by an Indian firm at Umballa to connect the railway station with the grain market and grinding factories.

IN the whole of America, there are now 622 institutions of higher non-technical learning. Of these, 17 Universities and Colleges have 1,000 or more undergraduates each, four have 900 men-students each, and 114 have 200 or more each.

A NEW kind of boot is about to be put on the market, the sole and heel of which, when worn out, can be unscrewed and new leather put in their place. The inventor claims that a pair of boots can be soled and heeled in fifty-five seconds, saving 25 per cent. on the cost of ordinary boot-repairing.

THE passing of Father Ignatius meant the passing of a great spirit. In 1862 he began the great work of his life, the restoration of monasticism in the Church of England. As a preacher this modern mystic—who had something in common with St. Francis of Assisi—exerted an extraordinary influence. He was a true and strenuous servant of God.

THE Birthday Anniversary of the Swami Vivekananda will be celebrated by his disciples, friends and admirers at the Math, Belur, on January 17th 1909.

As the Swami always insisted on the Seva of the poor as being essential to the development of our spiritual nature, it has been decided to make that, the especial feature of his day.

AN interesting case of premonition in a horse is quoted in 'Psychische Studien' from a German paper. A butcher's cart was proceeding along the Ringstrasse at Kiel when the horse suddenly stopped and backed, and while the driver was trying to get it to proceed, a new building of five stories collapsed, covering half the width of the

street with its ruins, about twenty paces in front of where the horse had stopped. The fall occurred without any warning perceptible to human senses.

A SIMPLE way to get warm after exposure to cold is to take a long breath with the mouth firmly shut. Repeat this several times, until you begin to feel the heat returning. It requires a very short time to do this, says the "Family Doctor." The long breath quickens the pulse, and thus causes the blood to circulate faster. The blood flows into all parts of the veins and arteries, and gives out a great deal of heat. It is stated that this method of deep breathing prevents colds and a great many other ailments if begun in time.

THE following is the table taken from the official return issued on the first week of September '08 by order of the House of Lords, showing the comparative naval strength of Great Britain, the United States, France, Germany, and Japan. No battleships more than 25, or cruisers more than 20 years old are included.

TYPE	G. B.	U. S. A.	F.	G.	J.
Battleships ...	57	25	21	22	11
Armoured Cruisers ...	34	13	19	8	11
Destroyers ...	142	20	48	61	54
Torpedo Boats ...	13	—	—	10	—

THE fossil remains of the king of reptiles, unearthed in November last, in the Bad Lands of Montana, will be kept in the New York Natural History Museum where preparations have been made to give the remains of the three-million-year-old monster the place of honour. No other museum in the world has a similar specimen.

The animal when alive had teeth six inches long, and it devoured other animals as large as elephants. He was between forty and fifty feet long, and when he chose to stand upright he was from twenty to thirty feet in height.

His mouth was three feet long and two and a half feet broad. Both jaws were full of the six-inch teeth, three inches in circumference at the base, and tapering to a needle point. The jaw-bones were like oak beams.

The reptile king was the bully of his period, and was built purely for fighting. He walked on his back legs, his front legs being short paws, with

four claws like giant awls on each. Any animal that could not run fast enough was always the prey of this reptile.

THE Congress of the History of Religions recently held at Oxford brought together the representatives of the historical religions of the world. It was the third of its kind. In his excellent address Sir Alfred Lyall the distinguished Orientalist who presided over it, held up the sublime beauty of Hinduism to the assembled savants of the West. Sir Alfred presses the fact that religious wars—as caused by the conflict of militant faiths contending for superiority, were unknown on any great scale to the ancient civilisations. Buddhism and Brahmanism held their ground from times far anterior to Christianity. There may have been in India political despotism, but religious despotism, in the shape of the legal establishment of one faith to the exclusion of another, of uniformity imposed by coercion, of proselytism by persecution is unknown to history. Governments have been absolute and personal; the religions have been popular and democratic. Another paper of Indian interest was that of Dr. Grierson under the heading of “The Monotheistic Religion of Ancient India and its Descendent the Modern Hindu Doctrine of Faith.” The paper establishes the fact that Hinduism in its true aspect is essentially a monotheistic religion—belief in a personal God, the Creator and Ruler of the world.

THE Smith College has as many as 1200 women students who have created a public spirit among themselves, by reading and public lectures on the theoretical side, and by attending to the poor and the invalids on the practical side. Some idea of their activity in various branches of philanthropic work may be gauged from the following items:—Half-hour meetings for lectures; maintaining a circulating library; social service at home; meeting the trains; keeping a bureau of information to help incoming students; visit to an Old Ladies’ Home; collections of old clothes and sending them to needy families; writing letters to invalids; an emergency branch to care for cases of extreme poverty; sending of dolls and toys to the poor children, magazines to poor

working-titen, and complete sets of clothes and picture books to hospitals; more or less free tutoring by about 250 girls in Home Culture Clubs; little night classes in which are taught reading, writing, arithmetic, grammar, language, music and gymnastics; Saturday classes for little children, following a regular kindergarten schedule. Thus during the College days which do so much to form one’s attitude towards the larger life around one, they live in an atmosphere of service, which enables them to take in a natural way their part in the many social needs about them. Nothing is more helpful in creating public spirit in people than practically doing good in an unostentatious manner every day of one’s life. This is the bed-rock on which should be built up the edifice of a compact nationality.

JAPAN enjoys the proud distinction of being the first country in the world with respect to mass education. The available statistics show that on an average every Japanese town or village has two primary schools. Further, in 1902 (the most recent date of which statistics are available) 96 per cent. of the boys and 87 per cent. of the girls were receiving primary education. This comes to a combined average of 91 per cent. of the children of school-going age. But when we take India as a whole, only one male in every 10 can read and write and one female in 144. Four villages in every five are devoid of a school. How glaring is the contrast between Japan and India in methods educational?

The population of Japan is 46 or 47 millions, and that of British India is five times as large. Japan spends about 5 millions sterling out of her public funds on education, while British India spends less than a million and a half. To make the expenditure equal to that of Japan she should spend at least 27 millions. Again, comparing British India with the little Empire of the Mikado, the former spends less on education in all its aspects than what the latter spends in educational buildings alone. The following is the State expenditure involved in the different countries with regard to education:—

		R.	A.	P.	
Germany	...	5	7	2	per head.
France	...	3	13	11	„
England	...	3	0	0	„
Spain	...	1	7	2	„
Italy	...	1	1	11	„
Baroda	...	0	7	0	„
India	...	0	1	0	„

Purusha seated in Prakriti, experiences the Gunas born of Prakriti; the reason of the birth in good and evil wombs is its attachment to the Gunas.

[*Seated in*: identifying himself with.

Gunas—manifesting themselves as pleasure, pain and delusion.]

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ॥

परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥२२॥

XIII. 22.

अस्मिन् In this देहे in the body पुरुषः Purusha परः Supreme उपद्रष्टा the looker-on अनुमन्ता the Permitter च and भर्ता supporter भोक्ता the experiencer महेश्वरः the Great Lord परमात्मा the highest Self च and इति thus अपि also उक्तः is called.

And the Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, the Experiencer and the Great Lord, and as the highest Self.

[*Looker-on, the Permitter*—He Himself does not participate in the activities of the bodily organs, the mind and the Buddhi, being quite apart from them, yet seeming to be so engaged. And being a looker-on, He never stands in the way of the activities of Prakriti as manifested in the body. Indeed, all the consciousness or intelligence that manifests itself in the activities of life is but the reflection of the All-pervading, Absolute and Perfect Intelligence—the Supreme Spirit.]

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ॥

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

XIII. 23.

यः Who एवम् thus पुरुषम् the Purusha गुणैः सह with Gunas प्रकृतिं Prakriti च and वेत्ति knows सः he सर्वथा in whatever way वर्तमानः living अपि even भूयः again न not अभिजायते is born.

He who thus knows the Purusha and Prakriti with Gunas, whatever his life, is not born again.

[*Whatever his life &c.*: Whether he is engaged in duties and acts, prescribed or forbidden, he is not born again. For, the acts, the seeds of rebirth, of a knower of Truth are fried by the fire of knowledge, and thus cannot be effective causes to bring about births. In his case they are mere semblances of Karma; a burnt cloth, for instance, cannot serve the purposes of a cloth.]

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ॥
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

XIII. 24.

केचित् Some ध्यानेन by meditation आत्मनि in their own intelligence आत्मना by the purified heart आत्मानम् the Self पश्यन्ति behold अन्ये others सांख्येन योगेन by the path of knowledge अपरे others च again कर्मयोगेन by Karma Yoga.

Some by meditation behold the Self in their own intelligence by the purified heart, others by the path of knowledge, others again by Karma Yoga.

अन्ये त्वेवमजानन्तः श्रुत्वान्येभ्य उपासते ॥

तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥२५॥

XIII. 25.

अन्ये Another तु again एवम् thus अजानन्तः not knowing अन्येभ्यः from others श्रुत्वा as (they have) heard उपासते worships ते these अपि even श्रुतिपरायणाः regarding what they have heard as the Supreme Refuge मृत्युं death अतितरन्ति cross beyond एव also.

Others again not knowing thus, worship as they have heard from others. Even these cross beyond death, regarding what they have heard as the Supreme Refuge.

[*Not knowing thus*: not able to know the Self described above, by any one of the several methods as pointed out.

Others: Acharyas or spiritual teachers.

Regarding—following with Shraddhâ.

What they have heard, i. e., they solely depend upon the authority of other's instructions.

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम् ॥

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥२६॥

XIII. 26.

भरतर्षभ O bull of the Bharatas यावत् किञ्चित् what-ever स्थावरजंगमम् the moving, the unmoving सत्त्वं being संजायते is born तत् it क्षेत्रक्षेत्रज्ञसंयोगात् from the union of Kshetra and Kshetrajna विद्धि know to be.

Whatever being is horn, the moving or the unmoving, O bull of the Bharatas, know it to be from the union of Kshetra and Kshetrajna.

[*Union.....Kshetrajna*: The union of Kshetra and Kshetrajna, of the object and the subject, is of the nature of mutual Adhyâsa which consists in confounding them as well as their attributes with each other, owing to the absence of discrimination of their real nature. This false knowledge vanishes when one is able to separate Kshetra from Kshetrajna.]

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ॥

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥२७॥

XIII. 27.

सर्वेषु In all **भूतेषु** (in) beings **समं** equally **तिष्ठन्तम्** existing **विनश्यत्सु** in the dying **अविनश्यन्तम्** deathless **परमेश्वरम्** the Lord Supreme **यः** who **पश्यति** sees **सः** he **पश्यति** sees.

He sees, who sees the Lord Supreme, existing equally in all beings, deathless in the dying.

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्

न हिनस्त्यात्मनात्मानं ततो याति परां गतिम् ॥२८॥

XIII. 28.

सर्वत्र Everywhere **समम्** equally **समवस्थितम्** existent **ईश्वरम्** the Lord **पश्यन्** seeing **आत्मना** by self **आत्मानम्** self **न** not **हिमस्ति** injures **ततः** so **परां** highest **गतिम्** to the goal **याति** (he) goes.

Since seeing the Lord equally existent everywhere, he injures not self by self, and so goes to the highest Goal.

[*He injures.....by self*—like the ignorant man either by ignoring the Self in others (Avidyâ or nescience), or regarding the non-self (physical body, &c.) as himself (Mithyâ-jnana or false knowledge)—the two veils that hide the true nature of the Self.]

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ॥

य पश्यति तथात्मानमकर्तारं स पश्यति ॥२९॥

XIII. 29.

यः Who **च** and **कर्माणि** actions **प्रकृत्या** by Prakriti **एव** alone **सर्वशः** all **क्रियमाणानि** being done **तथा** and **आत्मानम्** the Self **अकर्तारम्** actionless **पश्यति** sees **सः** he **पश्यति** sees.

And he sees, who sees Prakriti alone doing all actions, and that the Self is actionless.

यदा भूतपृथग्भावमेकस्थमनुपश्यति ॥

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

XIII. 30.

यदा When **भूतपृथग्भावम्** the separate existence of all beings **एकस्थम्** inherent in the One **अनुपश्यति** sees **ततः** from that **एव** alone **विस्तारम्** (their) expansion **च** and **तदा** then **ब्रह्म** Brahman **संपद्यते** (he) becomes.

When he sees the separate existence of all beings inherent in the One, and their expansion from That (One) alone, he then becomes Brahman.

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ॥

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥३१॥

XIII. 31.

कौन्तेय O son of Kunti **अनादित्वात्** being without beginning **निर्गुणत्वात्** being devoid of Gunas **अव्ययः** this **अव्ययः** immutable **परमात्मा** Supreme Self **शरीरस्थः** existing in the body **अपि** though **न** neither **करोति** acts **न** nor **लिप्यते** is affected.

Being without beginning, and devoid of Gunas, this Supreme Self, immutable, O son of Kunti, though existing in the body neither acts, nor is affected.

[*Being without beginning*—having no cause.

Neither.....affected—Because the Self is not the doer, therefore He is not touched by the fruit of action.]

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ॥

सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥३२॥

XIII. 32.

यथा As **सर्वगतम्** the all-pervading **आकाशम्** Akâsha **सौक्ष्मात्** because of its subtlety **न** not **उपलिप्यते** is tainted **तथा** so **सर्वत्र** everywhere **देहे** in the body **अवस्थितः** existent **आत्मा** the Self **न** not **उपलिप्यते** is tainted.

As the all-pervading Akasha because of its subtlety is not tainted, so the Self existent in the body everywhere is not tainted.

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ॥

क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

XIII. 33.

भारत O descendant of Bharata यथा as एकः the one रविः sun इमम् this कृत्स्नम् all लोकम् world प्रकाशयति illumines तथा so क्षेत्री he who abides in the Kshetra कृत्स्नम् the whole क्षेत्रम् Kshetra प्रकाशयति illumines.

As the one sun illumines all this world, so does He who abides in the Kshetra, O descendant of Bharata, illumine the whole Kshetra.

क्षेत्रक्षेत्रज्ञयोरेवमंतरं ज्ञानचक्षुषा ॥

भूतप्रकृतिमोक्षं च ये विदुर्याति ते परम् ॥३४॥

इति क्षेत्रक्षेत्रज्ञविभागयोगोनाम त्रयोदशोऽध्यायः ॥

The end of the thirteenth chapter designated,
THE DISCRIMINATION OF THE KSHETRA AND THE KSHETRAJNA.

Srimad-Bhagavad-Gita.

चतुर्दशोऽध्यायः ॥

FOURTEENTH CHAPTER

श्रीभगवानुवाच ॥

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ॥

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

XIV. 1.

श्रीभगवान् The Blessed Lord उवाच said :

ज्ञानानाम् Of all knowledge उत्तमम् the best परम् Supreme ज्ञानं knowledge भूयः again प्रवक्ष्यामि shall I tell यत् which ज्ञात्वा having known सर्वे all मुनयः the Munis इतः after this life परां high सिद्धिं to perfection गताः have attained.

The Blessed Lord said :

Again shall I tell thee that Supreme knowledge which is above all knowledge, having known which all the Munis have attained to high perfection after this life.

[After this life—after being freed from this bondage of the body.]

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ॥

सर्गेषु नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

XIII. 34.

एवम् Thus क्षेत्रक्षेत्रज्ञयोः between the Kshetra and the Kshetrajna अंतरम् the distinction भूतप्रकृतिमोक्षम् the emancipation from the Prakriti of beings च and (also) ज्ञानचक्षुषा with the eye of knowledge ये who विदुः perceive ते they परम् the Supreme यांति go.

They who thus with the eye of knowledge perceive the distinction between the Kshetra and the Kshetrajna, and also the emancipation from the Prakriti of beings, they go to the Supreme.

[Prakriti of beings: the material nature or delusion of beings due to Avidyâ.]

XIV. 2.

इदं This ज्ञानं knowledge उपाश्रित्य abiding by मम साधर्म्यम् to My Being आगताः having attained सर्गे in evolution अपि न neither उपजायन्ते do they come forth प्रलये in involution न च nor व्यथन्ति are they troubled.

Abiding by this knowledge, having attained to My Being, neither do they come forth in evolution, nor are they troubled in involution.

मम योनिर्महद्ब्रह्म तस्मिन् गर्भे दधाम्यहम् ॥

संभवः सर्वभूतानां ततो भवति भारत ॥३॥

XIV. 3

भारत O descendant of Bharata महत् the Great ब्रह्म Prakriti मम my योनिः womb तस्मिन् in that अहं I गर्भम् the germ दधामि I place ततः thence सर्वभूतानां of all beings संभवः the birth भवति is

My womb is the great Prakriti, in that I place the germ; from thence, O descendant of Bharata, is the birth of all beings.

[*Brahma*: This word is derived from *Brimh*, 'to expand,' and means here the vast seed or womb (the Prakriti) out of which the cosmos is evolved or expanded.

I place the germ: I infuse the reflexion of My Intelligence, and this act of impregnation is the cause of the evolution of the cosmos.]

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥४॥

XIV. 4.

कौन्तेय O son of Kunti सर्वयोनिषु in all the wombs याः whatever मूर्तयः forms संभवन्ति are produced तासाम् their महद् the Great ब्रह्म the Prakriti योनिः womb अहं I बीजप्रदः seed-giving पिता Father.

Whatever forms are produced, O son of Kunti, in all the wombs, the Great Prakriti is their womb, I the seed-giving Father.

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ॥

निबध्नाति महाबाहो देहे देहिनामव्ययम् ॥५॥

XIV. 5.

महाबाहो O mighty-armed सत्त्वं Satva रजः Rajas तमः Tamas इति these प्रकृतिसंभवाः born of Prakriti गुणाः Gunas देहे in the body अव्ययं the indestructible देहिनाम् the embodied निबध्नाति bind fast.

Satva, Rajas, Tamas,—these Gunas, O mighty-armed, born of Prakriti, bind fast the indestructible embodied in the body.

[*These Gunas*—are the primary constituents of the Prakriti and are the bases of all substances; they cannot therefore be said to be attributes or qualities inhering in the substances as opposed to the substances.

Embodied in the body: That abides in the body as if identified therewith.]

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ॥

सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥६॥

XIV. 6.

अनघ O sinless one तत्र of these निर्मलत्वात् from its stainlessness प्रकाशकं luminous अनामयं free from evil सत्त्वं Satva सुखसंगेन by attachment to happiness ज्ञानसंगेन by attachment to knowledge च and बध्नाति binds.

Of these, Satva, luminous and free from evil, from its stainlessness, binds, O sinless

one, by attachment to happiness, and by attachment to knowledge.

[*Binds by attachment to happiness &c*: Binds the Self by the consciousness of happiness and knowledge in the shape of 'I am happy,' 'I am wise,' which belongs properly to the Kshetra, but which is associated with the Self, the Absolute Intelligence and Bliss, through Avidyâ.]

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ॥

तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनाम् ॥७॥

XIV. 7.

कौन्तेय O son of Kunti रागात्मकं of the nature of passion रजः Rajas तृष्णासंगसमुद्भवं giving rise to thirst and attachment विद्धि know तत् it कर्मसंगेन by attachment to action देहिनाम् the embodied निबध्नाति binds fast.

Know Rajas to be of the nature of passion, giving rise to thirst and attachment, it binds fast, O son of Kunti, the embodied, by attachment to action.

[*It binds &c.*—Though the Self is not the agent, Rajas makes Him act with the idea 'I am the doer.']

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ॥

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥८॥

XIV. 8.

भारत O descendant of Bharata तमः Tamas तु and अज्ञानजं born of ignorance सर्वदेहिनां to all embodied beings मोहनं delusive विद्धि know तत् it प्रमादालस्यनिद्राभिः by miscomprehension, indolence and sleep तन्निबध्नाति binds fast.

And know Tamas born of ignorance, delusive to all embodied beings; it binds fast, O descendant of Bharata, by miscomprehension, indolence, and sleep.

[*Delusive*: causes delusion or non-discrimination.]

सत्त्वं सुखे संजयति रजः कर्मणि भारत ॥

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥९॥

XIV. 9.

भारत O descendant of Bharata सत्त्वं Satva सुखे to happiness संजयति attaches रजः Rajas कर्मणि to action उत while तमः Tamas तु indeed ज्ञानं discrimination आवृत्य shrouding प्रमादे to miscomprehension संजयति attaches.