

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

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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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[No. 154

SRI RAMAKRISHNA'S TEACHINGS

PREACHING AND HIGHEST KNOWLEDGE

WHAT availeth book-learning or delivery of lectures, if there is no Viveka within—the discrimination of the Real from the unreal?

ONCE in a certain village, there was a young man nick-named Podo. In that village there was an old dilapidated temple, from which the holy Image of God, once worshipped, had disappeared, and it was now the home of birds and bats. One day at night-fall, the villagers were surprised to hear the sound of bells, gong and conch-shell issuing from the deserted temple. Men, women and children, all flocked to the place, thinking some devotee must be worshipping a new Image of God recently set up there and performing the *Aratrika**. With folded hands they all stood before the temple listening to the sacred sounds.

One of them more curious than the rest, had the courage to peep in. What was his surprise to see Podo ringing the bell and

blowing the conch-shell! The floor was as dirty as before and there was no image to worship! He then called out saying, "O Podo, thou hast no Image of God in thy temple! And behold thou hast not even taken the trouble of cleansing and purifying the temple! How is it that thou hast raised all this clamour by blowing the conch-shell?"

First, realise God in the Temple of your heart. To that end, cleanse it of all impurities—all attachment to this world caused by the senses. It is then that the time comes for blowing the shell, if need be.

It is a most difficult task—that of teaching others. He who seeth God receiveth His Commandment. He alone who receiveth Commandment is competent to teach others.

FIRST set God up in the temple of the heart; first realise Him. Speeches, lectures and the rest,—these may be taken up after you have *seen* God,—not before. People talk glibly of God and Brahman, while all the time they are attached to things of the world. What does all this amount to?—Mere blowing of the conch-shell in the *Aratrika* without any God to worship within the temple.

* The evening ceremony consisting of the waving of lights, flowers, fruits, holy water, &c., before the Image.

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

OCCASIONAL NOTES

A visit to a Christian church impresses one very powerfully with the organising and co-operating instinct of the European races. Their religious thought, like that of the Jewish people from whom they derive it, often seems to us, in comparison with the rich background of Hinduism, poor, or even childish; but as to the beauty and impressiveness of their ceremonial and liturgical expression, there can be no dispute.

Nor do we class all Christian forms as equal, in this respect. The old Latin Church, while much more historic, and much closer to Asiatic ritual, does not seem to us to compare, in the simple grandeur of its services, with the modern church of Anglican Protestantism. In the Roman Church, a great deal of the service is performed by a priest, on behalf of a silent kneeling congregation. This is parallel with the part played by the Brâhman in our own services. The great stroke of genius, in which the European mind reaches its most distinctive manifestation, appears to us to have been the invention of Common Prayer. The Swami Vivekananda used to say that this had really been taken from the Mohammedans. Certainly, it was the Mohammedans who first thought of it, and Europe had been saturated with the idea of Mohammedan institutions, doubtless, throughout the whole period of the Crusades. Then again, one of the most powerful contributory causes of the Reformation itself had lain in the capture of Constantinople, in 1453 A. D. by the Ottoman Turks. This was an event which must, in the nature of things, have revived and deepened the European tradition of the Saracen and his ways. And who shall say what impression falls deepest into the mind of nation or individual, to germinate most powerfully.

Mean it what it may, it is certain that Christianity began by being an Asiatic idea, but ends, attaining its most distinctive characteristics, as European Protestantism; that common prayer,—meaning the united prayer of the congregation, taking a definite part in the drama of worship—began with Islam, but ends in such places as the Anglican Church.

Hinduism possesses congregational worship in rudiment only. Hitherto, it has not greatly recognised anything beyond the priest and the single worshipping soul. Its view of the act of prayer is so much more intense than the European, that it would seem to it a confusion in terms to talk of such conceptions as democratic worship! And yet, for this worship by the individual soul, it offers the beaten paths of liturgy and ritual, written prayer and pre-determined act. In this, again, it provides us with the exact antithesis of Europe, where those sects who exalt the individual experience in matters spiritual, become non-conformist, and discard all pre-determined expression and form!

Christianity produces very few *Rishis* and great saints. Only at long intervals do we meet, in Europe, with a Francis, a Teresa, or a Joan. And we meet with them almost exclusively in the church of images and *Tapasyâ*, of *Sâdhana* and *Bhajana*. In spite of a Frances Ridley Havergal, and the American Shakers, in spite of Swedenborg amongst the *Rishis*, and the Wesleys and Catherine Booth amongst the saints, Protestantism can hardly be said to have made up the full tale of numbers due from her as yet. The strength of Christianity, the strength of Europe, does not, in fact, lie in the exceptions it produces. Its strength lies in

its average. It may be defective in greatness; it is remarkably well represented, when it comes to a fair working level, of a somewhat crude type perhaps,—aggressive, very cocksure, extremely limited in ideas; but a success, when we consider how well it is held by the majority, how little, comparatively speaking, is the lapse below it. For this, Christianity has lopped off the heads of her tallest growths, that there might be none, either, hopelessly dwarfed. For this she makes her worship into a sort of literary and musical exercise, knowing well that we cannot constantly lend ourselves to the articulation of given ideas, without eventually becoming approximated to them in our own nature. For this, she has confined herself to the narrow ground of a scheme of salvation nineteen hundred years old. For this, she exalts service above *Jñānam*, and social utility above *Bhakti*. That she might create a strong, mutually-coherent, self-respecting average, and raise her multitudes to its level.

In matters of religion, a Hindu peasant seems like a cultivated man of the world, beside what is often the childishness of a European man of letters. In matters of civic right, the humblest European will often regard as obvious and inevitable what is hidden from the Hindu leader and statesman.

But we are come to the age of the Interchange of Ideals. Humanity does not repeat her lessons. What is learnt in one province of her great kingdom she expects another to take and use. Undoubtedly the thought of the East is about to effect the conquest of the West. And the ideals of the West, in turn, are to play their part in the evolution of the East. This point of view has little in common with that of the missionary, for according to this, *neither will displace the other*. Each will act as complementary only.

Hinduism will undoubtedly in the future, develop a larger democratic element. She

will begin to recognise the value of liturgical prayer. A new consideration will be felt amongst us for the education and training of the average man. Notions of service, ideals of action, will come in, to re-enforce our too exclusive admiration for the higher forms of realisation. It is to be hoped that we shall never lose our regard for the segregation of the soul, as the path to God. But without learning this, we could well afford to emphasise the potentialities of the crowd. To a certain extent, these tendencies have already found exemplification in the Arya, Brahmo, and Prarthana Samajes. In Bengal, the Adi Brahmo Samaj, of the Maharshi Devendra Nath Tagore, represents to us much that the Lutheran and Anglican Churches represent in Christianity. It is Protestant, so to speak, yet liturgical; full of tradition, yet congregational. The *Sadharan* Brahmo Samaj, on the other hand, corresponds, in England, to the nonconforming sects. There is still, in it, perhaps, a greater regard for inherited prayers and formulæ than amongst the iconoclasts of Europe. But this is not to be wondered at, in a religion so much more venerable than theirs, as ours.

What we still want, nevertheless, is the taking up of these new features into modern orthodox Hinduism.

If Hinduism is to become "aggressive," as the Swami Vivekananda said,—taking back its own perverted children, and holding its arms open to foreign converts,—it must also develop, so to speak, a democratic wing. The People must find a place and a united voice in its services. The procession must be made articulate in hymns and responses. There will be stated times of assembly,—and the temple steps may even become the pulpit, the place of exposition, and exhortation. All these changes will not displace the individual *pūjā*. None of us need fear the loss of religious treasures,

whose true value we are only now able to appreciate.

But these are the days of a great new outpouring of God upon our people, and the Mother-Church, ever responsive, will feel this and give it utterance, even as in the past, she has reflected each phase of our national history. We shall

abandon nothing, but add all things. For the sake of the many, we shall learn to exalt action, to idealise work. But Hinduism will not, for all that, cease to be the school of the few, leading them to *Jñānam*, to *Bhakti*, to renunciation, and to *Mukti*. Religion is not passive and static. It is dynamic, ever growing. This truth remains for us to prove.

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THE MASTER AS I SAW HIM

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

XXVIII.

HIS METHOD OF TRAINING A WESTERN WORKER.

(Continued from page 66)

THUS the common routine of the Hindu home became eloquent, on the Swami's lips, of a world of deeper truths, characteristically apprehended by the Hindu mind. He himself had been interested, from his boyhood, in monastic organisation. He had once had a copy of the *Imitation*, in which there was a preface describing the monastery and the rule followed by Jean de Gerson, the supposed author, and this preface, to his imagination, had been the jewel of the book. Not contented with reading it over and over till he knew it off by heart, it filled the dreams of his boyhood; till with a kind of surprise he woke, in middle age, to find himself organising another monastic order, on the banks of the Ganges, and realised that the fascination of his childhood had been a foreshadowing of the future.

Yet it was not the conventualism of authority, or of the school, but that of the Hindu widow, following her rule freely, in the midst of the family, that he held up to a European disciple for a model. "An orthodox Hindu Brahmin Brahmacharini" was his ideal for the woman of character, and no words

can convey the delight with which his voice lingered over the phrase.

"Lay down the rules for your group, and formulate your ideas," he said once, dealing with this very point, "and put in a little universalism, if there is room for it. But remember that not more than half a dozen people in the whole world are ever at any one time ready for this! There must be room for sects, as well as for rising above sects. You will have to manufacture your own tools. Frame laws, but frame them in such a fashion that when people are ready to do without them, they can burst them asunder. Our originality lies in combining perfect freedom with perfect authority. This can be done, even in monasticism. For my own part, I always have an horizon."

He broke off here, to follow another line of thought, which always interested him, and always appeared to him fruitful of applications, "Two different races," he said, "mix and fuse, and out of them rises one strong distinct type. This tries to save itself from admixture, and here you see the beginning of caste. Look at the apple. The best specimens have been produced by crossing, but once crossed, we try to preserve the variety intact."

A few days afterwards, the same reflection came uppermost again, and he said with

great earnestness, "A strong and distinct type is always the physical basis of the 'horizon.' It is all very well to talk of universalism, but the world will not be ready for that for millions of years!"

"Remember!" he said again, "if you want to know what a ship is like, the ship has to be specified as it is,—its length, breadth, shape, and material. And to understand a nation, we must do the same. India is idolatrous. You must help her *as she is*. Those who have left her can do nothing for her!"

The Swami felt that there was no task before India which could compare in importance with that of woman's education. His own life had had two definite personal purposes, of which one had been the establishment of a home for the Order of Ramakrishna, while the other was the initiation of some endeavour towards the education of woman. With five hundred men, he would say, the conquest of India might take fifty years: with as many women, not more than a few weeks.

In gathering widows and orphans to be trained, he was of opinion that the limitations of birth must be steadfastly ignored. But it was essential to success that those who were chosen should be young and unformed. "Birth is nothing!" he would say, "Environment is everything!" But above all else, he felt that impatience was inexcusable. If in twelve years any result were visible, this fact would constitute a great success. The task was one that might well take seventy years to accomplish.

For hours he would sit and talk of details, building castles in the air of an ideal school, dwelling lovingly on this point and that. None of it would ever, perhaps, be carried out literally, yet all of it, surely, was precious, since it showed the freedom he would have given, and the results that, from his standpoint, would have appeared desirable.

It was natural—if only in view of my own pre-occupation at the time with the religious ideas of Hinduism—that all these plans should wear a religious colour. They were more conventual than scholastic. The temper of the teaching was more the burden of his thought than the learning to be imparted. Except for a sudden exclamation once, "We must turn out the greatest intellects in India!" I scarcely remember that he ever said anything directly affecting the secular side of the Woman's Education scheme. He took for granted that anything deserving of such a name must needs be measured in terms of depth and severity. He was no believer in that false idealism which leads to modification of knowledge or dilution of truth, in the name of sex.

How to make the home—background against which the work of education must be carried on, at once thoroughly progressive and thoroughly Hindu, was the problem that engrossed him. There was the task of so translating the formulæ of the old *régime*, moreover, that they might continue to command the reverence of the modernised.

The moral and ethical failures which result from too easy an adoption of foreign ideas, without regard to their effects on social continuity and cohesion, were ever before his eyes. He knew instinctively that the bonds by which the old society had been knit together, must receive a new sanction and a deeper sanctification, in the light of modern learning, or that learning would prove only preliminary to the ruin of India. But he never made the mistake of thinking this reconciliation of old and new an easy matter. How to nationalise the modern and modernise the old, so as to make the two one, was a puzzle that occupied much of his time and thought. He rightly saw that only when it had been pierced together, could national education be in a fair way to begin.

(To be continued).

DIVINE INCARNATIONS †

BY

SWAMI RAMAKRISHNANANDA

I.

IF you analyse the universe, you will find that it is made up of five things,—sounds, forms, tastes, touches and smells. When you look at a table, you see that it has a particular form, that it is hard, that the wood of which it is made has a particular odour, and so on. In the same way, the sun has a particular form which differentiates it from everything else. Can you imagine a formless sun? Now all these five elements are dependent upon what? Upon the senses. If you had not eyes, forms could not exist for you; if you had no ears, sounds would not exist for you; without a tongue there would be no tastes for you, and without a nose you would not perceive odours.

If then this universe is made up, as we said, of five things, of innumerable forms, innumerable sounds, innumerable tastes, touches and smells, and if these are dependent upon the five senses, then the universe cannot exist independent of the senses. By the senses, however, we do not mean the eyes, the ears, the nose or tongue. These are only the seats of the senses, and the senses are independent of their seats, just as a king is independent of his throne, or as an astronomer is independent of his telescope. These outer sense organs are merely the instruments, they have no power in themselves. That which enables the eyes to see, that is the real sense; without

that the eyes perceive nothing. And what is that? The mind. It is with the help of mind that we taste, hear, see, smell and touch. But mind has no power to think of itself. There must be someone to think through it. This someone is not mind, but mind belongs to him. Mind is only an instrument in his hand.

This can be proved at the time of sleep. When a man falls asleep, he no longer feels, thinks, sees or hears. He may have been very hungry, but the moment he falls asleep, he forgets that he is hungry. So is it with all other sensations. Therefore we say that at the time of sleep man has gone away from his senses and his mind. But has he gone away from his body? No. If he should leave the body, then the body would be dead. But if he has left the mind and the senses and is still in the body, where does he reside? When a man sleeps, he does not live in his legs, he does not live in his eyes or ears, he does not even live in his brain. We see this because they have all ceased to act. But he must have to live somewhere. Then where does he? It is said that he lives in the heart. If while a man is sleeping, you put your hand on his heart, you find that he is working there. As he wakes up, he comes back gradually—first to the mind, then to the senses and then to the outside world. Thus we see that man is really independent of the mind, of the senses and of the body.

If we wish to know the real man, we must not look for him in the body. We must go beyond the body and the senses. We must even go beyond the mind. Then if he is beyond the body and the senses, he must be

† It is the first of a series of class lectures given by Swami Ramakrishnanandaji to the students of the Ramakrishna Students Home, an institution under the direction of the Math of the Sri Ramakrishna Mission at Mylapore, Madras. It is intended to publish the whole series, one by one, in the pages of this journal. *All rights reserved by the Ramakrishna Mission, Madras.*

formless. What is the definition of form? What do you learn in your geometry? Form is something which is defined by lines, is it not? So we usually believe that a man is three and a half cubits in length, that he is stout or thin, etc. But the real man, as I have just told you, is beyond all these. We must never identify the astronomer with the telescope. He may have a body, but the body is limited and he is not. Mind also is limited. You may know many things, but there are many more things you do not know. If you compare what you know with what you do not know, what you know appears insignificant. Wherever there is mind there is knowledge. If you are unmindful at this present moment, you will not know what I am saying. But mind cannot go everywhere. It may travel round the earth, but it will not be able to go to the countless stars and planets that fill space. Therefore, since it cannot go everywhere, it cannot know everything and so it must be limited.

But you are distinct from body and mind, hence you must be formless and unlimited. That real self of man is God. He is the Father, He is the Mother, He is the only one Existence, out of which all phenomenal forms have come into being. If He goes away, the universe will cease to exist, just as when you go away from the mind in sleep. So He is the real Self. But although he is our real Self, it is not very easy to go to Him. We learn this from analysis; to realise it, however, is very difficult, the most difficult thing in this world. Therefore this knowledge comes only to one in millions. I have already pointed out to you how difficult it is to go inside. It is natural for us to go outside. It is easy for us to see forms, to hear sounds, to taste, touch and smell; but we must struggle hard to turn and go inside. Therefore, because it is more natural for us to go outside and since we must go inside to

realise God, it is very hard for anyone to reach the feet of the Lord.

When sleep comes, it is easy enough for man to go beyond the senses and the mind; but to do it voluntarily is, as we have seen, the most difficult thing. When you sit down in meditation, even if you are able to go away from the senses, your mind will be restless. You will not be able to hold it still even for a moment and you will find yourself its slave. You will be at the mercy of this restless wayward mind. If, however, God can give us all we want, then it is most desirable that we should go to Him. No king can give you all that you want. He may be very powerful, but he cannot save you from disease or death. No man in this world can do that for you. Yet you wish to live, you wish to be healthy. He who can save you from death and disease must be a Saviour. Where to find such a Saviour? To find Him you must have to go beyond the mind and senses. God in His infinite love wants to make you happy and healthy. For this reason you call Him Father, Mother, Friend. Yet we find it impossible to go to Him. But He has such infinite love that He comes to us, yet, just as a blind man cannot see the forms about him, so we do not see God. He has come to us in the forms of our mothers and fathers, in the form of our teachers, in the form of our Shástras, but especially in the form of the Avatâras.

Whenever He comes in the flesh to remedy the evils of the world, then we call Him an Avatâra. He came the first time in the form of a fish. Why? Because that was the only form that would suit Him, for at that time there was a great deluge. The whole world was covered with water and as man would be very weak in water and unable to do much, in order to do good He had to take the form of a fish. This was the way it came. People had all taken false paths. They were committing all sorts of blunders.

They were so very perverse that even if a good man went to them and said: "My dear friends, do not take that path; this is the right path," they would not even care to listen. Suppose a boy is doing wrong and you go to him and say, "Please do not do that." If he does not listen to you, then you say, "If you do not do that, I will give you some sweetmeat." Then you find that some man is encouraging him and you try to separate him from that man. At last, if he will not hear you, you deal him some blows. This is what our Scriptures tell us: First, *Sāma* (conciliation); second, *Dāna* (concession); third, *Bheda* (division); and fourth, *Danda* (coercion). That is, first try sweet words, then concession, then division, and if that does not succeed, then beat him.

In those days people were so very perverse that sweet words had no effect, and they were all so equally perverse that no one could divide them. So the last resource was to punish them by taking away that wicked nature, just as the doctor wishes to take the feverish nature out of a patient by giving him bitter medicine. God is the greatest doctor in the whole world, so when He finds His children all going wrong, He wishes to remove their evil nature. To do it at that time He had to take away their bodies and minds, because with such wicked bodies and minds they could not be happy. He intended therefore to destroy all such perverse people by a deluge. But there was one family that was very pious and had never gone astray. That good man went by the name of Manu. Manu, his children and grandchildren were all good, and they were all going along paths that would lead them to salvation. So God wanted to protect this family because they had not a perverse nature to be taken away. What did He do?

One night when Manu was performing his *Sandhyā*, he found in his pot a little fish. When he had finished his *Sandhyā* or

devotions, he saw that it had grown so large that it was almost as big as the vessel, so he put it in the tank. The next morning it was as big as the tank, and it asked to be taken to a larger place, for this fish could talk; so some of the children carried it to the river. Then the river became too small and it asked to be taken to the sea. When it was put into the sea, it said to Manu: "There is to be a great rainfall, so you and your children build a ship for yourselves and put into it also a pair of all the different living beings on the earth." This Manu did. As soon as he had filled his ship with pairs of all living creatures, it began to rain, and it rained and rained until all the land was covered and everything was destroyed except Manu and those in the ship. The fish had warned Manu that there would be terrible hurricanes and told him that in order to hold his ship steady and save it, he would better tie it to its tusk or horn, for this fish had a tusk or horn above its nose. Then when all the perverse people were destroyed, the rains ceased, the water gradually dried up and Manu with his family came out of the ship.

God had to come in the form of a fish because the land was going to be flooded and no other form could have been of use to Him. But do not think that as a fish He had only a fish's brain. This fish body was only a coat. It was a wise man in a fish's body. The dress may vary; you may use one kind of dress at one time and another kind at another time, but still you are always the same man. So God is the same God whether He takes the form of a fish or any other form. At that time the fish's form was the one that best suited His purpose, so He came as a fish.

This clearly shows His infinite love towards His children. We are apt to think that it was very hard for God to kill so many people. But actually he did not kill anyone;

He merely took away from His children that which kept them from being happy. If you have an old torn cloth, full of the germs of disease, and if someone makes you give it up and offers you a new one, do you feel that he has done you harm? So God only took away their bad clothes as it were, in order to give them better ones. But you may say, when we destroy a man's body, we are looked upon as the worst kind of people. This is because we can only destroy, while we cannot give another body. God, however, can give something in place of what He takes away. He merely does away with an old cloth in order to give a new one. When we take life, we are like highwaymen, who strip a man of everything and leave him with nothing. Such a robber is blamable. But suppose a man comes to you and asks how much money you have and how many you have to support; then he sees that your cloth is ragged and dirty, so he does away with it to give you a fresh one and offers you some money, saying, "What you have is not enough for you, take these," is he like a robber? No, he deprives you of a little in order to give you more. So God, because He loves us so dearly, takes away a small thing to give us a greater thing.

But because we cannot do what God does, because we cannot replace the old dress by a better one, we must never harm anyone. Every man is a mirror in which we see our own actions reflected. Just as when we stand in front of a mirror and make faces, we see the reflection making faces; similarly, as we treat others, so will they treat us. If I wish to be treated well by you, I must treat you well; and in the same way, if I do not wish to be treated cruelly by you, I must not treat you cruelly. For this reason, kindness, sweet temper and gentleness have been advocated by all the Teachers. If I wish to receive kindness, I must be kind. If a man robs another man of his possessions, that is

treating him cruelly and so he will be treated similarly in return.

The same thing is true in our relation with lower animals. The Sanskrit word "*Mamsa*" means flesh of animals. That flesh can only be got by killing and that killing is extreme cruelty. I have just said that when you are extremely cruel, you will have to stand the same treatment. "*Mamsa*" means "He will eat me whom I am eating now."† Hence good men never wish to eat flesh, because they know that in order to satisfy their palate a little, they will have to deprive a living being of its life. A good man is kind to all; he never treats any living thing harshly.

There is only one God. Everywhere is the same Self. God is living in the hearts of all living beings, so by giving pain to any living creature, you actually pain God. By giving pain to another you really give pain to yourself, because there is only one Self; and by maltreating another you maltreat yourself. The smallest animalcule has just the same right to live as you, because God dwells in all. Since we cannot give life, we have no right to take life. Therefore we must never imitate God. He is inimitable. We must only try to obey His Commandments which make up the Shástras or Scriptures. If God sees His child with a dirty, perverse body and takes it away, to give him a clean good body, that is an act of mercy; but if we take away that body, it is a wicked act because we cannot give a good body in exchange. If we wish to live a happy life here, we must make others happy.

† मां स भक्षयते यस्मात् भक्षयिष्ये तमप्यहम् ।

एतन्मांसस्य मांसत्वं अनुबुद्धस्व भारत ॥

"Because he is eating me now I shall also eat him." Know, O descendant of Bharata (Yudhishtira), this is why flesh is called "*Mamsa*."—*Mahabharata, Anushāsana Parva, 116, 35.*

THE CONVENTION OF RELIGIONS IN INDIA

THE first Convention of Religions in India held its sittings at the Town Hall of Calcutta for three successive days, on the 9th, 10th and 11th April, from 12 noon to 5 p. m., with half an hour's recess in the middle, under the presidency of the Maharaja of Darbhanga. The Convention was set on foot by a Committee, consisting of the leading men of all the different religious communities in India available at Calcutta together with some of the members of the Vivekananda Society and presided over by Babu Sarada Charan Mitra, M. A., B. L., a retired puisne judge of the Calcutta High Court. The different religious bodies throughout India were invited to send delegates to represent them at the Convention, and read theses on their respective religions.

That the Convention excited a degree of interest throughout India was evident from the number, nationality and faiths of the delegates and visitors who attended the meetings during the three days. This is however quiet in conformity with the traditions of India. The wonder would have been if no such widespread sympathy were evinced; and considering that it was the first attempt we heartily congratulate the Committee on the success that has attended their labours.

The meetings were orderly and very well-attended, and the Committee were helped by one hundred volunteers from the Anusilan Samity of Calcutta, wearing the badge † of the Convention. The hall was tastefully decorated with flags &c. There were present eight European and Jewish ladies and half-a-dozen Bengali girls accompanied by a Bengali lady. A large number of Sannyasins belonging to different sects of Hinduism and Buddhism were also present.

Hundreds of theses were received, but owing to the shortness of time and various other causes, some of the theses could not be read out before the Convention. These were however taken as read. These and also some of the theses, which though considered excellent by the Committee, could not be introduced into the programme, but all will be published in the General Report of the Convention.

FIRST DAY'S PROCEEDINGS

(April 9th. Good Friday)

The president-elect was escorted to the dias between a double row of the volunteers. The

† An outline map of India with the words "Dharma Sangha" in Devanagari characters.

band which was in attendance struck a melodious Indian music.

The Chairman of the Committee, Babu Sarada Charan Mitra, then welcomed the delegates, and proposed the President in a well-delivered speech which we reproduce below:—

LADIES AND GENTLEMEN,—

One of the simplest and the most pleasant of the duties of my office as Chairman of the Committee which has been charged with the labour and responsibility of the arrangements prefatory to the Convention of the Religions in India is to propose that Maharaja Sir Rameswar Singh Bahadur of Darbhanga should occupy the Chair and to request him to open the proceedings. The Maharaja is too well-known for his learning, position and piety and requires no introduction. As President of the Bharat Dharma Mahamandal, he is one of the recognised leaders of the Hindus in India. As the representative of a dynasty of chiefs and belonging to the highest of Indian castes, he occupies a unique position, and he is deeply learned in Indian philosophy and religion. His sympathies are wide and he is a sincere worshipper of God and a lover of man.

The Idea of a Convention of Religions in India has undoubtedly its genesis in the World's Parliament of Religions held at Chicago in the year 1893. Swami Vivekananda who was one of the most majestic figures in that Parliament of Religions disseminated the idea amongst Indians in India, and Mr. Dharmapala who is gracing this assembly was not slow in preaching its necessity. But unfortunately for India, the Swami was not allowed to remain long in the world. He was shortly after taken away from amongst us and the idea lay dormant for years. At last in December last and after my retirement from the Bench, some of the prominent members of the Vivekananda Society revived the idea, and a strong Committee consisting of the representatives of most of the great religions in India was formed to arrange for a Convention.

Asia is the birthplace of all the great religions of the civilised world, and India is deservedly proud of being the birthplace of the religions of the largest number of human beings. The religions now professed in India embrace a very large variety, although, if mere statistics were the test, India must be held to be Brâhmanical in religion. Islamism, Christianity, Buddhism, Jainism, Judaism, Zoroastrianism with their sects and subsects

embrace an extensive variety, but with unessential differences in dress and form. The cardinal points in all religions are *worship and love*. Each of the Indian or Hindu religions—Brâhmanism, Buddhism, Jainism, Sikhism—may be subdivided into broad classes. The followers of Brâhmanism, a faith based on the divine revelations of the Vedas with the growth it has received from the Puranas, may be subdivided according to their tutelary deities—Vishnu, Sakti, Siva, Suryya and Ganapati. There is, however, no real conflict amongst these great divisions except in the minds of fanatics. To enumerate the subjects will be tedious because they are numerous. Islamism has its Shia, Sunni, Sufi followers with a new sect Ahmedia; Christianity has its well-known classes, Buddhism has its Northern (*Mahayana*) and Southern (*Hinayana*) divisions, and Jainism has Svetambari, Digambari and Terapanthi followers. With a numerous variety of unessential forms, one might feel that there are elements of perpetual discord in India, but in substance they are all different phases of the same essence.

Religious faiths are generally most seriously misconstrued and misjudged by the followers of each other. Not unfrequently the interpretation of words and ideas, though they are substantially the same in all religions, leads to discord. Disregard of distinctions between appearances and facts, between signs and symbols and the things signified and represented, results in undesirable conclusions. Not unfrequently, again, many of the followers of a religion do not understand its own principles and doctrines. We hope such errors will be dispersed by the convention and we shall gradually know ourselves and each other. Our motto is, "Know thyself and know thy neighbours before thou judgest each other."

India with its variety of religious communities living under a tolerant and impartial Government is the most suitable place for a Convention of Religions. As the harmony which ordinarily exists between these communities is occasionally broken, Conventions such as this is necessary for the well-being of the millions that reside in the country. We have every hope, from the enthusiasm displayed by the different communities, by their heartily joining the Convention and sending delegates from distant parts of the country, that a succession of Conventions will bring about the wished-for result.

Eternal happiness after the termination of mundane life is the goal of every religion. You may call it *nirvan*, *moksha* or *heaven*. We misunderstand and mistranslate these words, but substantially they are the same. They differ according to the side-views we may take. The means of attainment may vary, but the ultimate

object is the same. Eternal and unalloyed happiness, whether active or passive in nature, is the common terminus, in all religions, of a life of religion, faith and duty. It is so in all creeds, ancient or modern.

Avatars (Incarnations) saints or heroes have appeared from time to time in different countries for the regeneration and development of man. Moses was a sublime giver of sacerdotal laws. Gautama Buddha appeared in India to teach that knowledge and universal love were the only means to *nirvana*. Jesus of Nazareth was the great Emblem of love and self-sacrifice for the salvation of man. Mahomet preached the equality and brotherhood of man and the worship of the one and only God. Sri Krishna was the symbol of knowledge (*jnana*), duty (*karma*), and love (*bhakti*). Sublime were the doctrines and teachings of each of the great Masters, and they have appeared in all ages and countries down to the present day. They had all the same motive,—the well-being and regeneration of man.

Countrymen and friends, on behalf of the Committee, I welcome you one and all in this first Indian Convention of Religions in the twentieth century. Our obligations to you are vast and various. We offer you our heart-felt gratitude and fraternal love. Delegates and representatives of the various religious communities, I welcome you once more with affectionate salutations.

We all meet on a common platform of love in this Convention, each earnest in the removal of causes of discord and animosity. Universal humanity is our watchword. Let us fraternally embrace each other.

The Chairman further said that he had received from many distinguished gentlemen a large number of letters, and he had every reason to hope that the congregation would be the nucleus of a great Convention year after year, to be held in different parts of India.

Rai Narendra Nath Sen Bahadur seconded the resolution, which was universally adopted. Then followed a Bengali song urging unity among all religions, after which the President read the following address:—

It is with feelings of very great pleasure that I find myself called upon to preside over this great and representative gathering—an assembly consisting of men belonging to all the principal religions of the world, met together in friendly conference, to exchange their views with each other, with the main purpose of finding out, not how far separate they are in creed or ritual but how near they are to each other, when they penetrate through all the outward forms and come face to face with the eternal verities which lie at the inner heart of hearts of all the great religions of the world.

Such conferences have been held from remote antiquity. The Brâhmans, in the remote period of Indian history, did not, it is true, allow other people to participate in their conferences, but a great change came upon Hindu society with the rise of Buddhism in the sixth century, B. C. The first religious conference in a recognised form was held by the Buddhists at Rajgir (Behar) in 543 B. C., under the auspices of King Ajatasatru. The next conference was held by them at Vaisali (Mozafferpur) in 443 B. C. Similarly a third conference was held by the Buddhists at Pataliputra (Patna) in 255 B. C., under the auspices of Emperor Asoka. The fourth conference was held in Jalandhara (Punjab) under the auspices of King Kanishka about 78 A. D. As late as in the seventh century A. D. King Harshavardhana of Kanyakubja used to hold religious conferences at the interval of every five years. Similarly the Jains used to convene religious conferences, of which the most notable one was held at Mathura in the second century A. D. Kumarilabhatta and Sankaracharya were perhaps the first batch of Brâhmanic reformers that advocated religious conferences in proper forms. Though their aim was a religious conquest they convened conferences of the followers of all religions existing in their times and entered upon healthy discussion with them. Even during the reign of the Emperor Akbar, we hear of conferences of the followers of different religions, and in more recent times religious conferences, better known as Parliaments of Religions, have been held in Chicago and Venice, and occasionally similar conferences are held in different parts of Europe. Even in Modern India our religious gatherings, periodically held in almost all parts of the Empire, call forth vast congregations, of which the greatest is the Kumbha Mela. These Melas provide us with opportunities of exercising practical piety and spirituality through the advantages they afford of being filled with magnetism of the greatest saints of all sects and creeds, and permeated through and through with the vibrations of a marked spiritual atmosphere.

Man has been classified as a religious animal. For go anywhere you like throughout the world, you will find, even amongst the tribes lowest down in the scale of civilisation, some acknowledgment of a higher power than themselves, good or evil, of whom they stand in awe and whom they worship after their various fashions of religious ritual.

We are met to-day at a Parliament of Religions. This reminds me of the meaning which lies at the root of the word "Religion." It signifies a "binding again"—a binding of man to his brother man, and they again to God. This is, I trust, the spirit which will lie at the back of all our

thoughts in the discussions about to take place, and if so, we will find ourselves at the close of this Session, companions-in-arms, although belonging to different regiments of that great army, whose leader and commander is God, against all the opposing forces of evil which surround us in this world.

There are as many religions in the world as there are modes of worship of the Divine Being. Brâhmanism, Buddhism, Jainism, Christianity, Mahomedanism, etc., are all religions inasmuch as they prescribe divine worship in some form or other. Sri Krishna says in the Bhagavad Gita :

"I serve men in the way in which they approach Me. In every way O son of Prithâ, men follow in My path." (Chapter IV, verse 2.)

A poet says in Persian : "A Musalman is the slave of Thy face; a Brâhman is a prisoner of Thy locks. Thou art in the Kaaba and in the mosque, and Thou art also in the Fire-worshipper's shrine, and in the temple of the Hindu."

The various religions of the world represent in their votaries the cry in diverse ways of human hearts hungering after their God, if haply they might find Him and become acquainted with His character. But God is in them all, and is leading His children through all their religions, and by disciplinary education according as they are able to bear it, into the full light of His gracious Fatherhood towards all the children of men. The time may not yet be near at hand, but the human race, through diverse ways, are all marching on towards one universal religion, viz :—"The Fatherhood of God and the Brotherhood of Man." We are met here to recognise this great truth and to help to bring it about.

We may worship at different earthly shrines, and express our ecclesiastical creeds by differing formulas, and worship through the various modes of ritual and symbols by which our forefathers have worshipped God. But while we differ and sometimes differ largely in these outward forms of creed and ritual; in the things of the heart and the spiritual life, we find ourselves in the haven of peace. In the outer courts of Ecclesiasticism there has always been war, but in the interior we find that Sainthood is one and the same all the world over.

Creeds and rites and outward ceremonials and symbols doubtless expressed some spiritual meaning when they were first instituted and were meant to be helps to the inner life, but it is the almost invariable history of all these things that through the lapse of time these symbols largely become emptied of their original interior significance, and people keep on worshipping the husk when the kernel is gone. This is true in all

religions. As I have already said we may dispute about the outward vestures of our faiths, but when we get into the inner *sanctum sanctorum*, we are all at one. There is no dispute there about the characteristics of the spiritual life, such as love, purity, truth, righteousness, goodness, gentleness, helpfulness, forgiveness, brotherly kindness, hope, joy, peace, and all those other qualities which blossom and bear fruit in the highest human character. In this realm we are all at one.

The Hindu Religion, to which I belong, is one which stretches far back into antiquity. To-day it is the religion under various forms, of two hundred and seven millions of the people of India. Hindus are divided and marked off into manifold interior diversities of worship belonging to different ages and different grades of society, and the rites vary with the places at which they are practised, and the Incarnations to which they are addressed. Like most of the older religions of the world, it has a set of forms for the common people and a different inner meaning for the educated and initiated. The inner meaning is that all the great elemental forces of Nature are manifestations of the All-pervading Divine energy, and that man himself is but a vessel which contains the Divine particle giving thought and utterance to visible humanity. The Hindu doctrine is that God pervades all Nature, so that in worshipping Nature, you actually worship the Divine Spirit in every atom of matter.

Manu, the well-known founder of Hindu socio-religious institutes, speaks of ten injunctions as follows:—

“Resolution, patience, self-restraint, honesty, purity, restraint of the organs, devotion, knowledge, truthfulness and absence of anger are the ten constituents of *Dharma*. Brâhmans, who study these ten, and having gone over them, act up to them, attain a supreme state of existence.” (Manusamhita, Chap. VI. verses 92, 93).

Similarly, Manu speaks of ten prohibitions as follows:—

“Covetousness, malice and scepticism constitute the threefold evil act of the mind. Abuse, untruth, back-biting and frivolous and irrelevant talk are the fourfold evil act done by the voice. Stealing, killing without the sanction of law, and adultery with another’s wife are called the threefold evil act of the body.” (Manusamhita, Chap. XII, verses 5, 6 & 7.)

The ultimate good revealed through the Hindu religion is the freedom of the soul from the body to anything that has sensation, and its return through a succession of existences to the Infinite Spirit whence it came. The books of Hinduism are full of moral precepts and virtuous maxims enjoining piety, austerity and the abnegation of self for the conduct of life in this world. A good

Hindu is a good man. He claims that in pure Hinduism is the spirit of true religion, Sanatana Dharma, a definition which proclaims its catholicity and universality. According to the Vedas and Shâstras there are seventy-two divisions and innumerable sub-divisions of Sanatana Dharma, and these sub-divisions are again divided into numerous branches.

I now briefly glance at the religion of Buddhism in India. In answer to a question as to what He considered the *summum bonum*, Gautama Buddha is reported to have said:—

“To serve wise men, and not to serve fools, to give honour to whom honour is due,—this is the greatest blessing. 2. To dwell in a pleasant land, to have done good deeds in a former birth, to have right desires for one’s self,—this is the greatest blessing. 3. Much insight and much education, a complete training and pleasant speech—this is the greatest blessing. 4. To succour father and mother, to cherish wife and child, to follow a peaceful calling—this is the greatest blessing. 5. To give alms, and live righteously, to help one’s relatives, and do blameless deeds—this is the greatest blessing. 6. To cease and abstain from sin, to eschew strong drink, not to be weary in well-doing,—this is the greatest blessing. 7. Reverence and lowliness, contentment and gratitude, the regular hearing of the law,—this is the greatest blessing. 8. To be long-suffering and meek, to associate with members of the Sangha, religious talk at due seasons,—this is the greatest blessing. 9. Temperance and chastity, a conviction of the four great truths, the hope of Nirvana,—this is the greatest blessing. 10. A mind unshaken by the things of the world, without anguish or passion, and secure,—this is the greatest blessing. 11. They that act like this are invincible on every side, they walk in safety, and theirs is the greatest blessing.”

Self-conquest and universal charity, these are the foundation thoughts, the web and woof of Buddhism, the melodies on the variations of which its enticing harmony is built up.

In Zoroastrianism we have an actual theological dualism. Two Spirits—one a God creating all that is good, and the other an evil being creating all evil. The pious Zoroastrian, after an honourable toil, goes to an immortality of blessedness in thought, word and deed. If not pious he falls, according to the later Avesta, to Hell in passing over the Judge’s Bridge, and this Hell consists of evil thoughts, words and deeds, as well as physical torment. No religion has so clearly grasped the ideas of guilt and of merit. On the works of men here below a strict reckoning will be held in Heaven according to the deeds entered in the book. Zoroastrianism knows nothing of the

remission of sins, but an evil deed can be atoned for by a good one. At the end there will be one undivided kingdom of God in Heaven and in earth.

The word Islam implies pious resignation and submission to the Divine Will. The Great Arabian Prophet enjoined upon all Musalmans the observance of five duties: First, the belief that there is but One God; Second, the observance of five daily prayers; Third, the giving of Sadka or alms; Fourth, the fasting for one month during the holy month of Ramazan; Fifth, pilgrimage to Mecca once in a Musalman's lifetime. A belief in a judgment to come is an essential part of the creed, teaching men that they ought to live their lives seriously and not to waste them in follies. Every Moslem is every other Moslem's brother. In social gradations the rich man is considered to be the natural protector of the poor, and the poor man takes his place at the table of the rich. Nowhere in Mahomedan society is there any invidious distinction between rich and poor, and not less than one-fortieth of their goods is given to the benefit of the poor. The above is the pure and true essence of the great Musalman religion.

Lastly I would refer to Christianity. Jesus Christ lived in Palestine nearly 2,000 years ago. Here we tread on historical ground. Jesus Christ lived to the age of 33 years. He claimed to be the Son of God and the Son of Man. His great distinctive message to His own countrymen, and through them to the world, was that God was not only the Creator, the Upholder, and Ruler of all things, but that above all these, He was a Father seeking to bring His human family back to Himself in order that they might live the Blessed life in this world, and afterwards in the Eternal Home above. Jesus Christ lived up to His own teaching. He wrote nothing, but imbued His own immediate followers with His wonderful sayings and with His own spirit. These men in turn lighted up the then known world with the words of their Master, and so the religion of Christ spread until we behold the Christendom of to-day. Jesus Christ, after a three years' public ministry, was put to death on the Roman Cross, but His followers believe that He rose again on the third day to die no more; that His Spirit now pervades all things; that the attractive power of His Cross was never felt so much as it is to-day, and that the law of His life of sacrificial love was maintained by simply doing the will of His Father and in placing implicit trust in Him. The great principles of the kingdom which He wished to set up on earth was the Fatherhood of God and the Brotherhood of Man. Christianity holds out the forgiveness of sins and the sure hope of an eternal life after death.

I must now draw these remarks to a close. Delegates and representatives of the various religions of the world, who have come from far and near to attend this great Congress, I extend to you a most cordial welcome, and our heartiest thanks are due to all who have come prepared to read papers on their own distinctive faiths, and otherwise to take part in the proceedings of the Session. I have great hopes as to the results which will follow this Parliament of Religions. The grand ultimate test of the value of any religion is its ability so to mould its worshippers as to turn out good men of high spiritual character. A religion that fails to do this is of little use to humanity. Amid all our diverse faiths there is only one end in view, and everything is moving on, independent of our wills, to--

" One God, one law, one element,
And one far-off Divine event,
To which the whole creation moves."

In the end there will only be one religion which will express itself in Love to God, in Love to our Brother Man. May this Parliament be the means of helping on that glorious day in the history of the world.

After the presidential speech, the delegates one by one read out their theses. A synopsis of each of the most important papers will be given later on.

(To be continued).

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE Kaiser has now fifty-three castles and eighty-three farms of his own, and continually flies about from one to the other.

THE "Daily Chronicle" states that a new naval 12 inch gun with an effective range of 18 miles has been satisfactorily tested at Woolwich. Experts declare that it is the finest weapon in the world.

It is most gratifying to learn that a woman candidate of the Maharani's College for the Panditship Examination has come out successfully at the very top of the men who have passed. She is a talented young lady, and is a widow, by name Sundarammal, who will hereafter be known as "Panditâ Sundarammal."

THE ninth anniversary of the Entally Ramakrishna Mission was celebrated at 5 Dili Entally Road, Calcutta, on Sunday the 11th April 1909. A portrait of Sri Ramakrishna Paramahansa Deva decorated with garlands and flowers was placed on a throne, and Sankirtan parties from different localities poured in, singing devotional songs. Hundreds of the poor were sumptuously fed.

SWAMI Paramananda has been giving public lectures with Sunday service at the Sewall Hall, New Century Buildings at Boston, U. S. A. The List of subjects are: March 21st. The Message of the East. 26th. Yoga and Concentration. April 4th. Christ and His Teaching in the Light of Vedanta. 11th. Immortality. 18th. Duty and Service. 25th. Character Building. May 2nd. Reincarnation. 9th. Realisation of the Self. Class lectures are held on Monday evenings, and out of town classes at Waltham, Milton, &c.

A FEW copies of the cloth-bound edition of "Noble Living" a book of about 400 pages containing essays on religious, moral and literary subjects priced at Rs. 1-4-0 and well reviewed by the leading English and Indian papers and magazines, will be given away free to the readers of "Prabuddha Bharata."

Apply with a four anna stamp to cover the postage and packing charges, to

P. V. Seshagiri Rao Esq.,
Coconada, Madras Presidency.

1909 will be a year of centenary celebrations in the English-speaking world, for at least eight very distinguished men were born in Great Britain and America in the course of 1809. For Great Britain the names are Darwin, Fitzgerald, the translator of Omar Khayyam, Gladstone, Kinglake, the historian of the Crimean War, and Tennyson; and for America, Oliver Wendell Holmes, Abraham Lincoln, and Edgar Allan Poe. Germany and the musical world in general will commemorate Mendelssohn, who was born in Hamburg in 1809 and died at the early age of thirty-eight.

ON January 23rd the White Star liner *Republic* had reached a point about 270 miles from New York when she was run into by the Italian liner *Florida*. A great loss of life might have taken place but for the coolness of the telegraph operator, who sent out wireless messages which were caught by numerous liners. The French liner *Lorraine* was the first to pick up the message, but owing to the *Baltic's* finding the *Republic* first, her help was not required. The passengers of the damaged vessels were removed at night in an angry sea to

the *Baltic* and conveyed to New York. The *Republic* sank on the way there.

THE following is an extract from a private letter written to a friend by Dr. J. C. Bose, from Cambridge, Massachusetts, U. S. :—"You will be glad to learn that my work in Botany has excited great interest in America. I have been invited to deliver a series of addresses before various Universities. I wish you could have visited the great Agricultural Department in the capital, Washington. They have in this single Department *one thousand* scientific men employed in experimental work. This Department in Washington alone spends 3 millions a year. There are similar Department in other States. They sent me special invitation to lecture, and are keenly interested in the practical outcome of my investigations."

IN response to an appeal for funds at the last anniversary of the Gurukul at Farakhabad, about three lakhs are said to have been subscribed in cash and kind. The principal donors according to the report were,—Kumar Hukum Singh of Muttra who gave away all his property worth Rs. 132,000 and also dedicated his life to the service of the institution; another Rais of Agra who donated property valued at Rs. 80,000 for a Gurukul for girls; Lala Dwarka Prasad who parted with landed property worth Rs. 70,000. Pandit Bhagawandin, President, Arya Pratinidhi Sabha, gave up his service drawing Rs. 250 per month and joined the Gurukul. A graduate has also set a noble example by devoting himself to the Institution.

WE cull the following from a valued correspondent's letter to the "Indian Social Reformer":—

On the 11th of the month (February) the members of the Hindu Ladies' Social Club (of Poona) received two distinguished guests from Calcutta, Mrs. Sevier and Sister Christina. The former is an English lady and the latter an American, both being members of the Ramakrishna Paramahansa Mission in Bengal and devoted disciples of Swami Vivekananda whom they met in their countries and who induced them to come over to India and work in the midst of the poor people. They were a great object lesson of devotion to an ideal, sacrifice for an ideal and a strong and powerful will. There were nearly 65 ladies present that day—all belonging to the leading families of the city, and it was such a great opportunity for them to have known them and heard their work. It is needless to say that the guests were immensely pleased with the gathering and all credit is due to Mrs. Ranade and the Secretaries of the Club, Mrs. Paranjpe and Mrs. Banubai Bhat.

THE Niagara Falls are no longer falling, being ice-bound. Only twice since the white man reached America is such a condition recorded—on March 29, 1848, and on March 22, 1903. A bitter north-east wind has been driving back the waters, with the result that the cataract is dammed by an impregnable wall of ice stretching from Goat Island to the American bank and for 200 feet across the Canadian channel. The American Falls are dry with the exception of a tiny rivulet ankle deep in the centre. It is possible to walk across the brink of the precipice. The Horse-shoe Falls are blocked on both sides and reduced in the centre to less than half the normal volume. In the gorge below huge hummocks of ice forty and sixty feet high are piled up the face of the Falls. The furious rush of the rapids is stilled, the whirlpool is almost motionless, and rocks, which old rivermen have not seen for forty years, are bare. A phenomenal and grandiose spectacle is expected when the ice-walls will burst.

WE have received the fifth annual Report of the Vivekananda Reading Hall, Kuala Lumpur for the year ending 31st March, 1909, and are very glad to note the excellent working of the institution. The number of members on the roll now stands at 109 as against 89 in the previous year. The balance in hand on 31st March, 1908, was \$721.00. The total receipts and expenditure amounted to \$1,341.47 and \$1,975.97, respectively, leaving a balance of \$86.50.

The Committee succeeded in purchasing a piece of land one acre in extent at the very low price of \$1,750, of which there is yet a sum of \$300 due to be paid. The inauguration ceremony of the new premises took place on the 1st June, 1908. The usual weekly meetings were held regularly with few exceptions. During his stay in Kuala Lumpur, Swami Dhayaram was good enough to deliver several instructive lectures at special meetings convened for the purpose. The establishment of an institution called "The Vivekananda Student's Hall" at Seremban is mostly due to the labours of Swami Dhayaram.

There seems to exist a good demand at Kuala Lumpur for the Prabuddha Bharata and the publications of the Himalayan Series, for which the Secretary is the agent.

The self-sacrifice and enthusiasm displayed by the members are remarkable features which have contributed to the steady progress of this institution, and we heartily wish it all success which it so richly deserves.

THE RAMAKRISHNA HOME OF SERVICE, BENARES.

THE public are well aware that nearly two years ago an appeal was issued for a Building Fund of the Ramakrishna Home of Service, Benares, and in response to that appeal nearly Rs. 18,934 was raised. The construction of the building commenced on the 7th October 1908 under the supervision of Swami Bignanananda (late District Engineer). The proposed building consists of four general and three infectious wards to be built on modern and scientific principles, one out-door dispensary with office and library, workers' quarters, kitchen, mortuary, bath-room and servants' quarters &c., with gate and boundary wall covering an area of four standard bighas. Of these requirements donations for two general wards, three infectious wards and the out-door dispensary with office and library having been promised and paid in part, the construction of these five wards and the dispensary, bearing the names of their generous donors has been almost finished, and the expenditure incurred has been Rs. 16,557. According to the revised plan the estimated cost of the whole building is Rs. 38,000. From the above it will be seen that the construction of the two remaining wards, workers' quarters, kitchen, mortuary, bath-room, servants' quarters, has still to be taken in hand for which a sum of Rs. 20,000 is required. The Home of Service appeals through the President of the Ramakrishna Mission, to all the generous-minded people of the country, and trusts every one will come forward to bear his share of the cost of construction of this institution for the destitute and suffering humanity, in the holiest shrine of the Hindus. The estimated cost for the construction of the two general wards remaining to be built, is Rs. 3000 each. Gentlemen who will be kind enough to meet the entire cost of any one ward, will have their names inscribed on it, if they so desire.

We hope the balance of Rs. 20,000 will be realised within as short a time as possible.

All contributions should be remitted to the Asst. Secretary, Ramakrishna Home of Service, Ramapura, Benares City, or to the President, Ramakrishna Mission, The Math, Belur, Howrah.

We are glad to note in this connection that Babu Motichand, the well-known Reis and Zemin-dar of Benares and the Vice-President of the Local Managing Committee of the Ramakrishna Home of Service, Benares, has made a munificent donation of Rs. 6000 for the erection of an out-door Dispensary to be attached to the Hospital Buildings of the above philanthropic institution, in memory of his beloved niece Srimati Keshar Bibi, widow of Babu Baij Nath Das and a daughter of Babu Bisseswar Prosad of Asmatgarh, Benares.

च and कर्षयंतः torturing अशास्त्रविहितम् not enjoined by the Shāstras घोरम् severe तपः austerity सप्यन्ते practise तान् them आसुरनिश्चयान् to be of Asuric resolve विद्धि know.

Those men who practise severe austerities not enjoined by the Shāstras, given to ostentation and egoism, possessed with the power of lust and attachment, torturing, senseless as they are, all the organs in the body, and Me dwelling in the body within ;— know them to be of Asuric resolves.

[Austerities—which cause pain to himself and to other living beings.

Possessed.....attachment—may also be interpreted as, 'possessed of lust, attachment and power.'

All the organs of the body : the aggregate of all the elements composing the body.]

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ॥
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥७॥

XVII. 7.

सर्वस्य By each of them अपि also आहारः food तु indeed त्रिविधः threefold प्रियः liked भवति is तथा as also यज्ञः Yajna तपः austerity दानं alms-giving च and तेषां their इमम् this भेदं distinction शृणु do thou hear.

The food also which is liked by each of them is threefold, as also Yajna, austerity and alms-giving. Do thou hear this, their distinction.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ॥
रसाः क्षिग्धाः स्थिरा हृद्या

आहाराः सात्विकप्रियाः ॥८॥

XVII. 8.

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः Those which augment आयुः vitality सत्त्वं energy बलं strength अरोग्य health सुखं cheerfulness and प्रीतिः appetite रसाः which are savoury क्षिग्धाः oleaginous स्थिराः substantial हृद्याः agreeable आहाराः the foods सात्विक-प्रियाः (are) liked by the Sātvic.

The foods which augment vitality, energy, strength, health, cheerfulness and appetite, which are savoury and oleaginous, substantial and agreeable, are liked by the Sātvic,

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ॥
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

XVII. 9.

कटुम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः Those that are कटुः bitter अम्लः sour लवणः saline अत्युष्णः excessively hot तीक्ष्णः pungent रूक्षः dry and विदाही burning दुःखशोकामयप्रदाः are productive of दुःखं pain शोकं grief and आमयं disease आहाराः the foods राजसस्य by the Rājasic इष्टाः are liked.

The foods that are bitter, sour, saline excessively hot, pungent, dry and burning, are liked by the Rājasic, and are productive of pain, grief and disease.

[Excessively—should be construed with each of the seven, thus, excessively bitter, excessively sour, and so on.]

यातयामं गतरसं पूति पर्युषितं च यत् ॥
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥१०॥

XVII. 10.

यातयामम् That which is stale गतरसम् become tasteless पूति which is stinking पर्युषितं cooked over-night उच्छिष्टं which is refuse अमेध्यं impure च and यत् which भोजनं the food तामसप्रियं liked by the Tāmasic.

That which is stale and become tasteless, which is stinking and cooked over-night, which is refuse and impure, is the food liked by the Tāmasic.

[Stale—Yātayānam—lit. cooked three hours ago. Refuse : left on the plate after a meal.]

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ॥
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥११॥

XVII. 11.

अफलाकांक्षिभिः By men desiring no fruit यष्टव्यं to be performed for its own sake एव only इति as मनः (their) mind समाधाय fixed विधिदृष्टः as enjoined by ordinance यः which यज्ञः Yajna इज्यते is performed सः that सात्विकः is Sātvic.

That Yajna is Sātvic which is performed by men desiring no fruit, as enjoined by ordinance, with their mind fixed on the Yajna only, for its own sake.

अभिसंधाय तु फलं दभार्थमपि चैव यत् ॥
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥

XVII. 12.

फलं Fruit अभिसंधाय seeking for तु but दभार्थं for ostentation अपि also एव indeed च and यत् which इज्यते is performed भरतश्रेष्ठ O best of the Bhāratas तम् that यज्ञं Yajna राजसं Rājasic विद्धि know (it to be).

That which is performed, O best of the Bhāratas, seeking for fruit and for ostentation, know it to be a Rājasic Yajna.

विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ॥
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥१३॥

XVII. 13.

विधिहीनं Without keeping to ordinance असृष्टान्नं in which no food is distributed मंत्रहीनं which is devoid of Mantras अदक्षिणं which is devoid of gifts श्रद्धाविरहितं devoid of Shraddhâ यज्ञं Yajna तामसं Tāmasic परिचक्षते is said to be.

The Yajna performed without heed to ordinance, in which no food is distributed, which is devoid of Mantras, gifts, and Shraddhâ, is said to be Tāmasic.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ॥
ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥१४॥

XVII. 14.

देवद्विजगुरुप्राज्ञपूजनं Worship of the Devas, the twice-born, the Gurus and the wise शौचं purity मार्जवं straightforwardness ब्रह्मचर्यं continence अहिंसा non-injuriousness च and शरीरं of the body तपः the austerity उच्यते is called.

Worship of the Devas, the twice-born, the Gurus and the wise, purity, straightforwardness, continence, and non-injuriousness are called the austerity of the body.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ॥
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥१५॥

XVII. 15.

अनुद्वेगकरम् Causing no vexation सत्यं true प्रियहितं agreeable and beneficial च also यत् which वाक्यं speech स्वाध्यायाभ्यसनं regular study of the Vedas. च एव and also वाङ्मयं of speech तपः the austerity उच्यते is said (to form).

Speech which causes no vexation, and is true, as also agreeable and beneficial, and regular study of the Vedas,—these are said to form the austerity of speech.

[Speech to be an austerity must form an invariable combination of all the four attributes mentioned in the sloka; if it lacks in one or other of them, it will no longer be an austerity of speech.]

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ॥
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥१६॥

XVII. 16.

मनःप्रसादः Serenity of mind सौम्यत्वं kindliness मौनं silence आत्मविनिग्रहः self-control भावसंशुद्धिः honesty of motive इति एतत् this मानसं mental तपः the austerity उच्यते is called.

Serenity of mind, kindliness, silence, self-control, honesty of motive,—this is called the mental austerity.

[Silence—Mounam—is the result of the control of thought so far as it concerns speech. Or it may mean, the condition of the Muni, i. e., practice of meditation.]

श्रद्धया परया तप्तं तपस्तन्निविधं नरैः ॥
अफलाकांक्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥१७॥

XVII. 17.

अफलाकांक्षिभिः Desiring no fruit युक्तैः by steadfast नरैः (by) men परया with great श्रद्धया (with) Shraddhâ तप्तं practised तत् that तन्निविधं threefold तपः austerity सात्त्विकं Sâtvic परिचक्षते is said (to be).

This threefold austerity practised by steadfast men, with great Shraddhâ, desiring no fruit, is said to be Sâtvic.

[Steadfast—unaffected in success and failure.]

सत्कारमानपूजार्थं तपो दंभेन चैव यत् ॥
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥१८॥

XVII. 18.

सत्कारमानपूजार्थं With the object of gaining welcome, nonour and worship दंभेन with ostentation च एव and यत् which तपः austerity क्रियते is practised इह here चलं unstable अध्रुवं transitory तत् that राजसं Rājasic प्रोक्तं is said (to be).

That austerity which is practised with the object of gaining welcome, honour and wor-

ship, and with ostentation, is here said to be Rājasic, unstable and transitory.

[*With ostentation*: for mere show, hypocritically, with no sincere belief.

Here—is explained also in the sense of ‘of this world,’ i. e., yielding fruit only in this world.]

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः ॥

परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥१६॥

XVII. 19.

मूढग्राहेण Out of a foolish notion आत्मनः of self पीडया with torture परस्य of another उत्सादनार्थं for the purpose of ruining वा or यत् which तपः austerity क्रियते is practised तत् that तामसं Tāmasic उदाहृतं is declared (to be).

That austerity which is practised out of a foolish notion, with self-torture or for the purpose of ruining another, is declared to be Tāmasic.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ॥

देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

XVII. 20.

देशे In a fit place काले in a fit time च and पात्रे to a worthy person च and दातव्यं to give is right इति with this idea अनुपकारिणे to one who does no service (in return) यत् which दानं gift दीयते is given तत् that दानं gift सात्त्विकं Sātvic स्मृतं is held to be.

To give is right,—gift given with this idea, to one who does no service in return, in a fit place and time, and to a worthy person, that gift is held to be Sātvic.

[*Who.....return*: one who cannot, or who though able is not expected to return the good.]

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ॥

दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥२१॥

XVII. 21.

यत् What तु and प्रत्युपकारार्थं with a view to receiving in return फलं the fruit उद्दिश्य looking for वा or पुनः again परिक्लिष्टं reluctantly दीयते is given तत् that दानं gift राजसं Rājasic स्मृतं is held to be.

And what is given with a view to receiving in return, or looking for the fruit, or reluctantly, that gift is held to be Rājasic.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ॥

असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥२२॥

XVII. 22.

अदेशकाले At the wrong place or time अपात्रेभ्यः to unworthy persons असत्कृतं without regard अवज्ञातं with disdain यत् that दानं gift दीयते is given तत् that तामसं Tāmasic उदाहृतं is declared to be.

The gift that is given at the wrong place or time, to unworthy persons, without regard or with disdain, that is declared to be Tāmasic.

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ॥

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥२३॥

XVII. 23.

ओं Om तत् Tat सत् Sat इति this ब्रह्मणः of Brahman त्रिविधः triple निर्देशः designation स्मृतः has been declared तेन by that ब्राह्मणाः the Brāhmanas च and वेदाः the Vedas च and यज्ञाः the Yajnas पुरा of old विहिताः were made.

“Om, Tat, Sat”: this has been declared to be the triple designation of Brahman. By that were made of old the Brāhmanas and the Vedas and the Yajnas.

[*Om, Tat, Sat*: Om is the principal name of the Lord, because it means all that is manifest and the beyond. It also means “Yes.” *Tat* means “That”; the Indefinable, that which only can be described indirectly as “That which.” *Sat* means Reality; which is ever permanent in one mode of being.]

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ॥

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

XVII. 24.

तस्मात् Therefore ओं Om इति उदाहृत्य uttering ब्रह्मवादिनां of the followers of the Vedas विधानोक्ताः as enjoined in the ordinances यज्ञदानतपःक्रियाः the acts of Yajna, gift and austerity सततं always प्रवर्तन्ते proceed.

Therefore uttering Om, acts of Yajna, gift and austerity of the followers of the Vedas always proceed, as enjoined in the ordinances.

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ॥

दानक्रियाश्च विविधाः क्रियन्ते मोक्षकांक्षिभिः २५

XVII. 25.

तत् Tat इति thus (uttering) फलं the fruit अनभिसंधाय without aiming at मोक्षकांक्षिभिः by the seekers of Moksha विविधाः various यज्ञतपःक्रियाः acts of Yajna and austerity दानक्रियाः acts of gift च and क्रियन्ते are performed.

Uttering Tat, without aiming at fruits, are the various acts of Yajna, austerity and gift, performed by the seekers of Moksha.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ॥
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

XVII. 26.

पार्थ O Pârtha सद्भावे in the sense of reality साधुभावे in the sense of goodness च and सत् Sat इति as एतत् this प्रयुज्यते is used तथा so also प्रशस्ते auspicious कर्मणि in (the sense of) an act च and सत् Sat शब्दः the word युज्यते is used.

The word Sat is used in the sense of reality and of goodness; and so also, O Partha, the word Sat is used in the sense of an auspicious act.

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ॥
कर्म चैव तदर्थाय सदित्येवाभिधीयते ॥२७॥

XVII. 27.

यज्ञे In Yajna तपसि in austerity दाने in gift च and स्थितिः steadiness सत् Sat इति so उच्यते is called च also तदर्थाय in connection with these, or, for the sake of the Lord कर्म action च एव as also सत् Sat इति so अभिधीयते is called.

Steadiness in Yajna, austerity and gift is also called 'Sat'; as also action in connection with these (or, action for the sake of the Lord) is called Sat.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ॥
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥२८॥

XVII. 28.

अश्रद्धया Without Shraddhâ हुतं is sacrificed दत्तं given तप्तं is practised तपः austerity यत् whatever कृतं performed असत् Asat इति so उच्यते is called पार्थ O Pârtha तत् it प्रेत्य hereafter (after death) नो naught इह here.

Whatever is sacrificed, given or performed, and whatever austerity is practised without Shraddhâ, it is called Asat, O Pârtha; it is naught here or hereafter.

[It is naught.....hereafter: Though costing much trouble it is of no use here as it is not acceptable to the wise ones, nor can it produce any effect conducive of good hereafter.]

इति श्रद्धात्रयविभागयोगोनाम सप्तदशोऽध्यायः ॥

The end of the Seventeenth Chapter designated,

THE ENQUIRY INTO THE THREEFOLD SHRADDHA,