

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upan. 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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SRI RAMAKRISHNA'S TEACHINGS

ATMA-JNANA—XXII.

Q.—How has this delusion of the Undifferentiated Atman being differentiated into the individual soul come about?

A.—The philosophical Advaitist, so long as he relies on the unaided powers of his reason, answers this question by saying, 'I do not know.' The answer which realisation alone gives is conclusive. So long as you say, 'I do know' or 'I do not know,' you look upon yourself as a person. And as such, you must take these differentiations as facts—not delusion. When all personality is effaced, then one realises the Knowledge of the Absolute in Samadhi. Then alone is set at rest for ever all such questions of delusion or no delusion, fact or no fact.

IN my state of madness for the Lord, I used always to speak my own mind as to men and things. I regarded not the position of men, I was not in the least afraid of rich people, or men of position.

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

Also, words not relating to God did jar upon my ears. I used to sit by myself and cry whenever I heard people talking on worldly matters.

ONCE there lived two Yogis, who practised austerities with a view to see God. One day, Narada, the divine sage, was passing by their hermitages. One of them said to Narada, "Art thou coming down from heaven?" Narada replied, "Yes, that is so." The Yogi said, "Do tell me what you saw the Lord of heaven doing?" Narada said, "I saw the Lord of heaven causing camels and elephants to enter into the eye of a needle, and saw the animals passing in and out of it." One of the Yogis observed, "There is nothing here to marvel at. Nothing is impossible with God." The other man said, "O, nonsense, that is impossible! It only shows that you have never been to the Lord's place."

The first man was a Bhakta, and had the faith of a babe. Nothing is impossible with the Lord. The nature of the Lord no one can say. Everything can be predicated of Him.

OCCASIONAL NOTES

“**L**OVE as principle, Order as basis, and Progress as End.” In these words a great modern teacher—Auguste Comte—sums up his aspirations for human society. By him, with his view limited to the conditions of a single hemisphere, the idea of progress is postulated instinctively. The doubt of the East, that there could be any such thing in the end, as progress, has not occurred to Comte. “Progress as End,” appears to him an absolute truth.

Says the Swami Vivekananda, on the other hand, in one of his Letters:* “The term ‘social progress’ has as much meaning as ‘hot ice’ or ‘dark light’. There is no such thing, ultimately, as ‘social progress’!”

The fact is, both these views are true, in their different spheres, and it is a great misfortune to a people, if they are so confused in mind as to take the utterances of *Rishis* and prophets for their sole guidance in worldly affairs; or if, on the contrary, their whole view of the universe ends with the laws that govern trade and war. Who would go to a *Paramahansa* to be taught how to keep a shop? Who would go to a *bania* to learn how to attain the uttermost of *Vairagyam*?

The statement that ‘social progress’ is an expression representing a contradiction in terms, is an absolute statement. It was made, moreover, to a Western mind. It combats the idea that infinite scope exists for the soul, amongst *things*. This is one of the more spiritual temptations of materialism, and of materialistic civilisations. When men have craved to place the end in happiness, or pleasure, or desire, then they are apt to

declare that opportunity, that education, that amelioration of things themselves is the end. ‘Work for Humanity,’ sounds very grand, as a declaration of one’s object in life.

Here, the pitiless analysis of the East comes in. Is Humanity, then, to be eternally in want of service? Is my beatitude to demand, as its essential condition, another’s necessity? Is civilisation capable, in any case, of expressing the infinite capacity, satisfying the infinite love, of the soul? Obviously, the service of man, apprehended as a motive in itself, is nevertheless only a means to an end, and that end is to be measured by the individual consciousness, not by anything outside. In other words, there is not ultimately such a thing as ‘social progress.’

This is an absolute truth.

Let it never blind us, however, to the fact that, relatively to our own place in it, ‘social progress’ is a very very real fact indeed.

The love of his parents is nothing to the *Paramahansa*. He has attained a Reality, compared with which, this is quite unreal.

But who would tell a naughty child that the love of his parents counted for nothing? One has to rise by the very ropes that the other has cut.

Similarly, for those in the life of the world, the aspiration after Progress is a true and right aspiration. The world is a school for the soul. It is true there is a life beyond school, but this is best lived by him who has been faithful, heart and soul, into the life of the school, its work, its play, and its characteristic illusions. The *Grihashashrama* is the school of *Sannyas*. It is not the loose-living citizen who will make the noble

* Shortly to be published.

Sadhu. Quite the reverse. Only when the ideal of progress has been served to the utmost,—when we have laid down our very lives for the good of others,—are we prepared to understand, as he meant them, the words of the Swami Vivekananda.

Again, there is no absolute progress, perhaps, registered by Humanity as a whole. In the West, the progress of material luxury in one class, is accompanied by the progress of poverty and degradation in another. The rise of Europe goes hand in hand with the decay of Asia. Apparent good is balanced by manifest evil, gain shadowed by a corresponding loss.

Yes, but this very fact is in itself a battle-cry. There is no final progress, but there is oscillation of appearances. The rise of Europe cannot go on for ever, and neither can the decay of Asia.

It is by contrast with its opposite that each gains momentum. If fall were not

changed into ascent, by the energy of those falling, where would the power come from, for the counter-rise, later, of the opposite hemisphere?

Humanity is one, and each part of it is necessary to all. The constructive ability of the Roman has as much meaning for the Hindu, as the power and insight of the Upanishads have to-day for the Teuton.

Relatively to space and time, Progress is a truth; and our most imperative duty is to live for it.

Extremes meet, and the man of *Tamas* rates his own laziness as a proof of *Sattva*. Only through *Rajas* can he rise to that, however! There is a vast difference between serenity and sluggishness. Let us be *Râjasic*! Let us act as if Progress were an absolute truth, and we shall yet enter for ourselves into the supreme knowledge, that "The Many and the One are the same Reality."

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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 85)

THE way in which the existing obligations of Hindu life might be re-interpreted to include the whole of the modern conception of duty to country and history, suddenly struck him one day, and he exclaimed "How much you might do, with the five *Pitris*!*" What great things might be made of them!"

* The progenitor, the Acharya or the preceptor, the father-in-law, the supporter, and one who saves from fear,—these are called the five *Pitris* (fathers). ' *Pitris* ' also means the Manes, or the ancestors,—Ed, P, B,

The light had broken in a flash, but it did not leave him. He took up the thread of the idea, and went into every detail. †

" Out of that old ancestor-*pūja*, you might create Hero-worship.

" In the worship of the gods, you must of course use images. But you can change these.

† From ancestor-worship, Swamiji goes on to dwell on the fresh application to modern Hindu life, of the five Great Yajnas, or acts of piety enjoined to be performed daily by a householder. These are, (1) *Brahma-Yajna* or the studying and teaching of the Vedas, (2) *Pitri-Yajna*, i. e., offering libation of water &c., to the deceased ancestors, (3) *Deva-Yajna*, or offering libation into the sacred Fire, (4) *Bhuta-Yajna* which consists in feeding birds and beasts &c., (5) *Nri-Yajna* or man-worship, i. e. treating man with all rites of hospitality.—Ed, P, B,

Kali need not always be in one position. Encourage your girls to think of new ways of picturing Her. Have a hundred different conceptions of Saraswati. Let them draw and model and paint their own ideas.

"In the chapel, the pitcher on the lowest step of the altar, must be always full of water, and the lights—in great Tamil butter-lamps—must be always burning. If, in addition, the maintenance of perpetual adoration could be organised, nothing could be more in accord with Hindu feeling.

"But the ceremonies employed must themselves be Vedic. There must be a Vedic altar, on which at the hour of worship to light the Vedic fire. And the children must be present to share in the service of oblation. This is a rite which would claim the respect of the whole of India.

"Gather all sorts of animals about you. The cow makes a fine beginning. But you will also have dogs and cats and birds and others. Let the children have a time for going to feed and look after these.

"Then there is the sacrifice of *learning*. That is the most beautiful of all. Do you know that every book is holy, in India? Not the Vedas alone, but the English and Moham-medan also? All are sacred.

"Revive the old arts. Teach your girls fruit-modelling with hardened milk. Give them artistic cooking and sewing. Let them learn painting, photography, the cutting of designs in paper, and gold and silver filigree and embroidery. See that everyone knows something by which she can earn a living, in case of need!

"And never forget Humanity! The idea of a humanitarian man-worship exists in nucleus in India, but it has never been sufficiently specialised. Let your women develop it, make poetry, make art, of it. Yes, a daily worship of the feet of beggars, after bathing and before the meal, would be a wonderful practical training of heart and

hand together. On some days, again, the worship might be of children, of your own pupils, or you might borrow babies, and nurse and feed them. What was it that Mataji † said to me? 'Swamiji! I have no help. But these blessed ones I worship, and they will take me to salvation!' She feels, you see, that she is serving Uma in the Kumari, and that is a wonderful thought, with which to begin a school!"

But while he was thus prepared to work out the *minutiae* of the task of connecting old and new, it remained always true that the very presence of the Swami acted in itself as a key to the ideal, putting into direct relation with it every sincere effort that one encountered. It was this that made evident to the crudest eye the true significance of ancient rites. It was this that gave their sudden vividness and value to the fresh applications made spontaneously by modernised Hindus. Thus the reverence of a great Indian man of science for the heroes and martyrs of European science, seemed but the modern form of the ancient salutation of the Masters. The pursuit of knowledge for its own sake without regard to its concrete application, seemed an inevitable greatness in the race that had dreamt of *jnanam*. Serene indifference to fame and wealth proved only that a worker was spiritually the monk, though he might be playing the part of citizen and householder.

Of this element in his own life, by which all else that was noble and heroic was made into a recognition, a definite illustration, of an ideal already revealed, the Swami was of course unconscious. Yet this was, as one imagines, the very quintessence of his interpretative power. With regard to the details of his educational suggestions, their pedagogic soundness has always been startling to me. Nor did I feel that this had been accounted

† Mataji Maharani, the celebrated founder of the Mahakali Pathshala in Calcutta.

for, even when he told me of a certain period of hardship and struggle, when he had undertaken to translate Herbert Spencer's 'Education' into Bengali, and had gone on, becoming interested in the subject, to read all he could find about Pestalozzi also, 'though that was not in the bond'.

In fact, so deeply is the Hindu versed in psychological observation, and so perfect an example of the development of faculty has he always before him, in the religious practices of his people, that he enters the field of educational theory with immense advantages. Nor is there any reason why

the very centre of scientific thought on the subject should not someday be found with him. Meanwhile, the first step towards so desired a consummation will lie in apprehending the vast possibilities of existing formulæ. Indian educators have to extend and fulfil their vision of Vivekananda. When this is done, when to his reverence and love for the past, we can add his courage and hope for the future, and his allegiance to the sacredness of all knowledge, the time will not be far distant that is to see the Indian woman take her rightful place amongst the womanhood of the world.

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A SONG I SING TO THEE

(Rendered from a Bengali poem composed by Swami Vivekananda.)

A song I sing. A song I sing to Thee!
Nor care I for men's comments, good or bad.
Censure or praise I hold of no account.

Servant am I, true servant of Thee Both,*
Low at Thy feet, with Sakti, I salute!

Thou standest, steadfast, ever at my back;
Hence when I turn me round, I see Thy face,
Thy smiling face. Therefore I sing again
And yet again. Therefore I fear no fear;
For birth and death lie prostrate at my feet.

Thy servant am I through birth after birth,
Sea of mercy, inscrutable Thy ways;
So is my destiny inscrutable;
It is unknown; nor would I wish to know.
Bhakti, Mukti, Japam, Tapas, all these;
Enjoyment, worship, and devotion too,—
These things, and all things similar to these,
I have expelled at Thy supreme command.
But only one desire is left in me,—
An intimacy with Thee, mutual!

Take me, O Lord, across to Thee;
Let no desire's dividing line prevent.

The eye looks out upon the universe,
Nor does it seek to look upon itself;
Why should it? It sees itself in others'.
Thou art my eyes, ay! Thou and Thou alone;
For every living temple shrines Thy face.

Like to the playing of a little child
Is ev'ry attitude of mine toward Thee.
Even, at times, I dare be angered with Thee;
Even, at times, I'd wander far away;—
Yet there, in greyest gloom of darkest night;
Yet there, with speechless mouth and tearful eyes,
Thou standest fronting me, and Thy sweet Face
Stoops down with loving look on face of mine.
Then, instantly, I turn me back to Thee,
And at Thy feet I fall on bended knees.
I crave no pardon at Thy gentle hands,
For Thou art never angry with Thy son.
Who else with all my foolish freaks would bear?

Thou art my Master! Thou my soul's real mate!
Many a time I see Thee,—I am Thee!
Aye! I am Thee, and Thou, my Lord, art me!
Thou art within my speech. Within my throat
Art Thou, as Vinâpâni, † learned, wise.

* Purusha and Prakriti together.

† Goddess of learning.

On the flow of Thy current and its force,
 Humanity is carried as Thou wilt.
 The thunder of Thy Voice is borne upon the boom
 Of crashing waves of over-leaping seas;
 The sun and moon give utterance to Thy Voice;
 Thy conversation, in the gentle breeze
 Makes itself heard; in truth, in very truth.
 True! True! And yet, the while, these gross percepts
 Give not the message of the Higher Truth
 Known to the knower!

Lo! The sun, the moon,
 The moving planets and the shining stars,
 Spheres of abode by myriads in the skies;
 The comet swift; the glimmering lightning-flash;
 The firmament, expanded, infinite;—
 These all, observant watchful eyes behold.

Anger, desire, greed, Moha,† and the rest, ||
 Whence issues forth the waving of the play
 Of this existence;—the home wherein dwells
 Knowledge, and non-knowledge;—whose centre is
 The feeling of small self, the “Aham!” “Aham!”—
 Full of the dual sense of pleasure and of pain,—
 Teeming with birth and life, decay and death;—
 Whose arms are “The External” and “The Internal”;

All things that are, down to the ocean’s depths;
 Up to sun, moon, and stars in spanless space;
 The Mind; the Buddhi, Chitta; Ahamkâr;
 The Deva; Yaksha; man and demon, all;
 The quadruped; the bird; the worm; all insect life;
 The atom and its compound; all that is;
 Animate and inanimate; all; all,—
 The Internal and the External—dwell
 In that one common plane of existence!

This outward presentation is of order gross,
 As hair on human brow; Aye! very gross.

On the spurs of the massive Mount Meru*
 The everlasting snowy ranges lie,
 Extending miles and miles beyond more miles.
 Piercing through clouds into the sky above,
 Its peaks thrust up in hundreds, glorious,
 Brilliantly glistening, countless, snowy-white;
 Flash upon flash of vivid lightning fleet.

The sun, high in his northern solstice hung,

With force of thousand rays concentrating,
 Pours down upon the mountain floods of heat,
 Furious as a billion thunderbolts,
 From peak to peak.

Behold! The radiant sun
 Swoons, as it were, in each. Then melts
 The massive mountain with its crested peaks!
 Down, down, it falls, with a horrific crash!

Water with water lies commingled now;
 And all has passed like to a passing dream.

When all the many movements of the mind
 Are, by Thy grace, made one, and unified,
 The light of that unfoldment is so great
 That, in its splendour, it surpasses far
 The brilliance of ten thousand rising suns.
 Then, sooth, the sun of Chit† reveals itself.
 And melt away the sun and moon and stars,
 High Heaven above, the nether worlds, and all!
 This universe seems but a tiny pool
 Held in a hollow caused by some cow’s hoof.

—This is the reaching of the region which
 Beyond the plane of the External lies.

Calmed are the clamours of the urgent flesh;
 The tumult of the boastful mind is hushed;
 Cords of the heart are loosened and set free;
 Unfastened are the bondages that bind;
 Attachment and delusion are no more!

Aye! There sounds sonorous the Sound
 Void of vibration. Verily! Thy Voice!

Hearing that Voice, Thy servant, rev’reantly,
 Stands ever ready to fulfil Thy work.

The “I” exists.

When, at Pralaya time
 This wondrous universe is swallowed up;
 Knowledge, The Knower, and The Known, dissolved;
 The world no more distinguishable, now,
 No more conceivable; when sun and moon
 And all the outspent stars, remain no more;—
 Then is the state of Mahâ-Nirvâna,—
 When action, act, and actor, are no more,
 When instrumentality is no more;
 Great darkness veils the bosom of the dark,—
 There the “I” exists. There I am present.

I! I am present!

At Pralaya time,
 When this vast universe is swallowed up,

† Knowledge,

† Delusion.

|| Such as pride and malice, the sixfold evil.

* The name of a fabulous mountain round which the planets are said to revolve.

Knowledge, and Knower, and the Known
Merged into one.

The universe no more
Can be distinguished or can be conceived
By intellect. The sun and moon and stars are not.
Over the bosom of the darkness, darkness moves
Intense. Devoid of all the threefold bonds
Remains the universe. Gunas are calmed
Of all distinctions. Everything deluged
In one homogeneous mass, subtle,
Pure, of atom-form, indivisible;—

There the "I" exists. There I am present.

Once again, I unfold myself,—that "I";
My "Sakti" is the first great note-full change.
The Primal Voice rings through the void—The Om;
Infinite Space hears that great vibrant sound;
The group of Primal Causes shakes off sleep;
New life revives atoms interminable;
Cosmic existence heaves and whirls and sways,
Dances and gyrates, moves towards the core,
From distances immeasurably far.
The animate Wind arouses rings of Waves

Over the Ocean of great Elements;
Stirring, falling, surging, that vast range of Waves
Rushes with lightning fury, Fragments thrown
By force of royal resistance, through the path
Of Space, rush, endless, in the form of spheres
Celestial, numberless. Planets and stars
Speed swift; and man's abode, the earth revolves.

At the Beginning, I, Th'Omniscient One,
I am! The moving and the un-moving,
All this Creation comes into being
By the unfoldment of My power supreme.
Perforce of My command, the wild storm blows
On the face of the earth; clouds clash and roar;
The flash of lightning startles and rebounds;
Softly and gently the Malaya breeze
Flows in and out like calm, unruffled breath;
The moon's rays pour their cooling current forth;
The earth's bare body in fair garb is clothed,
Of trees and creepers multitudinous;
And the flower a-bloom lifts her happy face,
Free from the drops of dew, toward the sun,

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DIVINE INCARNATIONS.—II.

BY

SWAMI RAMAKRISHNANANDA

VERY few people can control the mind;
but only by controlling it can you go
beyond it. Suppose there is a bull in your
way; you will have to control it and push it
away before you can go through the gate.
Mind is like a mad bull at the gate of God's
temple. It is such a big bull, such a strong
wayward bull, that even so great a warrior
as Arjuna said, "To curb it I regard as
difficult as to curb the wind."

So you see that it is no joke to control
the mind; yet to go to God we must have
to control the mind. But God is such an
infinitely loving Mother that, because we
have no power to go to Him, He comes to
us, His little children. He has already come,

as I told you before, as our father and
mother, as our Scriptures, also as the Gods in
our temples. Sometimes it happens, how-
ever, that these cease to be of use to us.
Father and mother become perverse, teachers
and Scriptures no longer help us, we even
get no help from God in the Temple and man
does not know which way to go. Then God
Himself has to come. He again brings forth
new teachers, explains the Scriptures proper-
ly and collects around Him devotees who
will know how to represent Him. Then He
goes away. Always is it like this.

When no one cares any more to read the
Scriptures, when no one cares any more
to go to the Temples, and perverse teachers

come forward to tell us that all our books are false, our ways of doing things are wrong, then God must come. The Christian missionary tells us that our fathers were fools and our grandfathers were greater fools and that our Scriptures are all false. He does not care to look at these Scriptures himself. He merely condemns them, and people listen because they do not care to think for themselves. They believe what is told them and throw away their Sacred Books. They give themselves up to the enjoyment of the senses and believe that life on this earth is all in all. They pooh-pooh religion and regard it as irrational and foolish. Then, when the teachers have all become perverse, when His preachers have become useless, God Himself comes and shows that the Scriptures are truer than science itself. He shows certain wonderful phenomena at which people stare. These same people, who because they were unable to think for themselves and were led to believe the perverse teachers, now say: "Here is a man who, by what he does, shows that our ways and beliefs are false. Here is a man who is able to take people to God, and we have been disbelieving in God. Here is a man who can prove experimentally as true what we have been thinking to be mere false theory." So their belief comes back, they get the power to discriminate between the real and the unreal, and they find that the real side of themselves is not the body, or that which is related to the body.

This body of ours is born and in course of time it will die. Some may live one hundred years, some less; but generally it is said in our Scriptures that man lives for one hundred years. That which lives a limited time is unreal; but man, being real, must live for an unlimited time. This body which lives for a limited time is only an instrument in the hand of Self, which is the dweller in the body. The Self sometimes takes up

this instrument in order to taste, touch, smell, see and hear. Do you read your books all the time? No. So in the same way, sometimes we use the body and sometimes we do not, as when we go to sleep. When a man goes to sleep he does not use his legs, he does not use his hands or his eyes or his ears; he has laid them aside, as it were, just as you may read a book for a number of hours, then you grow tired and lay it down. Book is also an instrument like the body.

These things the great Teachers come to teach us. This man-form of God comes to point out to us that we are only a dweller in the body, that the body is only an instrument. And when an instrument is broken, what do you do? You throw it aside and get a new one. When a book is torn or a knife is broken, you throw it away; so when the body becomes useless, the soul throws it away and gets a new one. You see sometimes that even a new body gets torn or hurt so that it is of no further use, just as a new book may get torn, and the soul must also throw that away. Ordinarily, however, the body grows useless when time has taken the power from the eyes, from the ears, from the tongue, from the mind. Such a body must then appear absolutely useless, and the soul has the tendency to throw it away and take another, with a new pair of eyes, with new ears, new tongue, new nose, and so on.

The next question that comes is: If the soul is beginningless and endless, it must have had other bodies, and after this one it must have still others; for when a man throws away this body, he still has many desires and so long as these desires are not satisfied, the soul will not rest. As long as these desires remain, therefore, he must have to take up other instruments and that instrument is the body. So long as you desire enjoyment, so long as you have the desire to go to many places, so long as you wish to

know more, you must get other bodies; because without the eye you cannot see beautiful forms, without the ear you cannot hear sonorous sounds, without the nose you cannot perceive sweet odours, and without the tongue you cannot taste good dishes. Until every desire is satisfied you will have to take another body. How long do you eat? As long as you are hungry. When your hunger is appeased even the best dishes do not tempt you. In the same way, so long as you have this hunger for enjoyment, for knowledge, for life, you will continue to take other bodies. Each body is like a mouthful; and as, when you eat, you go on taking mouthful after mouthful until no hunger remains, so you will go on taking body after body until all hunger for enjoyment, for knowledge and for life has gone. When you will be able to say, "All enjoyments are mine, all life is mine, I am self-existent, self-luminous, I cannot die, I am beginningless and endless," then you will not care for any more bodies. If you know this, what need have you for another instrument? When you have known all, enjoyed all, when you have a life that is endless, you will have no further use or desire for a body. Then you will be freed from repeated births and deaths. This is the state called Mukti.

This lesson also, the great Teachers come to teach. But when people forget this, they become perverse and immoral. They begin to think that there is no life after this, so "let us eat, drink and be merry," they say. "What is the use of these temples? Let us throw away the Gods and build a factory here. Why believe in the Scriptures? Why listen to the Teachers?" Such perverse people believe that with the death of the body they die. "Everything is transitory", they declare, "I also am transitory, I also am fleeting." When this becomes the case, all people live lives worse than the brutes do. At such a time God incarnates, the Infinite becomes finite. In order to become perceptible and accessible to all His children He assumes a form. And what kind of form? The most beautiful, the most charming. You always hear that the Avatâras were all very beautiful. You may say that a fish is not very beautiful. But utility was the question then. If a man comes to you and gives you something that saves your life, does he not

seem beautiful to you? So when that fish came with infinite love to save the world, he could not seem other than beautiful, just as the father will seem more beautiful to the baby than anyone else, although he may be very ugly to look at. Why? Because he satisfies all its wants. So the Saviour alone is truly beautiful.

The next form that God had to take was that of a tortoise. The tortoise is the ugliest of all animals, but because it saved so many souls from death it could not but seem very beautiful. It came about thus. All living beings were subject to death, as they are now, and they hated it very much. Even the gods wished to escape from death and everyone was asking how it could be done. The gods held a great conference in the north polar regions, situated on the northern axis of the earth. You know there is a line running from the pole star through the centre of the earth and its two poles which does not move. The pole star, you know, does not move. If you observe the heavens, you will see that all stars and heavenly bodies are moving round this line, which is called the celestial axis. This line alone is fixed and every other particle of which the universe is composed is describing a circle round this fixed unchanging line. In that secluded and least changing spot, the gods had their meeting. The gods are the least changing among living beings. They do not die as often as we do; they only die at the end of a cycle, so they need a more fixed place to dwell in, and heaven, their abode, is therefore situated somewhere around this celestial axis. Hence it was at the North Pole that the gods congregated to consider how all people might avoid death. Everyone was very much troubled on account of the fear of death, and for this reason the gods were trying to find out the means of escaping it. Vishnu, the Protector of the universe, came forward and said to them: "My friends, I can tell you how to avoid death. Churn the ocean steadily for a certain period, and out of it nectar will come; drink that and you will escape death." "Very well, Master," they all said, "we are very thankful to you." But what did the Lord mean?

(To be continued).

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 94).

THE theses read on the first day were on Judaism, Zoroastrianism, Buddhism, Jainism and Brahmoism.

SECOND DAY'S PROCEEDINGS

(April 10th.)

After the concert followed a song in Bengali composed by Babu Girish Chandra Ghose, the celebrated dramatist of Bengal, called the song of Unity. It was sung by Babu Pulin Behari Mitra, of the Vivekananda Society.

Rai Narendra Nath Sen Bahadur then read out his printed address. He said that such a movement will greatly uplift the cause of India, and hoped that the idea of Brotherhood in India will be facilitated more by this movement than by any others that have been set on foot before this. He held that India's downfall was due to the decline of spiritual and moral force, and that this movement will give a happy turn to her at this very critical moment of our re-awakening national spirit. He deprecated all those political and other materialistic movements which had led to the riots between the Hindus and the Mahomedans, or between the Shias and the Sunnies, and strongly denounced the newly-introduced anarchist propaganda. He welcomed societies like the Geeta Society, the Devalaya, the Vivekananda Society, whose objects were to disseminate spiritual and moral truths. He showed from Buddha's sayings, that materialism is the cause of all bondage. It brings on the ruin of individuals and nations, even if they be highly developed in civilisation but lacking in righteousness. He maintained that all trouble and unrest in India would be gone if both the rulers and the ruled followed their respective religions in their proper spirit. He looked upon this Convention as a beginning of a great religious revival in India, in which, "Hindus, Buddhists, Parsees, Mahomedans, Christians and others, all children of the soil, will meet on a common platform to lift up their eyes to God and implore His aid to cleanse us of our impurities and to give us the spiritual grace necessary for our national well-being."

The theses read on the day were on Brahmoism (continued), Christianity, Islamism, Shikhism (in Hindi), and Deva Dharma.

THIRD DAY'S PROCEEDINGS

(April 11th.)

The attendance was largest on this day. After the concert, a Bengalee song, and then one in Hindi followed. The chairman of the committee

then announced that since the opening of the Convention a large number of letters and telegrams from diverse communities in India, testifying to the deep and widespread interest and sympathy evinced for it have been received, and among others was a letter from Jagatguru Sankaracharya of Puri.

Many of the theses could not be read, or were read in part, owing to the shortness of time. Those read were on:—Anubhavadwaita Vedanta, Saiva Siddhanta, Ballavacharya, Vaishnavism, Ramannja Vaishnavism, Arya Samaj, Theosophy, Soura Upasana, Saktaism, and Sanatana Dharma.

Babu Premananda Bharati spoke a few words about Idol worship. He said: Every one by instinct is an idol-worshipper. When men love they idolise. In the material world people idolise money, power, and so on. Why not then idolise God? God is personal, nothing impersonal could be worshipped by man. Hindus, idolators though they are, have produced many great and good men. Lastly he said, that though different religions were represented in that hall, he could only see one people before him, viz., all lovers of God, whom he loved.

The reading of the theses being over, a resolution thanking the chairman and the committee for the trouble taken by them in connection with the convention, was proposed and carried with acclamation. Mr. Lakshmidass Nagoredass of Bombay said, that especial thanks were due to Bengal for the inauguration of the Convention, and for that reason the whole of India was proud of Bengal. The Swadeshi Movement also was referred to in this connection to the highest credit of Bengal. He then gave three cheers in the name of the Maharaja who presided, which were warmly responded to by the audience. Rai Chunilal Bose Bahadur, after thanking the president and the chairman of the committee, paid an eloquent tribute to the memory of the Swami Vivekananda, and expressed his satisfaction that the Master's idea was at last worked out.

Babu Sarada Charan Mitra, then rose to return the thanks to the proposers and the seconders. He also thanked severally all those bodies and persons to whom the Convention was indebted for their contributing valuable support and services to its management. He hoped that they would leave the hall as better men, casting aside any animosity they might have had against the religions of other communities, and that they would embrace each other in fraternal love. He then announced that the Convention was likely to meet again in December next, either in Madras or Bombay, and that Provincial Committees should be formed and they should communicate with the Central Committee at Calcutta. An English sonnet was then chanted.

The assembly broke up after the singing of a National Anthem in Hindi.

The delegates were entertained by Mr. R. N. Mukerjee at an 'at home' on Sunday evening, at the close of the Convention. The following day, some of the delegates from Madras, Bombay, and Punjab, went to the Belur Math and the Dakshineswar Temple, in the company of the members of the Vivekananda Society. They were entertained by the Sannyasins at the Belur Math.

As the theses will afford a good study of comparative religion to our readers, we shall briefly survey them here and in subsequent issues, touching the main points as put forth in each by the writers.

Judaism

By MR. J. A. ISSAC (Calcutta).

The name Judaism has been given to the religion of the Hebrews, by the Greco-Roman writers after the Second Commonwealth of the Hebrews,—from the land (Judea) they lived in. The fundamental principle of Judaism is the One Absolute Being or Spirit, above all limitations, who calls Himself 'I am that I am.' "Man is regarded as a free agent, he has choice between good and evil. Universal Brotherhood is one of the most prominent features of this religion. Charity is strongly enjoined even to enemies. Duties of man to man, constituting the social and domestic virtues, are very strongly urged in the Commandments. The writer strongly emphasises the universal scope of Judaism, and its spirit of toleration. "God's message to Moses implied Fatherhood of God. The prophets Isaiah and Micah preached universal peace, brotherhood and happiness. "Socrates' 'Know thyself' is simply an echo of Solomon's 'Seek wisdom.' "

The writer then proceeds to mention the influence that Judaism has exerted on other religions. "At the revival of Zoroastrianism the Israelites were living in Babylon (the trading centre between India, China and Phœnicia) which, Ernest Renan says, was a principle religious centre of Buddhism and also that Buddha was a Chaldic sage. Thus Judaism had an opportunity of throwing its lustre on the three great religions of the time viz., Zoroastrianism, Confucianism and Buddhism." Again, "It is an indisputable fact that Judaism is the mother of Christianity and Islam."

Next, the writer refers to the fact that Judaism has outlived the successive persecutions of Babylon, Assyria, Persia, Greece, Egypt and Rome against it. "Scattered all over the world, the Jews have led science, commerce, art and literature."

The writer holds that just as the Bible is a sacred book, so all Scriptures that teach great moral

truths and elevate man and inspire him with the love of truth, light &c., must be held sacred and as revelations of God; further, that the great thinkers and discoverers of the world, e. g., Newton, Shakespeare, Franklin and others, should be looked up to as great minds receiving His impressions.

Speaking of Salvation the writer says, "Not the creed but the deed is the cardinal principle in Judaism. The non-observance of ceremonials and rituals does not affect its fundamental principle. Virtue is virtue, morality is morality regardless of the heart they abide in. What makes one a good Jew, makes another a good Hindu, and a third a good Christian, and so on."

With reference to the Jewish Prayer he goes on: "To the Jew the house of prayer is not the gate to heaven but the gate to righteousness." "We take God to be our King, every man His priest, every table an altar, and every meal a sacrifice."

It is absurd, according to the writer, to think that there is but one true religion and all others false. "We realise the necessity of variation of forms to meet the requirements of multifarious conditions, temperaments, tastes, minds, climates, and civilisations. Religion is simply a matter of education. Far be it from us to argue for uniformity; it would be a contradiction to God's laws and works. We plead for unity and not for uniformity. Underlying all forms and ceremonials there lieth beneath, one Eternal Reality, one essential truth, one source of happiness, one infinite love."

"Let us then resolve to recognise this sacred relationship after centuries of separation, and destroy the Chinese walls which have been raised in utter ignorance, and instead let us unite in rearing the gorgeous temple of humanity, universal brotherhood, universal republic, love, light and liberty."

Judaism

By REV. M. E. D. COHEN (Calcutta).

The writer begins his thesis with the head line—"The Mother of Wisdom Religion of the World." After enunciating the Monotheistic Doctrine he says, that the relation between God and man should be that of a just Lord and loving Father, and a faithful servant and grateful son, and between man and man as brothers, "to love and to do unto them as we wish them to love and do unto us."

The Ten Commandments are described as follows:—1. To know and acknowledge one Eternal Omnipotent God and Saviour. 2. To refrain from worshipping false gods. 3. To use the name of God with due reverence, and to avoid blasphemy, false speech, oaths &c. 4. To observe

the Sabbath (lit. rest) day (Saturday, according to the Jews),—devoting the day to the worship of God. The other sacred days to be observed are (a) the Passover, (b) the Pentecost, (c) the Day of Memorial to celebrate the New Year, (d) the Day of Atonement, and (e) the Feast of Tabernacles (Harvest-tide). 5. To love, respect and obey parents, and to be dutiful towards elders, superiors, equals and inferiors, in all our relations to them. 6. To avoid everything that injures or destroys life, and to do all lawful endeavour to preserve life. 7. To be pure, chaste and modest in all our thoughts, words and actions. 8. Not to take away what belongs to others, and to be honourable in all our dealings. 9. To refrain from bearing false witness, false rumours, backbiting &c. 10. Not to indulge in envy or avarice, and to be content with one's lot. "Usury is forbidden by the Jewish Code."

As regards Salvation Judaism teaches, "That it is obtainable only through one's own deeds and merits, virtue bringing its own reward and vice its own punishment. No intermediary is recognised between man and God. Each person has to be responsible for his own sins." Salvation, however, is equally obtainable by pious and righteous men of other creeds. "Judaism makes it obligatory on every one to pray daily for the spiritual progress of the world." Their prophets preached to Jews and Gentiles alike. 'The Jews "do not pray for the conversion of other people to Judaism, nor that sinners may perish, but the world may turn unto God,"

The writer, in conclusion, sums up the thirteen fundamental articles of Jewish faith as follows:—

1. Extolled be the living God, and praised be He; He existeth, but His existence is not bounded by time.
2. He is One, but there is no unity like unto His unity; He is incomprehensible, and also His unity is unending.
3. He has no material form, He is incorporeal and we cannot compare His holiness to aught that is.
4. He existed before all things that are created; He is the first, but there is no beginning to His existence.
5. Behold! He is the Lord of the world; and through all the Creation, He evinceth His mighty power and dominion.
6. The inspiration of His prophecy did He bestow on the men of His peculiar and glorious people.
7. There never arose a prophet in Israel like unto Moses who beheld God's similitude.
8. A true Faith hath God given to His people, by the hand of His prophet, who was faithful in His house.
9. God will never alter nor change His Law for any other.
10. He beholdeth and knoweth all our secrets; for He vieweth the end of a thing at its commencement.
11. He rewardeth the pious man according to his works; and punisheth the wicked,

according to his wickedness. 12. At the end of days He will send One Anointed, to redeem those who hope for the accomplishment of His salvation. 13. God in His great mercy will revive the dead. Blessed be His glorious name, praised forevermore.

Judaism

By REV. N. E. DAVID, (Calcutta).

The Israelite religion existed long before Moses the Law-giver. The term 'Israel' was given at the time of Jacob, meaning one who has become spiritually perfect and obtained Life Eternal.

The writer sums up the fundamental principle of the religion under three heads:—

"1. Pre-existence and Immortality of the soul; 2. Universal brotherhood of love; 3. Virtue brings its own reward and vice its own punishment, and Salvation is obtainable only through one's own works and merits."

The writer then goes on to describe the Universality and lofty scope of the religion. "Human nature being a radiation of the Universal Soul, all men have spiritually and physically the same origin, hence one should love his fellowmen." "The Universe is not His dwelling place, but it is *in* and *within* Himself."

Charitable deeds are enforced by the Law. "He that has mercy on the poor honoureth his Maker." "He that hath pity upon the poor lendeth unto the Lord." On Sabbaths and Feasts the beasts also should have rest. "No man shall sit down to his meal until seeing that all the animals dependant upon his care have been provided for." "The Torah (Divine Law)," says the Talmud, "begins with loving-kindness and ends with loving-kindness," which is one of the pillars upon which the world rests. "Real wisdom" the sages say, "is to judge liberally, to think purely and to love fellow-beings."

The religion of the Israelites, the writer holds, is preached for all the world. "What a glorious Kingdom of Heaven is that whose gates are thrown wide open to the flowers of humanity, the pure and godly of all nations, to enjoy life eternal and happiness unalloyed and bliss everlasting!"

The thesis is brought to a conclusion with the remark that the Israelites look forward to the day "when earth will be full of the knowledge of God and united by the sacred tie of universal brotherhood and love under one Living God and one 'Law.....,' and the wolf will dwell with the lamb, the leopard will lie down with the kid.....,"

Zoroastrianism

By. JIVANJI JAMSHEDJI MODI Esq. B. A., (Bombay).

The thesis has been styled,—Zoroastrianism: Its Puritanic Influence in the Old World. The paper being a lengthy one, portions only from it were read before the Convention. The first portion contains statements implying that the Hindus and the parsees of the present day are descendants of a common race, the Aryans, who inhabited Central Asia and originally worshipped a common God. They spoke the same language and followed the same religion. In support of his statement the writer quotes Western scholars interested in Eastern Scriptures, and Dr. Haug, in particular, who gives the following proofs of the common origin of the Hindus and Parsees:—

1. Common names of Divine Beings.
2. Common names of Heroes and their common legends.
3. Common Sacrificial Rites.
4. Common Religious Observances.
5. Common Domestic Rites.
6. Common Cosmographical opinions.

Subsequently, the ancestors of the Hindus migrated to India and those of the Parsees to Persia. The cause of this 'Schism' as the writer styles it, was that the former took to worshipping many gods, while the latter stuck to one, and they separated from their brothers owing to their "puritanic tendencies" and their efforts to purify religious notions. The 'Schism' occurred sometime before Zoroaster, but it was he whose teachings formed the basis of the religion that bears his name. The following quotation from Dr. Haug illustrates the main theme of the Schism:—

"In the Vedas, as well as in the older portions of the Zend-Avesta (see the Gathas), there are sufficient traces to be discovered that the Zoroastrian religion arose out of vital struggle against the form which the Brâhmanical religion had assumed at a certain early period..... This circumstance cannot be merely accidental, the less so, as we find the word 'Asura' (Ahura in the Avesta) used in the older Vedic hymns in a perfectly good sense, and as a name of several Devas themselves, which fact clearly shows that there must have been once a vital struggle between the professors of the Devas and those of the Ahura religion, in consequence of which the originally good meaning of Asura was changed to a bad one."

The Zoroastrian religion is mono-theistic. The Supreme Being is called "Ahura," "Mazda" or "Ahura Mazda," "Ahura" meaning the Lord of Existence and "Mazda," the Great Knower, the Omniscient Lord. Ahura Mazda is conceived of as having two influences at work under Him, viz., the Spirit of Creation and the Spirit of Destruction. The two influences acting upon a man's thoughts,

words and deeds cause good mind or bad mind, and produce good thoughts, good words and good actions, or bad thoughts, bad words and bad actions respectively. "These three are the pivots on which the moral structure of Zoroastrianism turns."

The Zoroastrians worship the Ahura Mazda in fire, which is regarded as His most suitable representative. "In the eyes of a Parsee, the brightness, activity, purity and incorruptibility of the fire bear the most perfect resemblance to the nature and perfection of the Deity." The Fire is worshipped in a special chamber of the Fire Temple of the Parsees, where it is kept burning day and night. The purification of the fire is effected in the following way: "Fires from various places of manufacture are brought and kept in different vases. Great efforts are also made to obtain fire caused by lightning. Over one of these fires a perforated metallic flat tray with a handle attached to it is held. On this tray are placed small chips and dust of fragrant sandal wood. These chips are ignited by the fire underneath, care being taken that the perforated tray does not touch the fire. Thus a new fire is created out of the first fire. Then from this new fire another one is created by the same process, again another, and so on until the process is repeated nine times. The fire thus prepared after the ninth process is considered pure. The fires brought from other places of manufacture are treated in a similar manner. The purified fires are all collected together upon a large vase, which is put into its proper place in a separate chamber."

To a Parsee this elaborate process of purifying the fire,—which is "pure by itself," "the noblest of the creations of God" and "the best symbol of the Divinity,"—"before it can be put upon its exalted position," means how much more purification is needed by a poor, weak, mortal man for an exalted position in the next world. Fires collected from men of different grades of society similarly impress the Parsee with the idea of equality of all men, provided they are purified. Again, when the priest at the temple, hands over to the devotee some ashes from the Holy Fire to be put upon his head, the worshipper feels that just as the brilliant and shining fire, after spending its sweet aroma all around, has at last been reduced to ashes, so it is for him to remember that it is his duty also to spread the fragrance of charity and good deeds before his end comes. "In short, the sacred fire burning in a fire temple serves as a perpetual monitor to the Parsee standing before it, of piety, purity, humility and brotherhood."

The Parsee however is not restricted to any particular place for his prayers or to wait for a priest to say them.

The thesis is brought to a conclusion with the mention and explanation of the custom of disposal

of the dead with the Parsees. The dead bodies are exposed on mountain tops to be devoured by vultures, the bones &c., being left to be dried by sun and air. The writer says that this custom though a very ancient one and mentioned in the Avesta, was not followed universally for a long time, as some used to bury their dead after having covered the bodies all over with wax, to avoid defilement of the earth. The principle might have been copied from nature, or from sanitary considerations, as cremation (the practice with the ancient Aryans) would pollute the sacred fire.

A great deal of importance is attached by ancient Iranians to the purification of the body and the Avesta is replete with injunctions to preserve health. It does not "enjoin any kind of fasting, celibacy, asceticism or the like. It preaches optimism. It teaches that God has created all things for the reasonable enjoyment of life, the idea of 'duty' being not lost sight of."

Zoroastrianism

By MR. DHANJISHAH MEHERJIBHAI MANAN.

Joint Hony. Secretary, Gatha Society, Bombay.

This thesis is styled: Revelation considered as a source of religious knowledge (with special reference to the Zoroastrian religion). It was not read before the Convention.

The writer begins with the remark that while the religious thoughts owe their origin to the East, the West deserves the honour of systematising them and putting them on a scientific basis.

The thesis is entirely restricted to the consideration of the sources of the knowledge of Zarathustra,—whether it may have come as revelation from God, the Ahura Mazda, or whether it was the outcome of the highly developed and meditative mind of Zarathustra.

Revelation is defined to be a source of knowledge, "the chief characteristic of which is that it presents men with mysteries *which are to be believed even when they cannot be understood.*"

The writer refers to Christianity as the type of a revealed religion. Coming to the subject proper, the writer speaks of the prevailing belief amongst some of his co-religionists regarding the miracles said to be wrought by Zarathustra,—e. g., of the fire brought from heaven and carried in his hands, of the rod of authority entrusted to him in the form of a knotted stick, of twenty-one books brought from heaven for enlightening the minds of men, and so forth; all these are considered by him to be myths. He urges that there is no mention of the fire in heaven or the thousand and one miracles in the oldest of the Scriptures, such as the Gâthâs, or even in the later Avesta, and he argues that

these have been introduced by later writers out of their own imaginations.

The writer then exemplifies by quotations from the Gathas, Zarathustra's own words,—that the excellence of the faith is based upon universality and the rational tone of its doctrines. Zarathustra was born and lived his life like a human being in all respects. He had his trials and difficulties, and he got above them not by any supernatural powers, nor did he ask God, anywhere, to vouchsafe to him abilities to perform miracles, but he said, "To Thee in grief I cry, O Lord, vouchsafe Thy grace to me, as friend bestows on friend, showing me, with pureness the best riches of the good mind." (Yasna XLVI. 2.)

It was by means of the good mind and by the force of argument that Zarathustra sought to convince his contemporaries. He never asserted anything to be implicitly believed in without question.

Religion is defined by Zarathustra as comprising the "Laws propounded from the brain of a genius through the understanding of the immutable laws pervading the universe," and this genius is described to be "like Ahura Mazda" and so also, one who devotes his whole life to the betterment of the cause of this world, is similarly termed. So it rather follows that God has given us qualities by the proper development of which we are able to approach Him or His Nature. The writer admits that prophets and poets surely come to earth with a certain mission, but that does not imply, according to him, that they are divinely inspired. Regarding the prophetship of Zarathustra it is mentioned in the Gathas that, in reply to the prayer of the universe to Ahura Mazda for one from above to guide the affairs of the world, Spitama Zarathustra by his own excellence has been able to win the appreciation of the Almighty and, as such, deserved to be the leader of man and nature. "In chapter XLVIII of the Yasna we are told, that the intelligent ones find all the deepest doctrines of Ahura Mazda unfolded to them through the wisdom which results from the good mind." Further the writer points out, that unlike Jesus Christ and Mahommed, who declared themselves to be Divine manifestations, Zarathustra never put forth such a claim.

Judging from the above the writer concludes "that the religion taught by Zarathustra was not a Divine Revelation, but that by force of his own personality and excellence and supremacy over all others of his time, Zarathustra was able to win for himself an audience sufficient to make a start—and an efficient start—for the propagation throughout the length and breadth of the universe, of the system of religious belief that owed its origin to his own genius and intellectual powers."

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(To be continued).

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

MR. S. P. Sinha, Advocate General of Bengal, has been made the Legal Member of the Viceroy's Executive Council, in succession to Sir Henry Erle Richards.

SWAMI Nirmalananda has taken over the charge of the Bangalore centre of the Ramakrishna Mission from Swami Atmananda, and delivered a lecture in Hindi which was much appreciated.

A NOVEL feature in Hindu preaching was recently introduced at the Manipal Vivekananda Sabha, when the learned Sri Sangarasuppayer delivered a lyrical address illustrated by pictures shown by the magic lantern depicting scenes in the life of Manikkavasaga Swami. The pictures were especially painted by Mr. S. Santhirasegarampillay, a rising artist, of Southern India.

WE acknowledge with thanks the following new magazines received :—

1. Vedanta. The New York Vedanta Society.
2. The Voice of Freedom. The San Francisco Vedanta Society.
3. The Sanctuary. London.
4. Sri Krishna Review. Srirangam.
5. Devalaya (Bengali). Calcutta.

WE very much regret to record the death recently of Mr. M. C. Alasinga Perumal Iyengar B. A., of Madras at the age of 45. He was one of the staunchest adherents of the Swami Vivekananda, and one of the enthusiastic band of Madras youths who helped Swamiji, by collecting funds for his passage to America, to appear at the Chicago Parliament of Religions in 1893. Mr. Alasinga was the Headmaster of the Pachaiyappa's High School, Madras, and was known for his unselfish devotion to the cause of the Ramakrishna Mission. He, with others, started the 'Brahmavadin' under the direction of Swamiji, and for sometime edited and managed the paper with great ability. *Requiescat in pace.*

THE river Niagara is frozen from bank to bank, and electrical companies with works on the Great Falls have lost £250,000 owing to the stoppage of power. Many works, wharves and piers are being crushed by ice, and railway lines have been submerged, while the bridge over the Falls is threatened with destruction. The damage caused so far is estimated at £300,000.

THE Birthday of Adya Sri Sankaracharya was celebrated at various places in Maharashtra, and Gujrat, Belgaon, Pachapur, Harihar, Mungnur, Gadag, Navalgund, Nargund, Gudneri, Keniwad, are some of the places where the birthday was commemorated. At Hubli, the day was celebrated with more ceremony and eclat, the programme occupying six days; many lectures and Puranas were delivered and the value of Sri Sankaracharya's work explained.

WE have received the first half-yearly report of the Vivekananda Students' Hall of Seremban, Federated Malay States, and are glad to notice the good start it has made. There are now 53 members on the roll; 15 weekly meetings were held, at some of which lectures on Vedanta philosophy were delivered, and at others, lectures of Swami Vivekananda were read and explained. A series of public lectures were also delivered at the Students' Hall. We wish the institution all success.

HIS Honour the Lieutenant-Governor of Bengal has been pleased to pay a personal contribution of Rs. 200 in aid of the Ramakrishna Society Anath Bhandar, Calcutta, and has conveyed his recognition and appreciation of the useful work that is being done by the Bhandar in the way of ministering to the requirements of the poor and the needy.

The Bengal Government has also recently been pleased to sanction to the Bhandar, a State grant of Rs. 200.

FROM England Dr. J. C. Bose went to America in October last, and spent most of the winter in Cambridge, giving a number of lectures there; but he has lectured also in New York (at Columbia University), in Baltimore and Washington, and in the West, at Chicago University and the State Universities of Illinois, Michigan, and Wisconsin. He came back to England in March last. He is

accompanied in his travels by his wife, a lady of culture and of influence in Brahmo circles in Calcutta, who has been making a study of educational, social, and religious thought and methods of work in America, with a view to turning the knowledge thus gained, to practical use on her return to India.

THE Indo-European Trading Society, Ltd., 147, Strand, London, W. C., which was registered in May 1908 by Indian gentlemen to act as agents for Indian principals, and which is a patriotic, and not less a business venture, has shown very satisfactory progress in its short career. Its main object is to place before the British public articles of Indian art, manufacture and produce, so as to create a demand for them in the United Kingdom and Europe, and to send European machineries with the latest improvements to India for the manufacture of Indian goods. Their exhibits have been much appreciated by English and French experts, as well as the public at large, in the last Franco-British Exhibition.

UNDER the direction of the Vedanta Society of New York, a subscription entertainment to raise funds for assistance of sufferers from the recent earthquake in Italy, was given on Wednesday evening (Jan. 27), at Duryea's Hall. The programme was particularly interesting. Mr. Edwin Markham favoured an enthusiastic audience by reading his powerful poem "Lincoln," which, on the birthday of that great man, was published by five syndicates of newspapers. Mrs. A. Bose, delighted the gathering by singing Indian songs to the accompaniment of harmonium and violin. A large sum was realised, to which was added a substantial amount secured through the personal efforts of a student.—*Vedanta*, New York, Jan.—Feb. '09.

DR. Alexis Carrel, of the Rockefeller Institute, in an address to the American Philosophic Society, draws attention to some of the marvels of modern surgery. Among the cases cited was that of a man whose injured knee-joint had been successfully replaced by a sound one taken from a dead body. Another was that of a cat whose kidneys had been replaced by those of another. A fox-terrier, again, having lost a leg, this was replaced by one taken from a dead companion. The dog

was able to run about as usual. And Dr. Carrel finds that the parts of the dead organism can be kept for an indefinite time, and still be successfully substituted for those of the living. They must be put in refrigerators and kept in hermetically sealed tubes a little above freezing point.

THE following press communique was issued from Belvedere: "His Honour the Lieutenant-Governor has learnt with great regret of the sudden and unexpected death of Mr. N. N. Ghose, Bar-at-Law, editor of the "Indian Nation," and Principal of the Metropolitan Institution. Sir Edward Baker had known Mr. Ghose for more than twelve years in various public capacities, and had always been impressed by his high personal character, his clear political insight and his earnestness of purpose. The paper of which he was editor, was uniformly characterised by outspoken sincerity, lofty principles and distinction of style in a degree that is rarely found in any country in the world. His premature death is a sincere loss to the best interests of Indian journalism."

PROFESSOR Lees-Smith of Bombay spoke a few feeling words of farewell at the end of his last lecture, in which he advised Indians to cultivate confidence in themselves and in one another. "What you need is," he said, "confidence, confidence in each other, confidence in yourselves. Confidence in each other, because co-operation is the test of civilisation and you must co-operate with mutual trust. The man who by shady transactions, by sharp practice in business, diminishes the trust of the Indian nation, is not only a scoundrel, but is an enemy of the Indian people. You need confidence also in each other, you need to do things for yourselves, instead of always depending upon Britain and the Government. You need to strike out new paths and to pioneer new methods of progress. If you can do that, you will then, I believe, be able to teach mankind a lesson, because you have it in your power, if you are careful of your own characters, by acquiring that in which Great Britain is strong, her confidence and her enterprise, to at the same time avoid the ferocity, the cruelty and the heartlessness of those who compete in the struggle which disfigures Western civilisation. If you can do that, you will succeed in rising to be one of the proudest nations of the earth."

Srimad-Bhagavad-Gita.

॥ अष्टादशोऽध्यायः ॥

EIGHTEENTH CHAPTER

अर्जुन उवाच ॥

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ॥
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥१॥

XVIII. 1.

अर्जुनः Arjuna उवाच said :

हृषीकेश O Hrishiksha महाबाहो O mighty-armed
कशिनिषूदन O slayer of Keshi संन्यासस्य of Sannyâsa
त्यागस्य of Tyâga च as also पृथक् severally तत्त्वम्
the truth वेदितुं to know इच्छामि I desire.

Arjuna said :

I desire to know severally, O mighty-armed,
the truth of Sannyâsa, O Hrishiksha, as
also of Tyâga, O slayer of Keshi.

[Sannyâsa and Tyâga both mean renunciation.
Keshi—was an Asura.]

श्रीभगवानुवाच ॥

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ॥
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

XVIII. 2.

श्रीभगवान् The Blessed Lord उवाच said :

कवयः The sages काम्यानां of Kâmya कर्मणां (of)
actions न्यासं the renunciation संन्यासं (as) Sannyâsa
विदुः understand विचक्षणाः the wise सर्वकर्मफलत्यागं
the abandonment of the fruits of all works त्यागं (as)
Tyâga प्राहुः declare.

The Blessed Lord said :

The renunciation of Kâmya actions, the
sages understand as Sannyâsa; the wise
declare the abandonment of the fruits of all
works as Tyâga.

[Kâmya—which are accompanied with a desire
for fruits.]

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ॥
यज्ञदानतपः कर्म न त्याज्यमिति चापरे ॥३॥

XVIII. 3.

एके Some मनीषिणः philosophers कर्म (all) action
दोषवत् as an evil इति that त्याज्यम् should be
relinquished प्राहुः declare अपरे others च whilst
यज्ञदानतपःकर्म the work of Yajna, gift and austerity
न not त्याज्यं should be relinquished इति that.

Some philosophers declare that all action
should be relinquished as an evil, whilst
others (say) that the work of Yajna, gift
and austerity, should not be relinquished.

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ॥

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

XVIII. 4.

भरतसत्तम O best of the Bharatas पुरुषव्याघ्र O tiger
of men तत्र about that त्यागे in relinquishment मे
from Me निश्चयं the final truth शृणु hear त्यागः re-
linquishment हि for त्रिविधः of three kinds संप्रकीर्तितः
has been declared (to be).

Hear from Me the final truth about
relinquishment, O best of the Bharatas. For
relinquishment has been declared to be of
three kinds, O tiger of men.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ॥

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

XVIII. 5.

यज्ञदानतपः Yajna, gift and austerity कर्म the work
न not त्याज्यं should be relinquished तत् it कार्यम्
should be performed एव indeed यज्ञः Yajna दानं
gift तपः austerity च and एव indeed मनीषिणां to the
wise पावनानि are purifying.

The work of Yajna, gift and austerity
should not be relinquished, but it should in-
deed be performed; (for) Yajna, gift and
austerity are purifying to the wise.

एतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ॥
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

XVIII. 6.

पार्थ O Pârtha एतानि these कर्माणि works अपि even तु but संगम् attachment फलानि the fruits च and त्यक्त्वा leaving कर्तव्यानि should be performed इति such मे My निश्चयं certain उत्तमं best मतं conviction.

But even these works, O Pârtha, should be performed, leaving attachment and the fruits;—such is My best and certain conviction.

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ॥

मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥७॥

XVIII. 7.

नियतस्य Of obligatory कर्मणः (of) action तु but संन्यासः the renunciation न not उपपद्यते is proper मोहात् from delusion तस्य of the same परित्यागः abandonment तामसः Tâmasic परिकीर्तितः is declared (to be).

But the renunciation of obligatory action is not proper. Abandonment of the same from delusion is declared to be Tâmasic.

[Since it is purifying in the case of the ignorant.]

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ॥

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

XVIII. 8.

दुःखं (It is) painful इति because एव only काय-क्लेशभयात् from fear of bodily trouble यत् which कर्म action त्यजेत् relinquishes सः he राजसं Râjasic त्यागं relinquishment कृत्वा performing त्यागफलं the fruit of relinquishment न not एव indeed लभेत् (he) obtains.

He who, from fear of bodily trouble, relinquishes action, because it is painful, thus performing a Râjasic relinquishment, he obtains not the fruit thereof.

[Fruit, i. e., Moksha, which comes out of the renunciation of all actions accompanied with wisdom.]

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ॥

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ६

XVIII. 9.

अर्जुन O Arjuna संगं attachment फलं fruit च एव and त्यक्त्वा leaving कार्यम् it ought to be done इति because एव only यत् which नियतं obligatory कर्म

action क्रियते is performed सः such त्यागः relinquishment सात्त्विकः Sâtvic मतः is regarded as.

When obligatory work is performed, O Arjuna, only because it ought to be done, leaving attachment and fruit, such relinquishment is regarded as Sâtvic.

न द्वेष्ट्यकुशलं कर्म कुशले नानुबज्जते ॥

त्यागी स त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

XVIII. 10.

स त्वसमाविष्टः Endued with Satva मेधावी with a steady understanding छिन्नसंशयः with his doubts dispelled त्यागी the relinquisher अकुशलं disagreeable कर्म action न not द्वेष्टि hates कुशले to an agreeable one न nor अनुबज्जते is attached.

The relinquisher endued with Satva and a steady understanding and with his doubts dispelled, hates not a disagreeable work nor is attached to an agreeable one.

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ॥

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥

XVIII. 11.

देहभृता By an embodied being अशेषतः entirely कर्माणि actions त्यक्तुं to relinquish न not हि indeed शक्यं can be सः who तु but कर्मफलत्यागी relinquisher of the fruits of action सः he त्यागी relinquisher इति thus अभिधीयो is called.

Actions cannot be entirely relinquished by an embodied being, but he who relinquishes the fruits of action is called a relinquisher.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ॥

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् १२

XVIII. 12.

अत्यागिनां To non-relinquishers प्रेत्य after death अनिष्टं disagreeable इष्टं agreeable मिश्रं mixed च and त्रिविधं threefold कर्मणः of action फलं fruit भवति accrues तु but संन्यासिनां to relinquishers क्वचित् ever न not.

The threefold fruit of action—disagreeable, agreeable and mixed,—accrues to non-relinquishers after death, but never to relinquishers.

पंचैतानि महाबाहो कारणानि निबोध मे ॥
सांख्ये कृतांते प्रोक्तानि सिद्धये सर्वकर्मणाम् १३

XVIII. 13.

महाबाहो O mighty-armed सांख्ये in the wisdom कृतांते which is the end of all action सर्वकर्मणाम् of all works सिद्धये for the accomplishment प्रोक्तानि as declared एतानि these पंच five कारणानि causes मे from Me निबोध learn.

Learn from Me, O mighty-armed, these five causes for the accomplishment of all works as declared in the wisdom which is the end of all action :—

[*Wisdom: Sāṅkhya*,—literally, in which all the things that are to be known are expounded, therefore, the highest wisdom.]

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ॥
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पंचमम् ॥१४॥

XVIII. 14.

अधिष्ठानं The body तथा also कर्ता the agent पृथग्विधं various करणं the senses विविधाः of a manifold kind पृथक् different चेष्टा functions अत्र of these पंचमं the fifth दैवं the presiding divinity च एव and also.

The body, the agent, the various senses, the different functions of a manifold kind, and the presiding divinity, the fifth of these ;

[*Presiding divinity* : Each of the senses has its god who presides over it, i. e., by whose aid it discharges its own functions ; e. g., the Aditya (Sun) is the presiding divinity of the eye, by whose aid it sees and acts ; and so on with the other senses.]

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ॥
न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥१५॥

XVIII. 15.

नरः A man शरीरवाङ्मनोभिः by (his) body, speech and mind यत् whatever न्याय्यं right वा or विपरीतं the reverse कर्म action प्रारभते performs एते these पंच five तस्य its हेतवः causes.

Whatever action a man performs by his body, speech and mind—whether right or the reverse—these five are its causes.

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ॥
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥१६॥

XVIII. 16.

एवं Thus सति being तत्र there (the case) केवलं the absolute आत्मानं the Self तु verily अकृतबुद्धित्वान् through a non-purified understanding यः who कर्तारं as the agent पश्यति looks upon सः he दुर्मतिः of perverted mind न not पश्यति sees.

Such being the case, he who, through a non-purified understanding, looks upon his Self, the Absolute, as the agent,—he of perverted mind sees not.

यस्य नःहंकृतो भावो बुद्धिर्यस्य न लिप्यते ॥
हत्वापि स इमाल्लोकान्न हन्ति न निबध्यते ॥१७॥

XVIII. 17.

यस्य For whom अहंकृतः of egoism भावः the notion न not यस्य whose बुद्धिः intelligence न not लिप्यते is affected सः he इमान् these लोकान् peoples हत्वा killing अत्रि though न not हन्ति kills न nor निबध्यते is bound.

[He who is free from the notion of egoism, whose intelligence is not affected (by good or evil), though he kill these peoples, he kills not, nor is bound (by the action).]

[He whose self-consciousness, by the force of long, strenuous, and properly-trained self-concentration, is ever identified with Brahman, and not with the five causes of action as mentioned in Sloka 14,—he whose self-consciousness never mistakes itself with the body, mind and the like, even when performing physical acts,—he is ever free from the taint of action.]

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ॥
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

XVIII. 18.

ज्ञानम् The knowledge ज्ञेयम् the known परिज्ञाता the knower त्रिविधाः the threefold कर्मचोदना the cause of action करणं the instrument कर्म the object कर्ता the agent इति the त्रिविधः threefold कर्मसंग्रहः the basis of action.

The knowledge, the known and the knower form the threefold cause of action. The instrument, the object and the agent are the threefold basis of action.

[*Basis*—because the threefold action inheres in these three.]

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ॥
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१६॥

XVIII. 19.

गुणसंख्याने In the (science of) enumeration of the Gunas (Sāṅkhya-philosophy) ज्ञानम् knowledge कर्म action च and कर्ता agent च and गुणभेदतः from the distinction of Gunas त्रिधा of three kinds एव only प्रोच्यते are declared (to be) तानि them अपि also यथावत् duly शृणु hear.

Knowledge, action and agent are declared in the Sāṅkhya philosophy to be of three kinds only, from the distinction of Gunas: hear them also duly.

[Sāṅkhya: the Science of the Gunas by Kapila. Though there is a conflict in the matter of supreme Truth—the oneness or non-duality of Brahman—between the Vedānta and the Sāṅkhya, yet the Sāṅkhya view is given here, because it is an authority on the science of Gunas.

Duly—described according to the Science, according to reason.]

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ॥
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् २०

XVIII. 20.

येन By which विभक्तेषु in the separate सर्वभूतेषु in all beings अविभक्तं inseparable एकं the one अव्ययं indestructible भावं substance ईक्षते is seen तत् that ज्ञानं knowledge सात्त्विकं to be Sātvic विद्धि know (thou).

That by which the One Indestructible Substance is seen in all beings, inseparable in the separated, know that knowledge to be Sātvic.

[Inseparable: undifferentiated; permeating all.]

पृथक्त्वेन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ॥
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

XVIII. 21.

पृथक्त्वेन As different from one another तु but यत् which ज्ञानं knowledge सर्वेषु in all भूतेषु (in) beings पृथग्विधान् of distinct kinds नानाभावान् various entities वेत्ति knows तत् that ज्ञानं knowledge राजसं as Rājasic विद्धि know (thou).

But that knowledge which sees in all beings various entities of distinct kinds as

different from one another, know thou that knowledge as Rājasic.

[Entities: Souls.

Different from one another: Different in different bodies.]

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ॥
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥२२॥

XVIII. 22.

यत् Which तु but एकस्मिन् to one single कार्ये effect कृत्स्नवत् as if it were the whole सक्तं confined अहैतुकं without reason अतत्त्वार्थवत् without foundation in truth अल्पं trivial च and तत् that तामसं Tāmasic उदाहृतं is declared (to be).

Whilst that which is confined to one single effect as if it were the whole, without reason, without foundation in truth, and trivial,—that is declared to be Tāmasic.

[One single effect: such as the body,—thinking it to be the Self.]

नियतं संगरहितमरागद्वेषतः कृतम् ॥
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥२३॥

XVIII. 23.

अफलप्रेप्सुना By one not desirous of the fruit नियतं ordained संगरहितं free from attachment अरागद्वेषतः without love or hatred कृतं done यत् which कर्म action तत् that सात्त्विकं Sātvic उच्यते is declared (to be).

An ordained action, done without love or hatred, by one not desirous of the fruit and free from attachment, is declared to be Sātvic.

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ॥
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥२४॥

XVIII. 24.

कामेप्सुना By one desiring desires साहंकारेण with self-conceit वा or बहुलायासं with much effort यत् which तु but पुनः again कर्म the action क्रियते is performed तत् that राजसं Rājasic उदाहृतं is declared (to be).

But the action which is performed desiring desires, or with self-conceit, and with much effort, is declared to be Rājasic.

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ॥
मोहादारभ्यते कर्म तत्तामसमुदाहृतम् ॥२५॥