

# Prabuddha Bharata

OR

## Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4.*

Vol. XIV, No. 156. JULY 1909

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# Prabuddha Bharata

उत्तिष्ठत जाग्रत



प्राप्य वरान्निबोधत ।

*Katha Upa. I. iii. 4*

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

—Swami Vivekananda.

Vol. XIV ]

JULY 1909

[ No. 156

## SRI RAMAKRISHNA'S TEACHINGS CASTE AND HIGHER KNOWLEDGE

THOSE who utter the name of God are holy.

Krishna Kishore was a holy man of Ariadaha.\* Once he had been to Brindavan on pilgrimage. There, one day in the course of his walk he felt thirsty and seeing a person standing near a well, he asked him to draw a little water for him. The man said that he was of a very low caste and so not a fit person to draw the water for a Bráhmaṇ. Krishna Kishore said, "Wilt thou pronounce the name of God and thus make thyself pure?" The man did so and drew up some water for him; and he, an orthodox Bráhmaṇ, drank of the water! How great was the power of his faith!

ONCE Krishna Kishore asked me saying, "Why hast thou cast off the sacred thread?" When this change came over me,† everything

\* In the neighbourhood of Dakshineswar where the Master lived.

† Through spiritual realisation and God-vision.

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

was blown away, as if by the great cyclone of *Ashwin*.‡ The old landmarks were swept away. There was no outward consciousness; who was to take care of either the holy thread, or even of the piece of cloth that I used to wear?

Lost in intense God-consciousness, I could not know that I was nude the greater part of the day. When therefore Krishna Kishore took me to task for having parted with the sacred thread, I only observed, "Thou wilt see it all clearly if thou art once seized with madness for the Lord!"

TALKEST thou of social reforms? Well, thou mayest do so *after* realising God. Remember, the Rishis of old, who were law-givers, gave up the world first, in order to attain God. This is the one thing needful. All other things shall be added unto thee, if indeed thou carest to have them. First see God, and then talk of lectures, social reforms and the like.

‡ Cyclone of 1864 in Bengal.



## OCCASIONAL NOTES

**I**N the Parliament of Religions which was held in the Calcutta Town Hall, April 9th—11th, we were glad to see that the importance of Islam was duly recognised, it being represented by no less than four papers. Of these, that of Moulvie Mirza Abul Fazl was the chief, and reads to students of Indian thought and conditions as most valuable in every way.

The statesmanlike character of Moulvie Mirza Abul Fazl's mind showed itself at every point throughout this weighty utterance. As befitted an occasion where so many representatives of other faiths were gathered together to hear of the teachings of the Prophet, he emphasised those texts in the Koran which would obliterate sectarian barriers, and put an end to sectarian rancour.

According to the words of the Prophet himself, there was to be no slandering of the great teachers of other faiths. Islam discourages disunity amongst men on mere grounds of religious opinion. On the contrary, as the Moulvie pointed out, God is held to have created us in our corporate divisions of male and female, nations and tribes, in order that we might the better know and mingle with one another.

The things forbidden by the Koran are not fraternity and good faith, but idolatry, unchastity, injustice, and want of veneration. The honourable man is he who fears to do evil, not he who behaves maliciously to those who disagree with him. Indeed special and strong warnings are uttered against ignorant prejudice, and against shutting others out of Paradise. So far from this being justified, says the Prophet, "There is NO FEAR for them

that strive with their face towards God, and do good."

The Jews, says the Moslem Scripture, say the Christians are founded on nothing, and the Christians say the same of the Jews. So also say the Gentiles. But Islam decides, with gentle wisdom, that "God on the Day of Judgment, will decide between them all, and that whereof they dispute."

Thus the devout Mohammedan is prepared to make a clear distinction between matters of private judgment, and the concerns of the public life. Differences of creed belong to the first of these categories, and are no subject for public dispute. So far from this, said the Moulvie, the Moslem world is a great field for co-operation rather than competition, and there need be no difficulty in social intercourse, in eating, or even in marriage, with non-Moslems.

The Moulvie's use of the marriages contracted by Mohammed between three of his daughters and non-Moslems, as showing the capacity of Islam to foster civic ties between men of all creeds, was extremely effective and showed great acumen. The fact that when one of these sons-in-law of the Prophet entered the Faith, no new marriage-ceremony was required, was particularly valuable in this respect.

The attitude of the Prophet towards woman was a point on which Hindu readers have been glad of the Moulvie's utterances. All students of history have long been aware that Mohammed was pre-eminently the friend of woman. But it was good to have the point treated definitely by a Mohammedan. "Respect women!" is a sound word that rings well, down the ages. Woman, 'the most

inestimable thing in the world,' was placed by the Prophet on a moral equality with man. Her property rights were well defined. And above all, marriage was to be held, not a mere contract, but a sacramental bond.

The palm for simple gravity and directness of statement must always be granted to the Semitic, amongst all the religions of the world, and the Prophet's brief "Respect women!"—like his "Strive to excel each other in good works!"—is full of meaning.

The picture of Mohammed as social reformer, drawn by the Moulvie, was most attractive and touching. The nation-maker, rising at the end of the sixth century, in the world's nomadic belt, had to consider all the fundamental needs and duties of man. It was not always the absolute ideal that might be preached or enforced, for the wise father and governor knows well that for his

children it must be the next step in the path of morals, not necessarily the ultimate goal, that is prescribed. Yet ideals are indicated clearly enough. Nothing pleases God better, says Mohammed, than the freeing of slaves. God will take account, on the Day of Judgment, of man's treatment of dumb beasts. The All-merciful demands of a man just speech, 'even in his family.' And finally like the great legislator he is, the Prophet does not foretell a state in which there shall be no war, but he charges his People that the wars of the Moslem shall always be struggles for principle and waged in self-defence, not mere party-quarrels waged against those who differ from them in race and creed.

We congratulate the Moulvie Mirza Abul Fazl on having done a good day's work at the Calcutta Parliament of Religions, to make the Teacher whom he follows loved and respected by all who heard him.

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## THE MASTER AS I SAW HIM

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

### XXIX.

#### MONASTICISM AND MARRIAGE

**T**O the conscience of the Swami, his monastic vows were incomparably precious. To him personally—as to any sincere monk—marriage, or any step associated with it, would have been the first of crimes. To rise beyond the very memory of its impulse, was his ideal, and to guard himself and his disciples against the remotest danger of it, his passion. The very fact of un-married-ness counted with him as a spiritual asset. It follows from all this, that he was accompanied not only by the constant eagerness for monastic perfection, but also by the equally haunting fear, of loss of integrity.

And this fear, however salutary or even necessary to his own fulfilment of the ideal, did undoubtedly, for many years, come between him and the formulation of an ultimate philosophy, on this most important subject.

It must be understood, however, that his dread was not of woman, but of temptation. As disciples, as co-workers, and even as comrades and playfellows, he was much associated with women, the world over. It happened almost always that he followed the custom of the Indian villagers with these friends of his wanderings, and gave them some title of family relationship. In one place he found a group of sisters, elsewhere a mother, a daughter, and so on. Of the



nobility of these, and their freedom from false or trivial ideas, he would sometimes boast; for he had in its highest degree that distinction of fine men, to seek for greatness and strength, instead of their opposites, in women. To see girls, as he had seen them in America, boating, swimming, and playing games, "without once," in his own phrase, "remembering that they were not boys," delighted him. He worshipped that ideal of purity which they thus embodied for him.

In the monastic training, he laid constant emphasis on the necessity of being neither man nor woman, because one had risen above both. Anything, even politeness, that emphasised the idea of sex, was horrible to him. The thing that the West calls 'chivalry' appeared to him as an insult to woman. The opinion of some writers that woman's knowledge ought not to be too exact, nor man's to be too sympathetic, would have sounded, in his neighbourhood, like a pitiful meanness. The effort of all alike must be the overcoming of such limitations, imposed on a defiant human spirit by our physical constitution.

The ideal of the life of the student, with its mingling of solitude, austerity, and intense concentration of thought, is known in India as *brahmacharya*. "*Brahmacharya* should be like a burning fire within the veins!" said the Swami. Concentration upon subjects of study, incidental to student-hood, was to him only one form of that negation of personal in impersonal, which to his thinking formed so inevitable a part of all great lives, that for its sake he was even tempted to admire Robespierre, in his fanaticism of the Terror. The worship of Saraswati,—by which he meant perfect emotional solitude and self-restraint—he believed with his whole heart to be an essential preparation for any task demanding the highest powers, whether of heart, mind, or body. Such worship had been recognised in India for ages as part of the

training of the athlete, and the significance of this fact was that a man must dedicate all the force at his disposal if he were now and again to reach that height of superconscious insight, which appears to others as illumination, inspiration, or transcendent skill. Such illumination was as necessary to the highest work in art or science, as in religion. No man who was spending himself in other ways selfish or ignoble, could ever have painted a great Madonna, or enunciated the Laws of Gravitation. The civic ideal called as loudly for monastic devotion as the spiritual. The vows of celibacy meant the renunciation of the private for the public good. Thus he saw that true manhood could not be, without control of manhood; that the achievement of real greatness, by whatever path, meant always the superiority of the soul to personal impulse; and finally, that the great monk was potentially great worker or great citizen. That he was equally clear as to the converse of this,—as, for instance, that great wifedom or great citizenship can only be, where nunhood or monasticism might have been—I cannot say. I think that perhaps his own life, of monk and guide of monastic aspirants, hid from him this great truth, except in flashes, until the end came, and his summary of conclusions was complete. "It is true," he said once, "that there are women whose very presence makes a man feel driven to God. But there are equally others, who drag him down to hell."

At his side, it was impossible to think with respect of a love that sought to *use*, to appropriate, to bend to its own pleasure or good, the thing loved. Instead of this, love, to be love at all, must be a willing benediction, a free gift, "without a reason," and careless of return. This was what he meant, by his constant talk of "loving without attachment." Once, indeed, on his return from a journey, he told some of us that he had now realised that the power to *attach*

oneself was quite as important as that of *detachment*. Each must be instantaneous, complete, whole-hearted. And each was only the complement of the other. "Love is always a manifestation of bliss," he said in England, "the least shadow of pain falling upon it, is always a sign of physicality and selfishness."

Furthest of all from his admiration were the puling literature and vitiated art that see human beings primarily as bodies to be possessed, and only in the second place as mind and spirit, eternal in self-mastery and inner freedom. Much, though not all of our Western idealism, seemed to him to be deeply tainted with this spirit, which he always spoke of as "hiding a corpse beneath flowers."

The ideal of wifhood he thought of, in Eastern fashion, as an unwavering flame of

devotion to one alone. Western customs he may have regarded as polyandrous, for I find it difficult otherwise to account for his statement that he had seen women as great and pure amongst polyandrous peoples, as in the home of his birth. He had travelled in Malabar, but not in Thibet; and in Malabar, as one learns by enquiry, the so-called polyandry is really only matriarchal marriage. The husband visits the wife in her own home, and marriage is not necessarily for life, as in the rest of India; but two men are not received on an equal footing, at the same time. In any case, he had learnt, he said, that "custom was nothing," that use and wont could never altogether thwart or limit human development. He knew that in any country and any race the ideal might shine forth through individuals in all its fulness.

(To be continued).

## EPISTLES OF SWAMI VIVEKANANDA

### *Extracts*

#### LVII.

SWITZERLAND,  
26th August, 1896.

Dear N—

I have just now got your letter. I am on the move. I have been doing a great deal of mountain-climbing and glacier-crossing in the Alps. Now I am going to Germany. I have an invitation from Prof. Deussen to visit him at Kiel. From thence I go back to England. Possibly I will return to India this winter.

What I objected to the design for — was not only its tawdriness, but the crowding in of a number of figures without any purpose. A design should be simple, symbolical and condensed. \* \*

The work is going on beautifully, I am very glad to say.

\* \* I will give you one advice however. All combined efforts in India sink under the weight of one iniquity, we have not yet developed strict business principles. Business is business in the highest sense, and no friendship—or as the Hindu proverb says, "eye-shame"—should be there. One should keep the clearest account of every-

thing in his charge—and never, never apply the funds of — to any other use whatsoever—even if one starves the next moment. This is business integrity. Next, energy unfailing. Whatever you do let that be your worship for the time. Let this paper be your God for the time, and you will succeed.

When you have succeeded in this paper, start vernacular ones on the same lines in Tamil, Telugu, Canarese etc. The Madrasis are good, and energetic, and all that, but the land of Sankaracharya has lost the spirit of renunciation, it seems.

My children must plunge into the breach, must renounce the world,—then the firm foundation will be laid.

Go on bravely—never mind about designs and other details at present,—“With the horse will come the reins.” Work on even unto death—I am with you, and when I am gone, my spirit will work with you. This life comes and goes,—wealth, fame, enjoyments are only of a few days. It is better, far better to die on the field of duty, preaching the truth, than to die like a worldly worm. Advance!

Yours with love and blessings.

Vivekananda,



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## DIVINE INCARNATIONS.—II.

BY

SWAMI RAMAKRISHNANANDA

*(Continued from page 109).*

**W**HEN you churn, you separate the grosser part from the finer or more essential part. As for example, the more essential part of milk is butter, which comes out in churning. So when the Lord Vishnu advised to churn the ocean, He meant to separate the essential from the non-essential part; and how was that to be done? By incessant activity, not by stagnation. Stagnation is always death, so you must create commotion by incessant activity. Therefore the Lord said, churn the ocean, stir it up; thus separate the essential from the non-essential, and then you will avoid death. This advice of the Lord Vishnu was communicated to all the inhabitants of the universe, and everyone was so happy to think of escaping death that all wished to help in the churning. Now there is a race of demons who are extremely powerful. They are the step-brothers of the gods, their common father being Kasyapa. These also, wanting to be immortal, came forward to help in churning the ocean; so demons and gods joined together to accomplish the task.

To churn, however, a big churning stick was needed, for the ocean was not like a little water contained in a vessel. There was a big mountain, Mandâra by name, which extended many hundred feet above the earth and many hundred feet under it; that alone would make a good churning stick, but they all declared they were too weak to uproot it from its base. So the Lord said: "Tell that most powerful and pious snake, Ananta, who holds the whole universe on his head, to take it up." Ananta then lifted it up and

carried it to the ocean. All found, however, that if it was placed on the earth, by its very weight it would enter into the earth again and they did not know what to do. Then the Lord said: "I shall support it for you; just place it on my back. What is it to me to hold this mountain, when I have created the whole universe and support it?" So He assumed the form of a tortoise, a form which alone could suit the purpose, and they placed the mountain on His back.

Next a rope was necessary. Where to get a rope long and strong enough? There was a great snake called Vāsuki and the Lord said: "That will do for your purpose"; so they wound that snake round the mountain. The gods took the tail and the demons the head and they began to churn. As they churned, millions of aquatic beings had to perish on account of the rapid revolution of the peak of Mandâra. Trees and plants and big boulders began to fall from it, and were torn or broken to pieces and were violently whirled with the frothy water. The demons had to suffer much because they had caught hold of the head side of Vāsuki, which now and then began to throw out puffs of poison because of the tremendous strain upon its body. The gods did not suffer so much because they had caught hold of the tail end. After some time they all got tired; but in the meanwhile a considerable portion of the churned water had transformed itself into clarified butter or *ghee*, for it was the ocean of milk. Neither the gods nor the demons, however, were now able to continue further and they had to rest for a time. Then Vishnu filled their bodies and minds with fresh strength, and again they began to churn.

Out of the churned ocean as first product came the most beautiful moon. The churning continued and Lakshmi (goddess of beauty) robed in white came out of the newly-formed sea of *ghee* as the second product. Then came, one after the other,

Vârûni (the goddess of spirit and vigour), a spirited and beautiful white horse by name Uchchaishravá, a brilliant diamond by name Kaustubha, a wish-yielding tree called Pârîjâta, and a wish-yielding cow by name Surabhi. Then Dhanvantari (god of health) came out with a big white jar full of nectar in his hand and went towards the gods. Next, a beautiful elephant, named Airâvata, with four white tusks came out, and Indra secured the noble animal as his own. At last Vâsuki, who by this time was tired to death, vomited an enormous quantity of poison that threatened to destroy the whole universe. At the request of the gods, Siva, the Father of all, swallowed the terrible poison and kept it inside His throat, which on that account became blue, and thus saved the universe from destruction.

As soon as the demons saw the jar of nectar, some of them went and snatched it from the hand of Dhanvantari and secured it for their own party. At this all the gods began to complain. Vishnu then assumed the form of a charming, beautiful lady and went to the side of the demons to entice them. The latter were so struck by her unparalleled beauty that when she came smiling to them and begged of them the jar of nectar, they were only too glad to give it to her. She slowly receded from them to the side of the gods, quite unperceived by the demons who had been infatuated by her irresistible charm. As soon as she reached the gods, she made them all sit down and distributed to them the nectar, which they began to partake of with great joy and thankfulness.

The demons at last found out that they had been deceived by the woman, but it was too late. When the gods were thus enjoying the nectar, a demon by name Rahu, assuming the form of a god, also sat along with them. This was found out by the Sun and the Moon, who communicated it to others, and Vishnu at once struck off the head of the demon

before the latter could swallow the little quantity of nectar that he had put into his mouth. The big carcass of his body fell on the earth, while the head, having tasted the nectar, became immortal and has ever since been the greatest enemy of Sun and Moon, both of whom he swallows occasionally on new-moon and full-moon days, causing solar and lunar eclipses.

When the gods had taken their fill, the remainder of the nectar was kept with the moon, and that is why the moon is so very charming and soothing. A terrible fight then ensued between the gods and the demons, which ultimately ended in the total overthrow of the latter.

From all this we must learn one thing. The ocean has been regarded to be the home of waters. And what is the tendency of water? To go down. And what is the lowest level of it? The sea level. Therefore all water has the tendency to go down to the sea. As the sea is the home of waters and water is the source of all life, so the sea is the root of all life. What happens if it does not rain for one year? People die by millions. What does this mean? It means that water is the source of life. The Sanskrit word "Jivana" means both water and life. Hence water stands for life, and churning the ocean means churning life. Lazy people never achieve anything. But that man who is active knows how to churn life, and such a man turns out to be the greatest explorer, the greatest writer, the greatest scientist or the greatest artist. The lazy people must ever remain the bullocks of society. They will have to do such work as bullocks do. They want to do nothing, and that is regarded by them as the highest ideal. The lazy man's ideal is laziness. He thinks that that man is happiest who has enough money to do nothing but eat, sleep and rest. Such people will naturally have to remain stagnated. They will never care to go anywhere or do anything.



Churning the ocean means, therefore, making our life perfectly active and fruitful.

Life is made up of two forces,—spiritual and material. Is man wholly spiritual? No. If he were, he could not be able to live in this world at all. Is he absolutely material? No. If he were, he would be no better than a chair or a table. He is spirit, because he can taste, touch, smell, see, hear, and has the power to know. He is material when he sleeps, rests, and is inactive. What is man then? Man is a mixture of matter and spirit; and not only man, but every living creature up to Brahmâ. The spirit aspect is the knowing side of existence, and matter side is that which comprises the form. Life thus is a mixture of matter and spirit. Hence if we churn life, we separate matter from spirit. The ocean of life is a mixture of mortality and immortality, and by its churning, that which is mortal and perishable is separated from the immortal and permanent. We should make our life perfectly active. We should make our eyes living eyes, our ears living ears; we should make all our senses, both external and internal, living, all our faculties living. We should make the whole of our body living. We should never allow it to be lazy, or our mind to be lazy; we must make them all seek the highest ideal.

Again, of all the changeable things that make up the earth, the mountain is the least changeable; and of all the changeable factors that make up the man, such as the body, the mind and the egoism, the last is the least changeable. And just as a mountain is fixed very strongly on account of the gravitation of the earth, in the same manner egoism is firmly fixed in earthly attractions or desires, that is, it is deeply rooted in matter. In order to churn this ocean of life, we must make this ego the churning stick,—by pulling it away from all worldly attractions and fixing it firmly upon the eternal basis of God

(Kurma), knowing Him to be the source of all attractions, enjoyments and powers. We must do this by the infinite power of Viveka or discrimination (Ananta), which alone can clearly show what is real and what is unreal. We must equip our ego with patient application (Vâsuki). The churning consists in the steady performance of our various duties of life. The ego should be made to have its regular rounds amidst all the duties of life and perform them with unabated steadiness and unswerving zeal, uniting all the physical, mental and spiritual powers (demons and gods) together. This is what is called churning the ocean of life.

And out of such a churning what will come? As the first product of it you, who are a god and not a demon, will get a clear and unbiased mind, which is presided over by the Moon. Next, the goddess of beauty will favour you so that your appearance will be attractive (Sâtvic), and prone more to conserve than to dissipate the energies of the mind. Then you will be filled with vigour and spirit (Vârûni). Fourthly, your limbs will be as swift as those of a fine horse (Uchchaisravâ). Fifthly, your heart will be illumined to a certain extent, as if by the lustre of a priceless diamond (Kaustubhamani). Sixthly, on account of this you will gain the rare power of a Yogi to get whatever you want or to give whatever others want of you (Pârijâta and Surabhi). Then in a healthy body and mind will rise up the nectar of immortalising wisdom, contained in the receptacle of your heart robed in the white dress of purity or Satva. When the highest wisdom is realised, all activities cease to exist. "Pârtha, all Karmas come to an end at the appearance of wisdom." (Gita IV, 33). "Just as burning flame reduces all fuels to ashes, so the fire of wisdom reduces all activities to ashes." (Gita IV, 37). So, wisdom threatens the life of the entire cosmos, which is ever active, and hence, in order to preserve the Creation from destruction, Siva,



the ever-anspicious Lord of the universe, keeps the resulting death (poison) confined in one of His eight ever-active forms, namely, earth, water, fire, air, ether, sun, moon, and the sacrificer.

This nectar of wisdom you, the god, alone will have the privilege to enjoy and not the demon of your physical self, which must naturally have to remain mortal as before. Incontinence (Ráhu) assuming the form of Zeal (Abhyása and Vairâgya) may try to deceive you in order to pass for a god, but he is sure to be detected by your clear and bright senses (Sun) and unbiased and healthy mind (Moon), although they may now and then fall a prey to Ráhu, but only for a very short time. Your immense physical and mental strength, being inoffensive and non-injurious, will be directed like that of a good elephant (Airâvata) and not like that of a lion.

With the death of your physical body, your mind and senses do not die. When you give up this body, you take along with you your mind and senses. This you know when you drink the nectar of wisdom. Before that your idea of death is most frightful. Because by death you mean the annihilation not only of your body and mind, but of your entire being! Hence the desirability of churning this life which is made up of a peculiar mixture of spirit and matter.

In the universe, or more correctly, in the cosmic self, we find that solar eclipses take place when the moon passes between the earth and the sun, thus hiding the latter from our view. Moon is the mind and sun is the eye, representing all the senses of the cosmic self. So, during solar eclipse the eye (senses) of the universal self gets overpowered on account of the innumerable desires that make up the cosmic mind. Lunar eclipse again is caused by the shadow of the earth falling on the moon on full-moon days, or in other words, earth overpowering moon, as the object and its shadow are inseparably connected. Earth attracts everything towards it and it is never without its attractions. Thus during the lunar eclipse worldly attractions overpower the cosmic mind. Hence both the eclipses mean temporary incontinence on the part of the cosmic self. The duty of an individual self is therefore to be

particularly cautious not to fall a prey to the demon (incontinence or Ráhu), and in order to keep oneself safe from its evil effects one should pray, meditate, repeat the names of the Lord after a good and purifying bath, and spend the time in a very holy manner, as there is a greater chance of one's falling into incontinence whenever the Supreme Self is under its influence.

This I shall explain more fully in my next lecture.

## GLEANINGS FROM WILLIAM PALEY

(Collected by Mr. P. V. Seshagiri Rao.)

God is a spirit, and must be worshipped in spirit, that is, in mind and thought. The devotion of the mind may be, will be, ought to be, testified and accompanied by outward performances and expressions; but without the mind going along with it, no form, no solemnity can avail, as a service to God. It is not so much a question under what mode men worship their Maker; but this is the question whether their mind, and thoughts, and affections accompany the mode which they adopt or not.

\* \* \*

A taste and relish for religious exercise, or the want of it, is one of the marks and tokens by which we may judge whether our heart be right towards God or not. God is unquestionably an object of devotion to every creature which He has made capable of devotion, consequently our minds can never be right towards Him unless they be in a devotional frame. It cannot be disputed but that the Author and Giver of all things upon whose will and whose mercy we depend for everything we have, and for everything we look for, ought to live in the thoughts and affections of His rational creatures.

\* \* \*

It is difficult to rouse the human constitution to a sense and perception of what is purely spiritual. They who are addicted not only to vice, but to gratifications and pleasures; they who know no other rule than to go with the crowd in their career of dissipation and amusement; they whose attentions are all fixed and engrossed by business, whose minds from morning to night are counting and computing; the weak, and foolish, and stupid; lastly, which comprehends a class of mankind deplorably numerous, the indolent and slothful; none of these can bring themselves to meditate upon religion.

\* \* \*

Of all conditions in the world, the most to be despaired of, is the condition of those who are



altogether insensible and unconcerned about religion; and yet they may be in the meantime, tolerably regular in their outward behaviour; their character may be fair; they may pass with the common stream, or they may even be well spoken of; nevertheless, I say that, whilst this insensibility remains upon their minds, their condition is more to be despaired of than that of any other person.

\* \*

A wounded conscience is better than a conscience which is torpid. When conscience begins to do its office people feel things changed within them mightily. It will no longer be their concern to keep fair with the world, to preserve appearances, to maintain a character, to uphold decency, order, and regularity in their behaviour; but it will be their concern to obey God, to think of Him, to love Him, to fear Him; nay, to love Him with all their heart, with all their mind, with all their soul, with all their strength, that is, to direct their cares and endeavours to one single point, his will; yet their visible conduct may not be much altered; but their internal motives and principles will be altered altogether.

\* \*

Vice is wonderfully acute in discovering reasons on its own side. This may be said of all kinds of vice; but, I think, it more particularly holds good of what are called licentious vices, that is, of vices of debauchery; for sins of debauchery have a tendency, which other species of sin have not so directly, to unsettle and weaken the powers of the understanding, as well as, in a greater degree, I think, than other vices, to render the heart thoroughly corrupt. In a mind so wholly depraved, the impression of any argument, relating to a moral or religious subject, is faint, and slight, and transitory. To a vitiated palate no meat has its right taste; with a debauched mind, no reasoning has its proper influence.

\* \*

The truly religious man, when he has once decided a thing to be a duty, has no further question to ask; whether it be easy to be done, or whether it be hard to be done, it is equally a duty. It then becomes a question of fortitude, of resolution, of firmness, of self-command, and self-government, but not of duty or obligation; these are already decided upon.

\* \*

The more ordinary course of God's grace is gradual and successive; helping from time to time our endeavours, succouring our infirmities, strengthening our resolutions, "making with the temptation a way to escape," promoting our improvement, assisting our progress, warning, rebuking, encouraging, comforting, attending us, as

it were, through the different stages of our labourious advance in the road of salvation.

\* \*

A serious man hardly ever passes a day, never a week, without meeting with some warning to his conscience; without something to call to his mind his situation with respect to his future life. And these warnings, as perhaps was proper, come the quicker upon us the farther we advance in life. The dropping into the grave of our acquaintance, and friends, and relations; what can be better calculated, not to prove (for we do not want the point to be proved,) but to possess our hearts with a complete sense and perception of the extreme peril and hourly precariousness of our condition? viz., to teach this momentous lesson, that when we preach to you concerning heaven and hell, we are not preaching concerning things at a distance, things remote, things long before they come to pass; but concerning things near, soon to be decided, in a very short time to be fixed one way or other.

\* \*

One very general cause of entanglement in habits of sin is the connection which they have with our way of life, with our business, with the objects that are continually thrown in our way, with the practices and usages which prevail in the company we keep. Every condition of life has its particular temptation. And not only so, but when we have fallen into evil habits, these habits so mix themselves with our method of life, return so upon us at their usual times and places, and occurrences of objects, that it becomes very difficult to break the habit, without a general change of our whole system.

## THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 114.)

### Buddhism (Thibetan)

BY DOWSAN DHUP ESQ. (Gantok, Darjeeling)

(Not read before the Convention)

The Buddhism was introduced into Thibet about 1600 years ago by the first Buddhist King of Thibet, Srong-tsan-gampo, who is regarded as an Avatar of the Bodhisatva Avalokitesvara, the Vishnu of the Buddhist Trinity. The Mahayanic form of Buddhism was then current in India. "It adopted some of the impressive and dignified rites of the Bon-Religion then prevalent in Thibet, and eschewed the gross and misleading ones," thus elevating the ideals of the Thibetans from an improved form of existence in Samsara to Buddhahood and Nirvana. A hundred years later the Tantric form of it, called the Mantrayanic



Buddhism was imported by Pundit Sambhava of Urgyen, and at the same time a priesthood (Sutrayanics) was established with the vows and discipline of the Sramana; the Mantrayanics were the Mystics. The former remained celibate and observed the priestly vows, while the latter might marry. Subsequently, Atisa, a famous Pundit from India, and later on Tsong-ka-pa, reformed the Buddhistic faith in Tibet. The difference between the two forms of Buddhism may be summarised, according to the writer, as follows:—

The Do-lug-pa Lamas or the Sutrayanics devote themselves to master the Commandments of the Lord Buddha and try to attain Samadhi (Nirvana) by (1) the realisation of the Four Noble Truths and the non-ego of the self, and (2) by taking the Noble Eightfold Path and by the observance of the 253 vows of a Sramana. They have thirteen stages to attain before reaching Nirvana. The Mystics' final goal is Perfect Buddhahood. They have threefold positive stages of Personality and fivefold ones of Perfection. The former consists of Dharma Kaya (the Body of Truth), Sambhoga Kaya (the Body of Perfection), and Nirmana Kaya (the Phenomenal Body). The fivefold Personality consists of the five Dhyanis Buddhas, each representing a perfected attribute of Buddha, and shows the upward process of emancipation from a Samsaric state towards the Infinite, Eternal, and All-pervading Dharma Kaya.

Like the thirteen stages of the Do-lug-pas, the Mystics have their Bodhisatvas, Swamis, Yogis, Siddhapurushas, and here they are so much allied to the cult of the Hindus that it is difficult to distinguish between them. Both the sects of Buddhism have recourse to formulæ, prayers, Mantras, Dharma Sadhanas and Samadhi as the means to attain Buddhahood. Both adopt the Paramitas as the approved path and means to obtain Bodhisatvaship. There are four degrees of Mandalas through which the disciple has to pass, if he means to attain enlightenment in one or three lifetimes. These are called Kriya, Upaya, Yoga and Anuttara. "All of them lead to the attainment of the quiescent and super-conscious state of mind called Samadhi—in which the ordinary functions of the mind are held passive and a keen thrilling consciousness shines forth clearly, and which is marked by a state of inexpressible and ecstatic bliss at the beginning. But as the disciple gets used to it the feeling of bliss wears off and only the state of clearness and super-consciousness remains. This state of mind is said to be the foretaste of the Eternal, Blissful, and perfect Buddhahood....."

The noviciate priest takes up, first, the Kriya Deities, (the male and female Bodhisatvas of passive nature, viz., Manjusri Avalokiteswara, Bajrapani,

Taras—white and green,—Lakshmi, Saraswati &c. The devotee observes many restrictions and recites the Mantras of his chosen Deity. This clean and chaste life is of a passive nature and is followed by the second and more active stage of Upaya. The Deities are correspondingly active, e. g., Hayagriva, Bajrakundati, Vijaya, Yama Raja &c. The devotee recites Mantras, gives up vain talks, entertains universal and altruistic sentiments only, and tries to identify himself with his Deity. The passions serve as doors and paths to him. He is proud without being egotistic, ambitious but of the Highest only, he is covetous but only of that treasure which is imperishable.

In the third stage he merges himself into Yoga or meditation; no more gods to worship, no more fasts and penances to observe. He must now enter into an analysis of his own being: what relation he bears to the universe, both physically and spiritually. His mind is so trained that he cannot but act or live rightly, wisely and profitably.

The last stage is of the development and initiation into the Anuttara Mandala (the circle or conclave of beings above whom there is no other Deity). In this, he regards his own personality as being made up of several others, and these others again are all divine beings, universal forces, Law and Rays of Mercy and Love. He is now an inseparable portion of the cosmic whole. Space exists in him. Time exists in him. He is in the universe and the universe is in him. His utterances become sacred truths. The Bodhisatvas have the power of reproducing or reincarnating themselves in as many forms as they deem necessary.

### Buddhism (Southern School)

BY ANAGARIKA DHARMAPALA

The writer begins with a description of the birth and early life of Prince Siddhartha, and then details the circumstances attending His great renunciation, His search after the Truth to save mankind from suffering, birth and death. The life of Buddha, from the period He left the palace to the attainment of Buddhahood is next delineated. His change of clothes with Brahmâ, His journey to Magadha, the capital of King Bimbisara; His stay with the Rishis Alarka and Uddaka, His terrible asceticism followed by the adoption of the Middle Path, His final attainment of Buddhahood at Bodhi-Gaya 2497 years ago, His contest with Mâra, the King of the Kama world and His victory over him are graphically described.

The twelve Nidanas or "the great Law of Dependant Causation, or the root causes operating in three interdependant categories, and linked together, thus making the individualised being the effect of his own Karma," was discovered by Buddha in the first week of His attainment of the Bodhi state.



The twelve Nidanas are named in Pali as follows:—Avijjá, Sankhâras, Vinnâna, Nâma-rupa, Sata-yatana, Phâsso, Vedanâ, Tanhâ, Upadanâ, Bhavo, Jâti and Jarâ-marana. After seven weeks' "enjoyment of the incomparable bliss of Nirvana" Buddha, "in response to Brahmâ's request resolved to preach the Dharma," and started for Benares. There He preached the Eightfold Path which leads to Nirvana. It consists in:—(1) *Samyak Drishti*—Right realisation of the four noble Truths and of the Law of causes and effects (Karma and Rebirths &c.); (2) *Samyak Samkalpa*—Right thoughts of Love, of compassion, and of renunciation of lustful pleasures engendering self-love; (3) *Samyak Vakya*—Right speech, abstaining from falsehood, slander, harsh words and gossip, and speaking words of truth, gentleness and concord; (4) *Samyak Karmanta*—Right action, abstaining from destroying life, stealing and sensual indulgence; (5) *Samyak Ajiva*—Right means of livelihood,—abstaining from slavery, from selling animals for food, from selling intoxicants, and poisons and murderous weapons; (6) *Samyak Vyayama*—Right exertion to prevent evil arising, to eradicate evil already arisen, to generate meritorious deeds, to increase and develop meritorious deeds already arisen; (7) *Samyak Smriti*—Right mindfulness,—biological analysis of the constituents of the body, analysis of the sensations, the metabolism of ideation, the five obstacles of conscious concentration, the five Skhandhas, and the six seats of consciousness; (8) *Samyak Samadhi*—Right realisation of the object meditated upon, and living in blissful conscious state of perfect equanimity. In this state the Yogi is able to acquire the six mystical powers of divine hearing, divine sight, looking into the past for many millions of births, reading the thoughts of men and gods, working "miracles" and possessing conscious knowledge that he shall be born no more. This is called the *Middle Path*—"the haven of conscious rest."

The "Fourfold Noble Truth" is as follows:—(1) *The existence of pain* (dukkha); Birth, decay, illness, separation from objects we love, not obtaining the desired objects, clinging to five elements of existence,—each of these constitutes pain. (2) *The cause of pain* is in egotistic desires that lead to rebirth, viz., desire for sense pleasure, celestial pleasure and for personal annihilation. (3) *The cessation of pain* is total destruction of ignorance and egotistic desires. (4) *The Eightfold Path* is the means to attain to the cessation of pain.

For the next 45 years the Tathagata (Buddha) went from place to place preaching the Dharma to the people of the Gangetic valley—the sacred land of the Buddhas. The highest and the lowest in society, the princes and Brâhmanas as well as the poor, the abandoned women, the leper and

even the animals were equally objects of compassion to Him. "Only words of loving kindness went forth from His lips." "By His supreme wisdom, by His absolute love, by the power of His omniscience He was the acknowledged leader of Brahmâs, Devas and men."

"It is a law," says the writer, "that the Buddhas are never born in the two secondary castes of Vaishya and Sudra,.....Gautama Buddha was born as a Kshatriya, because at that time the Kshatriyas were occupying the foremost place, and did not care to go to the Brâhmanas for the acquisition of higher knowledge." "He (Buddha) for the first time organised the holy order of the Sangha, wherein caste was ignored and the man of saintly character, whatever his caste, was admitted as a disciple of the Samana Sakya."

Buddha Himself explained to one of His disciples that there are three ways of converting people,—(1) by exhibition of miracles, (2) by mental telepathy, and (3) by moral exhortations. Of these, Buddha recommends only the third way, for it is more lasting than the other two, and because any magician can work miracles &c.; therefore Truth is more valuable than working miracles.

The God-idea in Buddhism is beautifully expressed in the following rendering of the Master's utterance:

"In Consciousness Invisible  
And Infinite of Radiance bright,  
O there doth water, there doth earth,  
And fire and wind no footing find."

"Buddhism," says the writer, "avoids inquiries into the speculations of the whence, whither and what am I, and deals with such questions as are conducive to the moral and spiritual development of man. It appeals to man's reason and to his own purified conscience, dealing only with the broadest principles of eclecticism that can be subscribed to by every right thinking being." Again, "In the non-essentials of mere belief Buddhism is silent, but insists on the essentials of those principles which are positively necessary to the welfare and happiness of mankind." "Buddhism appeals to man's analytical faculties to investigate Truth, and to do nothing that will give pain to others."

The writer, in conclusion, dwells on the tolerant spirit of Buddhism and refers to the Emperor Asoka and his edicts, which remain to this day as the monuments of the everlasting and lofty teachings of the Great Buddha.

### Jainism (Shvetambari)

BY MUNNI MAHARAJ OF BENARES.

This thesis is written in Hindi. The fundamental doctrines of Jainism are stated as below:—

Man's real nature is the same as Sachchidanandam; but it remains hidden under the covering



of his Karma. When the whole of his Karma is destroyed by the roots, the Atman reaches the state of the Paramatman, and after this life enjoys the highest self-conscious bliss. In this after-life, or the region of light, there is for him neither Dharma nor Adharma.

The Karma and Creation are both beginningless. There is no Creator. If God were the Creator, He must have had in Him attachment and aversion, which is impossible; and if God be supposed to be tainted with attachment and aversion in creating the world, He cannot be held up as an object of meditation, nor can He give Mukti. Hence Jainism believes the Great Perfected Ones, the Tirthankaras, as the personifications of God, who is born from time to time, in the course of an indefinite period of the cycle of Time called *Utsarpini* and *Avasarpini*, and the worship and meditation on these Tirthankaras in images are ordained as helpful to Mukti.

The Jaina Dharma is divided into two aspects,—one for the Sannyasin, and the other for the householder. The Sannyasin's Dharma consists in forbearance, gentleness, uprightness, absence of greed, cessation of desires, self-control, observance of cleanliness, following truth, renunciation of everything and practising Brahmacharya. In order to follow these duties of the Sadhu, one should take up the five great vows or root-qualities of non-injuring any being, affability, honesty, continence and non-receiving of gifts. There are again five *Samitis* or right actions, which are to be strictly observed for the proper realisation of the above-mentioned root-qualities in practical life. The *Samitis* are, (1) to walk by looking  $3\frac{1}{2}$  cubits in the front, (2) to utter speech with due consideration so as not to cause pain to any one, (3) to eat 42 kinds of ordained food which are free from taint, (4) to accept and keep for use such things as are conducive to self-control, by first cleansing them, and (5) to perform daily acts of cleanliness in such places as not to hurt any life. These *Samitis*, together with the averting of evil by mind, speech and body, have to be practised by the Jaina Sannyasin.

The duties of the householder consists of twelve vows; five of which are the performance of the same vows as those of the Sadhu, only in a partial way, i. e., adapting them to the circumstances unavoidable to a householder. The other vows are, (1) to define the legitimate limits of one's own self-interest and never to transgress them, (2) regulation of food and clothes, (3) to eschew vain acts, (4) to daily meditate on the Self in a solitary place for 48 minutes, by being devoid of attachment and aversion and regarding all beings with the eye of sameness, (5) to limit one's self-interest as much as possible, (6) to practise the duties of the Sadhu once in a while

for 12 or 24 hours, and (7) not to take food before giving a share of it to the holy men. Those whose devotion falls short of attaining Moksha, go to the plane of the Devas, after death; others according to the merits of their Karma take birth in human or inferior animal bodies, or go to hell.

The names of the 24 Tirthankaras are: Rishabdeva, Ajitanath, Sambhavanath, Abhinandan Swami, Sumatinath, Padmaprava, Suparshvanath, Chandraprava, Subidhinath, Shitalnath, Shreyansanath, Vayupujya Swami, Vimalanath, Anantanath, Dharmannath, Shantinath, Kunthlunath, Aranath, Mallinath, Munisubrata Swami, Naminath, Neminnath, Parshvanath, and Mahavira Swami. They hold that Sages like Tamali, Kamatha, Purana and others attained perfection, although they were not followers of Jainism. Ahimsa, or non-injuring any being, is the root principle of this religion which is without beginning and without end. Mahavira, the last Tirthankara, came 2200 years ago.

Though the Jains are divided into the two sects, called Digambaris and Shvetambaris, they have no difference of opinion in essential points, except only in some minor matters of rites and ceremonies. The Shvetambaris hold that the Tirthankaras used to wear clothes, and the Digambaris maintain that they did not use any clothes at all.

### Brahmoism (The New Dispensation)

By PROF. BENOYENDRA NATH SEN (Calcutta).

The object of the New Dispensation as set forth by Keshub Chunder Sen, who claimed as being only one of its apostles, is :—(1) To reconcile and harmonise the various systems of religion in the world. (2) To make all churches in the East and the West one undivided and universal Church of God. (3) To trace the unity of all Dispensations. (4) To trace the line of logical succession among all the prophets in ancient and modern times. (5) To reduce the truths of all scriptures to one eternal and unwritten scripture. (6) To establish universal brotherhood by uprooting caste. (7) To give a rational explanation of the symbolism and the sacramentalism in which the ideas of great minds are fossilized. (8) To construct the Science of Religion by adopting the comparative method.

Three distinct principles of the New Dispensation are,—(1) Immediacy, (2) Synthetism and Catholicity, and (3) Subjectivity.

I. *Immediacy*. On the negative side this means that the New Dispensation does not recognise any mediator between God and man—no infallible book, no infallible church, no infallible preceptor (Guru) or prophet or saviour. On the positive side it means the possibility of God-vision, of communion, and of direct inspiration. It believes



in Church as the *Sangha*, prophets as inspired spiritual geniuses, and believes in scriptures "so far as they are records of the wisdom, devotion and piety of inspired geniuses and of the dealings of God's special providence in the salvation of nations, of which records only the spirit is God's but the letter man's." There is nothing supernatural, or occult, or esoteric about "God-vision" and "hearing God,"; but it is the meeting between God seeking man and man seeking God; it is Love responding to Love; it is the attainment of the Highest in man,—the infinite, eternal Bliss. This is the simple doctrine of Prayer, and of Salvation as taught by the New Dispensation.

II. *Syntheticity and Catholicity*. The spirit of spiritual wisdom which seeks the One in the many, is the spirit of the New Dispensation. It does not believe in uniformity, but in unity in the midst of variety. So far as social customs, and religious ceremonials and methods are concerned, each community must go through its own natural course of evolution, but in the fulness of time, the highest ideals of life will no longer be Hindu or Christian, or Buddhist &c., but the common possession of all; and in this sense there will be one Universal Church.

III. *Subjectivity*: The world we live in is essentially a *spiritual* world,—matter itself is nothing but a manifestation of spirit. The whole interpretation of the world and of life, therefore, depends upon the development of our spiritual consciousness, when God becomes a reality, and all the personalities and phenomena in the religious evolution of man become spiritual realities.

The New Dispensation makes no distinction between the church and the home, between Sunday and other days, between the most necessary and ordinary occupations of life and acts of worship. It is from this point of view that it interprets Baptism and the Eucharist, the *Arati* and the *Homa* ceremony. It does not encourage a multiplication of ceremonials itself; but it endeavours to enter into their spiritual significance as sanctioned by all religions.

### **Brahmoism (Adi Samaj)**

BY SATYENDRA NATH TAGORE ESQ. (Calcutta)

(*This thesis is written in Bengali.*)

Nowhere do we find the worship of idols in the Vedas. The early Vedic sages used to realise the presence of God in Nature. They worshipped the one Eternal, All-knowing and All-blissful God as separate Gods (Devas), dwelling in the sun, the moon, clouds, air, water &c. Everywhere they found the power, glory and beauty of these Devas manifested in Nature, and worshipped them with Vedic Mantras. Towards the end of the Vedic period, in place of these verses of praise and simple offerings of articles of worship, there were

introduced elaborate ritualistic processes, which aimed more and more for the satisfaction of desires, a particular form of worship being associated with the gain of a particular object, and so on. The Brâhmans only being entitled to perform these services for the other castes, did their best to maintain their high status with the initiation of more and more ceremonials. Thus when the simple and easy worship of the Vedas became transformed into a worthless and highly ceremonial system, the sages of the Upanishads gave out that the Vedas and other Shâstras treat of the *Apara Vidya*, or Inferior knowledge; the *Para Vidya*, or the Highest Knowledge, alone can lead to the Eternal Truth. Being dissatisfied with the ceremonial worship they went into the woods to meditate and attain to the knowledge of Truth; and there engrossed in the meditation of Brahman they realised the Highest Self, the Paramatman installed in their heart, and found bliss supreme.

It was natural for primitive man to attribute divine qualities to objects of Nature; later on, with the increase of knowledge the idea of One-ness running through apparent diversity in the universe was felt. The sages of the Upanishads realised this universal One-ness in the light of their knowledge, and as they came to see the soul within, by the concentration of their minds free from all worldly attachments, they perceived the intimate relation between the soul and God. Here commenced the knowledge of Vedanta. Thus they found only the One,—through the many they reached to the One, the Paramatman, the resting place of all the Atmans, and they called Him the One Indivisible Brahman. But in those days the people in general being enveloped in the darkness of ignorance were considered incompetent to learn this Highest Truth; hence the balance of society was adjusted by allowing these common people to continue with their ceremonial worships and sacrifices for their prosperity in this world and the next, while those who sought the Highest Knowledge, abandoned the world, went to the forests and there occupied themselves with meditations to realise the Brahman.

Here the writer says that the time has come when that Knowledge of the Brahman has to be preached broadcast among the people, and that the Brahmo Samaj is prepared to do this. "The Vedic people worshipped the objects of Nature, the Upanishadic sages worshipped the Indivisible Brahman in the woods, and now we by the grace of God will worship Him in our homes. Brahmoism is not for Sannyasins, but for householders. Keep to your homes, worship the God, and look after your parents, wife, children, relatives and friends. This is the Sanatan Brahmo Dharma."

—:o:—

(To be continued).



## CORRESPONDENCE: A WARNING

Rev. Swamiji,

*The Ramakrishna Mission* being a great boon to India and Humanity at large, it is quite natural that the Swamijis belonging to the Mission are welcomed everywhere, and much interest and appreciation are shown to the many spiritual and practical works carried on by the Mission, in a quite selfless, benevolent and philanthropic way.

A few months ago a Swami had been here, and told us that he had been sent by the Ramakrishna Mission to which he belonged, to collect funds for the propaganda work of the Mission in China and for the upkeep of the free dispensaries of the Mission in India. He told us further, that the money given to him in aid of the above funds will appear with the names of the donors in the "Prabuddha Bharata." He gave out his name as "Swami Swarupananda" and also stated that he was the translator of the Gita which is appearing in the pages of the "Prabuddha Bharata." Consequently I offered Rs. fifty towards his so-called funds, and at his request I gave many letters of introduction to my friends and neighbours to help him in his laudable endeavours. He collected lots of money and went away. Now I hear from many quarters, that he is again going about on a similar sort of business. Having minutely searched all the numbers of the "Prabuddha Bharata," and not finding any mention of the above funds, my suspicions are aroused about this man, and I beg to draw your attention to this matter so as to be assured of the truth.

Most respectfully yours,

K. S. Raningwala V.

Vadia (Kathiawad).

[It is needless to state in this connection that the person mentioned in the correspondent's letter is a fraud. We shall warn the public not to trust anyone with donation for any of our works unless they can show the letter of authority signed by the President, with the special Seal of the Ramakrishna Mission, as announced a few years ago.

We shall be much thankful to our Indian Dailies and Weeklies for their publishing this important matter in the interest of the public at large.—Editor, Prabuddha Bharata.]

## NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

THE total bag during Sir John Hewett's recent shooting tour amounted to forty-five tigers.

THE original capital of the Standard Oil Company was fifty-six million dollars; and the earnings between 1899 and 1907 were 570 millions.

THE late Babu Gobindachandra Dhar of Colutola, Calcutta, has bequeathed property worth about Rs. 4,00,000, for the establishment of a Hindu Free School in Calcutta, and for other charities.

REPORTS of the Swami Paramananda's work in Boston are very encouraging. "Classes interested in Vedanta," says the *Post*, "have been organised in Boston, Waltham, Newton, Milton and Lynn."

WE are glad to learn that on the occasion of the last convocation of the Calcutta University, among the recipients of the degree of M. A. were two ladies, one of whom stood second among the successful candidates in English.

INFORMATION has been received in Calcutta of the death at Rio de Janeiro of Colonel Suresh Chandra Biswas, the well-known Bengali Army Officer of the Brazilian Republic. His death took place as far back as the 22nd of September, 1905, but the news did not reach India before 44 months had rolled away.

THE largest bullock in the world is being sent by a stockbreeder in Southern Alberta to the Alaska-Yukon-Pacific Exhibition at Seattle. Although only three years old this animal stands six feet high, is eleven feet two inches long, and measures eight feet eight inches round the girth and six feet on the hips. The owner has refused £800 offered for the animal.

FROM the "Star of the East" a monthly journal published from Sydney, Australia, and edited by Sister Avabamia, we are glad to learn that the Vedanta work carried on by the Sister is progressing there. During her recent tour in New Zealand she has been able to organise three clubs for the study of Vedanta. Her last letter appears in



the April number being written from Dunedin, "almost the most southern part in the world," where the people as well as the daily press have shown great interest in the Vedanta work.

SWAMI Nirmalanandaji is now holding regular classes on Raja Yoga every Sunday at the Ramakrishna Math, Bangalore City. At the requests of many of the educated and influential people of the place he intends to open classes in the Cantonment also.

On the 29th of May the Swamiji went to Tinnevely, and presided over the sixth annual gathering of Sadhus at Kurukkudurai. Swami Nirmalananda delivered his inaugural address in English on "The General Aspects of Hinduism." The next morning he addressed the large assemblage on "Who is a Sadhu." It was very interesting as it pointed out the real characteristics of a sage as distinguished from the quacks and charlatans that pass for such. In the evening Swami Nirmalananda discoursed in a very impressive manner on "Karma and Upasana." On Monday he delivered a truly edifying lecture on "Symbolism of the caste marks," adopted by the different Hindu sects, and explained in a very interesting manner the origin and significance of "Thirunamam." In the evening the Swami Nirmalananda again gave an entrancing lecture in English on "The Human Soul." On the 2nd June, he left for Madras, and was given a hearty send-off by the *elite* of the local nobility and gentry. He resumed his work in Bangalore on the 5th of June.

THE Swami Abhedananda has been delivering class lectures at the Vedanta Society of London. In Paris he had greater success this year and many influential people joined his classes there. The following is taken from an interview which appeared in *The Weekly Dispatch*, London, May 16th:—

A picturesque Hindu philosopher, the Swami Abhedananda, has come to London to teach Eastern secrets of health to the Western world. There is nothing of the charlatan or hypnotist about the Swami. He is a handsome man, apparently about forty. No mystical mannerisms are his.

"Vedanta," said the Swami, "is as old as the world, and much older than the Western world. It dates back thousands of centuries, and is the

greatest wonder-working system ever known to mankind. It is man's best friend in time of distress; it is most comforting in sorrow, and it uplifts the soul above all the troubles, anxiety, and worry arising from failure in business. No other religion teaches so perfect a method of gaining self-control, peace and happiness." The means of realising this blissful condition is claimed to be scientific breathing as taught by the Swami to the clients of both sexes who flock to his classes and enrol themselves as students. Some of these devotees asserted that they had reaped incalculable benefits from the Swami's methods. He himself looks the embodiment of all that he guarantees to his disciples.

"By proper breathing exercises," said the Swami, "a man may develop sufficient will-power to counteract even the forces of gravitation. He could also withdraw his subtle self, what some call his astral self, from his body while reclining on a couch, and literally stand aside and look at his body lying there. To suspend the action of the heart and pulse for some seconds is one of the simplest feats. I teach the fundamental principles of Christian Science, which have been taught in India for ages, with the difference, that scientific breathing, as opposed to mere faith, is the means I employ. Self-cure is easy by the religion of Vedanta. It is possible by employing the correct breathing exercise to withdraw the mind's attention entirely from the locality of the (bodily) pain, thereby conquering it as completely as if an anæsthetic had been used. There is nothing that psychical societies have discovered which cannot be accomplished by following my method of breathing. All the student has to do is to practise half an hour twice a day, and perfect health of mind and body will result. By breathing exercises I mean that process by which control of the motion of the lungs and nerve centres and command over the vital energy can be obtained. The Yogi declares that the practice of scientific breathing will bring whatever result is desired, whether physical, psychical, or spiritual."

The Swami attached no great importance to diet or temperance in food or drink. Given a well-trained will and a mastery over the rejuvenating art of breathing, all other things were of minor importance. The will became a sort of alchemist, that made everything minister to the best interests of the body and the highest interests of the mind.



## XVIII. 25.

अनुबन्धं The consequence क्षयं loss ( of power and wealth ) हिंसां injury ( to others ) पौरुषं ( one's own ) ability च and अनपेक्ष्य without heeding मोहात् through delusion यत् which कर्म action आरभ्यते is undertaken तत् that तामसं Tâmasic उच्यते is declared ( to be ).

That action is declared to be Tâmasic which is undertaken through delusion, without heed to the consequence, loss ( of power and wealth ), injury ( to others ) and ( one's own ) ability.

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ॥  
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते २६

## XVIII. 26.

मुक्तसंगः Who is freed from attachment अनहंवादी non-egotistic धृत्युत्साहसमन्वितः endued with fortitude and enthusiasm सिद्ध्यसिद्ध्योः in success or failure निर्विकारः unaffected कर्ता an agent सात्त्विकः Sâtvic उच्यते is called.

An agent who is free from attachment, non-egotistic, endued with fortitude and enthusiasm, and unaffected in success or failure, is called Sâtvic.

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ॥  
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

## XVIII. 27.

रागी Passionate कर्मफलप्रेप्सुः desiring for the fruits of action लुब्धः greedy हिंसात्मकः malignant अशुचिः impure हर्षशोकान्वितः ( easily ) affected by elation or dejection कर्ता ( such ) an agent राजसः Râjasic परिकीर्तितः is called.

He who is passionate, desiring for the fruits of action, greedy, malignant, impure, easily elated or dejected, such an agent is called Râjasic.

[ *Elated or dejected*—at the success or failure of the action in which he is engaged.]

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ॥  
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

## XVIII. 28.

अयुक्तः Unsteady प्राकृतः vulgar स्तब्धः arrogant शठः dishonest नैष्कृतिकः malicious अलसः indolent

विषादी desponding दीर्घसूत्री procrastinating च and कर्ता ( such ) an agent तामसः Tâmasic उच्यते is called.

Unsteady, vulgar, arrogant, dishonest, malicious, indolent, desponding and procrastinating, such an agent is called Tâmasic.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ॥  
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

## XVIII. 29.

धनंजय O Dhananjaya बुद्धेः of intellect धृतेः of fortitude च एव and also गुणतः according to the Gunas त्रिविधं triple पृथक्त्वेन severally अशेषेण exhaustively प्रोच्यमानं as I declare भेदं the distinction शृणु hear (thou).

Hear thou the triple distinction of intellect and fortitude, according to the Gunas, as I declare them exhaustively and severally, O Dhananjaya.

[ *Dhananjaya* : the conqueror of wealth—human and divine, earthly and celestial; an epithet of Arjuna.]

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ॥  
बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ३०

## XVIII. 30.

पार्थ O Pârtha प्रवृत्तिं the path of work निवृत्तिं the path of renunciation च and कार्याकार्ये right and wrong action भयाभये fear and fearlessness बंधं bondage मोक्षं liberation च and या which वेत्ति knows सा that सात्त्विकी Sâtvic बुद्धिः intellect.

That which knows the paths of work and renunciation, right and wrong action, fear and fearlessness, bondage and liberation, that intellect, O Pârtha, is Sâtvic.

[ *Fear.....Liberation*—the cause of fear and the cause of fearlessness; similarly, the cause of bondage and the cause of liberation. ]

यथा धर्ममधर्मं च कार्यं चाकार्यमेव च ॥  
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

## XVIII. 31.

पार्थ O Pârtha यथा by which धर्मं Dharma अधर्मं Adharma कार्यं right action अकार्यं wrong action च and अयथावत् in a distorted way प्रजानाति apprehends सा that राजसी Râjasic बुद्धिः intellect.



That which has a distorted apprehension of Dharma and its opposite, and also of right action and its opposite, that intellect, O Partha, is Rájasic.

**अधर्मं धर्ममिति या मन्यते तमसावृता ॥**

**सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ३२**

XVIII. 32.

पार्थ O Pârtha या which अधर्मं Adharma धर्मं Dharma इति as मन्यते regards सर्वार्थान् all things विपरीतान् perverted च and तमसा in darkness आवृता enveloped सा that बुद्धिः intellect तामसी Tâmasic.

That which enveloped in darkness regards Adharma as Dharma and views all things in a perverted light, that intellect, O Pârtha, is Tâmasic.

**धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ॥**

**योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ३३**

XVIII. 33.

पार्थ O Pârtha योगेन through Yoga अव्यभिचारिण्या unswerving यया by which धृत्या (by) fortitude मनः-प्राणेन्द्रियक्रियाः the functions of the mind, the Prâna and the senses धारयते (one) regulates सा that धृतिः fortitude सात्त्विकी Sâtvic.

The fortitude by which the functions of the mind, the Prâna and the senses, O Pârtha, are regulated, that fortitude, unswerving through Yoga, is Sâtvic.

**यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ॥**

**प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥३४॥**

XVIII. 34.

पार्थ O Pârtha अर्जुन O Arjuna यया by which धृत्या (by) fortitude तु but धर्मकामार्थान् Dharma, desire and wealth धारयते (one) regulates प्रसंगेन from attachment फलाकांक्षी desirous of the fruit of action सा that धृतिः fortitude राजसी Râjasic.

But the fortitude by which one regulates (one's mind) to Dharma, desire and wealth, desirous of the fruit of each from attachment, that fortitude, O Pârtha, is Rájasic.

**यया स्वप्नं भयं शोकं विषादं मदमेव च ॥**

**न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥**

XVIII. 35.

पार्थ O Pârtha दुर्मेधाः a stupid man यया by which स्वप्नं sleep भयं fear शोकं grief विषादं despondency मदम् overweening conceit एव च and also न not विमुञ्चति gives up सा that धृतिः fortitude तामसी Tâmasic.

That by which a stupid man does not give up sleep, fear, grief, despondency and also overweening conceit, that fortitude, O Pârtha, is Tâmasic.

[ Does not give up sleep &c.,—is inordinately addicted to sleep &c., regarding these to be only proper.]

**सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ॥**

**अभ्यासाद्रमते यत्र दुःखांतं च निगच्छति ॥३६॥**

XVIII. 36.

भरतर्षभ O bull of the Bhâratas इदानीम् now त्रिविधं threefold सुखं happiness तु and मे from Me शृणु hear यत्र in which अभ्यासात् by habit रमते learns to enjoy दुःखांतं the end of pain च and निगच्छति (he) attains to.

And now hear from Me, O bull of the Bhâratas, of the threefold happiness. That happiness which one learns to enjoy by habit, and by which one comes to the end of pain ;

**यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ॥**

**तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥३७॥**

XVIII. 37.

यत् Which तत् that अग्रे at first विषं poison इव like परिणामे at the end अमृतोपमम् like nectar आत्मबुद्धि-प्रसादजं born of the purity of intellect due to Self-realisation यत् that सुखं happiness सात्त्विकं Sâtvic प्रोक्तं is declared (to be).

That which is like poison at first, but like nectar at the end ; that happiness is declared to be Sâtvic, born of the translucence of intellect due to Self-realisation.

**विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ॥**

**परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥३८॥**

XVIII. 38.

विषयेन्द्रियसंयोगात् From the contact of object with sense यत् which तत् that अग्रे at first अमृतोपमम् like nectar परिणामे at the end विषं poison इव like तत्

that सुखं happiness राजसं Râjasic स्मृतम् is declared (to be).

That which arises from the contact of object with sense, at first like nectar, but at the end like poison; that happiness is declared to be Râjasic.

[At the end like poison—because it leads to the deterioration in strength, vigour, colour, wisdom, intellect, wealth and energy.]

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ॥

निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥३६॥

XVIII. 39.

निद्रालस्यप्रमादोत्थं Arising from निद्रा sleep आलस्यं indolence and प्रमादः miscomprehension यत् what सुखं happiness अग्रे in the beginning अनुबन्धे in the sequel च and आत्मनः of self मोहनं delusion तत् that तामसं Tâmasic उदाहृतं is declared (to be).

That happiness which begins and results in self-delusion arising from sleep, indolence and miscomprehension, that is declared to be Tâmasic.

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ॥

सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यान्निभिर्गुणैः ॥४०॥

XVIII. 40.

पृथिव्यां On earth दिवि in heaven वा or देवेषु among the Devas पुनः again तत् that सत्त्वं entity न no अस्ति there is यत् which एभिः (by) these प्रकृतिजैः born of Prakriti त्रिभिः (by) three गुणैः (by) Gunas मुक्तं devoid of स्यात् is.

There is no entity on earth, or again in heaven among the Devas, that is devoid of these three Gunas, born of Prakriti.

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ॥

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

XVIII. 41.

परंतप O scorcher of foes ब्राह्मणक्षत्रियविशां of Brâhmanas, Kshatriyas and Vaishyas शूद्राणां of Shudras च as also कर्माणि duties स्वभावप्रभवैः born of (their) own nature गुणैः according to the Gunas प्रविभक्तानि are distributed.

Of Brâhmanas and Kshatriyas and Vaishyas, as also of Shudras, O scorcher of foes, the duties are distributed according to the Gunas born of their own nature.

[According to the Karma or habits and tendencies formed by desire, action and association in the past life manifesting themselves in the present as effects. Or, nature (Svabhāva) may here mean the Mâyâ made up of three Gunas, the Prakriti of the Lord.]

शमो दमस्तपः शौचं क्षांतिरार्जवमेव च ॥

ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

XVIII. 42.

शमः Control of mind दमः control of the senses तपः austerity शौचं purity क्षांतिः forbearance आर्जवं uprightness ज्ञानं knowledge विज्ञानं realisation आस्तिक्यं belief in a hereafter एव also च and स्वभावजं born of the nature ब्रह्मकर्म (are) the duties of Brâhmanas.

Control of mind and senses, austerity, purity, forbearance, and also uprightness, knowledge, realisation, belief in a hereafter,—these are the duties of Brâhmanas, born of (their own) nature.

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ॥

दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

XVIII. 43.

शौर्यं Prowess तेजः boldness धृतिः fortitude दाक्ष्यं dexterity युद्धे in battle च and अपि also अपलायनं not flying दानं generosity ईश्वरभावः sovereignty च and स्वभावजं born of the nature क्षात्रं of Kshatriyas कर्म the duties.

Prowess, boldness, fortitude, dexterity, and also not flying from battle, generosity and sovereignty are the duties of Kshatriyas, born of (their own) nature.

कृषिगोरक्षवाणिज्यं वैश्यकर्म स्वभावजम् ॥

परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

XVIII. 44.

कृषिगोरक्षवाणिज्यं Agriculture, cattle-rearing and trade स्वभावजं born of the nature वैश्यकर्म the duties of Vaishyas शूद्रस्य of a Shudra अपि also परिचर्यात्मकं of the nature of service कर्म action स्वभावजं born of the nature.

Agriculture, cattle-rearing and trade are the duties of Vaishyas, born of (their own) nature; action of the nature of service is also the duty of Shudras, born of (their own) nature.



स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ॥

स्वकर्मनिरतः सिद्धिं यथा विंदति तच्छृणु ॥४५॥

XVIII. 45.

स्वे स्वे Each his own कर्मणि to duty अभिरतः devoted नरः man संसिद्धिं the highest perfection लभते attains स्वकर्मनिरतः engaged in his duty यथा how सिद्धिं perfection विंदति attains तत् that शृणु hear.

Devoted each to his own duty, man attains the highest perfection. How engaged in his duty, he attains perfection, that hear.

[ Own—according to his nature.

The Apastamba Dharma-Shástra says: “Men of several castes and orders, each devoted to his respective duties, reap the fruits of their actions after death, and then by the residual Karma attain to births in superior countries, castes and families, possessed of comparatively superior Dharma, span of life, learning, conduct, wealth, happiness and intelligence.”]

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ॥

स्वकर्मणा तमभ्यर्च्य सिद्धिं विंदति मानवः ॥४६॥

XVIII. 46.

यतः From Whom भूतानां of all beings प्रवृत्तिः (is) the evolution येन by Whom इदं this सर्वं all ततम् is pervaded मानवः man स्वकर्मणा with his own duty तम् Him अभ्यर्च्य worshipping सिद्धिं perfection विंदति attains.

From Whom is the evolution of all beings, by Whom all this is pervaded, worshipping Him with his own duty, a man attains perfection.

[The highest worship to the Lord consists in the closest approach to Him. The veil of Máya comprising Karma or habits, tendencies and action prevents a man from nearing the Lord, i. e., realising his own Self. By working out one's Karma alone, according to the law of one's being, can this veil be rent and the end accomplished.]

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥

स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

XVIII. 47.

विगुणः (Though) imperfect स्वधर्मः one's own Dharma स्वनुष्ठितात् well-performed परधर्मात् than the Dharma of another श्रेयान् better (is) स्वभावनियतं ordained by his own nature कर्म the duty कुर्वन् doing किल्बिषं evil न no आप्नोति (he) incurs.

Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. He who does the duty ordained by his own nature incurs no evil.

[As a poisonous substance does not injure the worm born in that substance, so he who does his Svadharma incurs no evil.]

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ॥

सर्वारंभा हि दोषेण धूमेनाग्निरिवावृताः ॥४८॥

XVIII. 48.

कौन्तेय O son of Kunti सदोषं attended with evil अपि though सहजं with which he is born कर्म the duty न न त्यजेत् one should relinquish हि for सर्वारंभाः all undertakings धूमेन by smoke अग्निः fire इव as दोषेण by evil आवृताः are enveloped.

One should not relinquish, O son of Kunti, the duty to which he is born, though it is attended with evil, for all undertakings are enveloped by evil, as fire by smoke.

[Duty etc.,—this need not mean caste duty.

All undertakings: one's own as well as others' duties.

The greatest evil is bondage and this endures so long as one lives in the realm of the Gunas, except in the case of a freed soul. All action is comprised in one or the other of the Gunas. All action therefore involves the evil of bondage.]

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ॥

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

XVIII. 49.

सर्वत्र Everywhere असक्तबुद्धिः whose intellect is unattached जितात्मा who has subdued his heart विगतस्पृहः whose desires have fled संन्यासेन by renunciation परमां the supreme नैष्कर्म्यसिद्धिं the perfection consisting in freedom from action अधिगच्छति (he) attains to.

He whose intellect is unattached everywhere, who has subdued his heart, whose desires have fled, he attains to the supreme perfection, consisting of freedom from action by renunciation.

[He attains.....renunciation.—This may also be interpreted as:—he attains the supreme state in which he remains as the actionless Self, by his renunciation of all actions, for which he is prepared by his right knowledge.]