

Prabuddha Bharata

OR

Awakened India



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Katha Upa. I. iii. 4.

Vol. XIV, No. 157. AUGUST 1909

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Mayavati : Almora, (Himalayas).

Kuala Lumpur : SECY. THE VIVEKANANDA READING HALL.

Berlin : PROF. PAUL ZILLMANN, GROSS LICHTERFELDE 3, CARLSTR. 3.

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

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

Indian annually :

Re. 1-8.

Single copy As. 3.

1909

Foreign annually

4s. or \$ 1.

Single copy 4d. or 8 cents

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Katha Upa. I. iii. 4

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

—Swami Vivekananda.

VOL. XIV]

AUGUST 1909

[No. 157

SAYINGS OF THE SWAMI VIVEKANANDA

1. Man is born to conquer nature and not to follow it.

2. When you think you are a body, you are apart from the universe; when you think you are a soul, you are a spark from the great Eternal Fire; when you think you are the "Atman," you are All.

3. The will is not free—it is a phenomenon bound by cause and effect—but there is something behind the will which is free.

4. Strength is in goodness, in purity.

5. The universe is objectified "God."

6. You cannot believe in God until you believe in yourself.

7. The root of evil is the illusion that we are bodies. This, if any, is the original sin.

8. One party says, thought is caused by matter, and the other says, matter is caused by thought. Both statements are wrong; matter and thought are co-existent. There is a third something of which both matter and thought are products.

9. As particles of matter combine in space, so mind-waves combine in time.

10. To define God is grinding the already ground, for He is the only being we know.

11. Religion is the idea which is raising the brute unto man, and man unto God.

12. External nature is only internal nature writ large.

13. The motive is the measure of your work. What motive can be higher than that you are God, and that the lowest man is also God?

14. The observer in the psychic world needs to be very strong and scientifically trained.

15. To believe that mind is all, that thought is all, is only a higher materialism.

16. This world is the great gymnasium where we come to make ourselves strong.

17. You cannot teach a child any more than you can grow a plant. All you can do is on the negative side—you can only help. It is a manifestation from within; it develops its own nature, you can only take away obstructions.

18. As soon as you make a sect you protest against universal brotherhood. Those who really feel universal brotherhood do not talk much, but their very actions speak aloud.

OCCASIONAL NOTES

EF all forms of ignorance, few are at once so mean and so easy to fall into, as that of self-idealism. How often, instead of aspiring upwards, we are merely worshipping our own past! Almost all good people are conscious of a great intensity of power and devotion in early youth. They are very apt to look back, for ever after, on the outside form which their life took at that period, and try all their lives to force that particular form on others. True freedom is a thing of which very few of us have ever caught a glimpse!

Self-idealism is a very special danger at the present time. This is a period of the recapture of ideals. We are always diving into the past, in order to recover the thread of our own development. We exalt the name we bear. We praise our own ancestors. We seem to laud ourselves up to the skies. All this, however, is meant for encouragement, not for conceit. "Children of the *rishis*!" exclaims a great orator to the crowd before him; but if some common man derives from this the idea that *he* is a *rishi*, he shows his own *tamas*, and nothing more. This was not the reaction intended by the orator.

Similarly, when we say that Christ represents in Europe the Asiatic man, we mean the *ideal* of Asia, not any chance individual on the pavement. We must be careful to think clearly in this matter. Many persons propose for three hundred millions of people that they should practise the methods of JESUS, of Chaitanya, of Tukaram, and nothing, they say, could resist them.

Nothing could resist them! Of course not, if each one of us *were* a Chaitanya, or a

JESUS! "As a sheep before her shearers is dumb, so He opened not His mouth," said the prophet of the Christ. But is *our* silence so eloquent as this? Only *tamas* makes this mistake! The methods of Christ will not bring the victory of Christ, *to the man who is not Christ*! In him, the dumbness of the sheep is mere sheepishness, not Christ-likeness.

Again says the *tâmasic*: Let me wait for the victory, then, till I *am* like Him! Very good, if self-engrossment were the way to become so. But unfortunately for you, it is not! Only the man *who forgets himself*, for the victory, can ever reach Christhood. Buddha died for smaller ends five hundred times, before it was possible for Him to become the Buddha! Each time He forgot Himself, forgot life, forgot death, became merged in the struggle, without a thought beyond. In the end, He had earned the empire of the world, and had to renounce the certainty of that, in order to mount the step beyond, that made Him the vessel of compassion to the soul.

Each man has his own stepping-stones across the river of Máya. From stone to stone, one step at a time, we go. Our whole soul must be in the next step. Not for most of us to reach the Absolute now: for most of us, only the immediate end, whatever it be, and for that, to forget self! Only through action can we rise to that which is beyond action.

The world is full of causes for which a man may give his all. Ladders of rope by which we may draw ourselves up, to the *mukti* at present out of sight. Many souls, many planes; not for all souls a single gospel.

Only through all runs the great law, by renunciation alone, by forgetfulness of self, does man rise to the Supreme Goal.

If we really forget self, any good-not-our-own will appeal to us. The good of others as an end in itself will become an appetite in us. We shall spend no time arguing as to theories and ideals, methods and plans. We shall *live* for the good of others; we shall merge ourselves in the struggle. The battle, the soldier, and the enemy will become one. Ours only the right to action, ours never the fruit of action!

But not as having already attained! Ages of strenuous activity are the opportunity of many to reach God-consciousness. We pant for the ordeal, we thirst for active service—not that we are already fit, but that by facing the cannon's mouth we may become fit. "By pouring himself like an oblation on the fire of battle, by remaining unterrified in moments of great terror, has Duryodhana attained to this felicity!" How knightly is the commendation! How heroic the path!

"Things are not bettered, but *we* are bettered, by making changes in them," said the Swami Vivekananda.

So the world is a school, a gymnasium for the soul. Humanity is not a great hall of mirrors, in which a single figure is reflected again and again, here well, and badly there. God yearns to achieve Himself supremely, and differently, in each one of us. All that we may take from the Pattern-Lives is the law that guided them, the aim for which they toiled. Renunciation! Renunciation! Renunciation! In the panoply of renunciation plunge thou into the ocean of the unknown. Accept the exigencies of thy time, the needs of thy place, as the material out of which the soul is to build its own boat for the great journey. Think not that it can copy exactly any that has gone before. To them, look only for the promise that where they have succeeded thou shalt not utterly fail. Then build, and launch. Set out to find—Thyself! And let thy going-forth be as a blaze of encouragement to those who have yet to depart!

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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

(*Continued from page 125*)

HE never attacked a social ideal. He told me, a day or two before I landed in England, on my return there in 1899, that I must take back while in the West, as though I had never dropped them, the social ideals of Europe. To him, in Europe or America, the married woman was not less in honour than the unmarried. Some missionaries on board the ship, during this voyage, were displaying silver wedding-bracelets bought from Tamil

women in the stress of famine; and the talk ran on the superstitious dislike of wives, East and West, to the removal of the wedding-ring from finger or wrist. "You call it a *superstition*?" exclaimed the Swami, in low pained tones of astonishment, "You cannot see the great ideal of chastity, behind?"*

The institution of marriage, however, was always seen by him in its relation to the

* The chastity of the wife as Hindus think of it, is a word that connotes not only faithfulness to one alone, but also *unwearying* faithfulness. In this ideal, there is no room for the slightest fluctuation of distaste.

ideal of spiritual freedom. And freedom, in the Eastern sense, must be understood not as the right to do, but the right to refrain from doing—that highest inaction which transcends all action. “Against marriage, in order to rise beyond marriage,” he admitted one day, in argument, “I have nothing to say.” The perfect marriage was, to his thinking, of the type that he had seen in his Master, in his brother Yogananda, and in his disciple Swarupananda. And these were what would in other countries have been regarded as merely nominal. “You see there is a difference of outlook on this point!” he said once, discussing the question, “the West regards marriage as consisting in all that lies beyond the legal tie, while in India it is thought of as a bond thrown by society round two people, to unite them together for all eternity. Those two must wed each other, whether they will or not, in life after life. Each acquires half of all the merit of the other. And if one seems in this life to have fallen hopelessly behind, it is for the other only to wait and beat time, till he or she catches up again!”

Sri Ramakrishna, it was said, had always referred to marriage as a special, and to the monastic life as a universal, service. In this he was, one supposes, alluding only to marriages of the very highest type. And this was clearly the determining concept of celibacy, or *brahmacharya*, in the Swami's own mind. He called souls to take this vow as if he were calling them to the most honourable of warfare. He regarded a monastic Order as “an army” behind a leader, and the teacher whose followers were all citizens and householders, as without an army. There could be no comparison, in his mind, between the strength of a cause that had, and one that had not, this support.

Yet in marriage itself, he was not wholly unable to see a career for the soul. I can never forget his story of an old couple who

were separated, after fifty years of companionship, at the doors of the workhouse. ‘What!’ exclaimed the old man, at the close of the first day, ‘Can't I see Mary and kiss her before she goes to sleep? Why, I haven't missed doing that at night, for fifty years!’ “Think of it!” said the Swami, glowing with the thought of an achievement so high, “Think of it! Such self-control and steadiness as that, ARE *mukti*! Marriage itself had been the path for those two souls!”

He held, with unfaltering strength, that the freedom to refrain from marriage, if she wished, ought to be considered as a natural right of woman. A child, whose exclusive leaning to the devotional life was already strongly marked before she was twelve, had once appealed to him for protection against proposals of alliance that were being made by her family. And he, by using his influence with her father, and suggesting increased dowers for the younger daughters, had been successful in aiding her. Years had gone by, but she was still faithful to the life she had adopted, with its long hours of silence and retirement; and all her younger sisters were now wedded. To force such a spirit into marriage would in his eyes have been a desecration. He was proud, too, to count up the various classes,—of child-widows, wives of *kulin* Brahmins, rare cases of the undowered, and so on—who represent the unmarried woman in Hindu society.

He held that the faithfulness of widows was the very pillar on which social institutions rested. Only he would have liked to declare as high an ideal for man as for woman in this respect. The old Aryan* conception of marriage, symbolised in the fire lighted at marriage, and worshipped morning and evening by husband and wife together, pointed to no inequality of standards or responsibilities as between the two. Rama, in the epic of Valmiki, had been as true to Sita, as Sita to him.

The Swami was not unaware of the existence of social problems, in connection with marriage, in all parts of the world. "These unruly women," he exclaims, in the course of a lecture in the West, "from whose minds the words 'bear and forbear' are gone for ever!" He could admit, also, when continuance in a marriage would involve treachery to the future of humanity, that separation was the highest and bravest course for husband or wife to take. In India he would constantly point out that Oriental and Occidental ideals needed to be refreshed by one another. He never attacked social institutions as such, holding always that they had grown up out of a desire to avoid some evil which their critic was possibly too headstrong to perceive. But he was not blind to the over-swing of the pendulum, in one direction or the other.

"There is such pain in this country!" he said one day in India, speaking of marriage by arrangement instead of by choice. "Such pain! Some, of course there must always have been. But now the sight of Europeans, with their different customs, has increased it. Society knows that there is another way!"

"We have exalted motherhood, and you wifehood," he said again, to a European, "and I think both might gain by some interchange."

Again, there was the dream that he recounted on board ship, "in which I heard two voices discussing the marriage-ideals of the East and the West, and the conclusion of the whole was, that there was something in each with which as yet, the world could ill afford to part." It was this conviction that led him to spend so much time examining into differences of social ideals, as between East and West.

"In India," he said, "the wife must not dream of loving even a son as she loves her husband. She must be *Sati*. But the husband ought not to love his wife as he does his mother. Hence a reciprocated affection is not thought so high as one unreturned. It is 'shopkeeping.' The joy of the contact of

husband and wife is not admitted in India. This we have to borrow from the West. Our ideal needs to be refreshed by yours. And you, in turn, need something of our devotion to motherhood."

But the overwhelming thought that his very presence carried home to the mind was of the infinite superiority of that life which seeks only the freedom of the soul and the service of all, to that which looks for comfort and the sweetness of home. He knew well enough the need that great workers may feel, of being encircled by subordinated human lives. "You need not mind," he said once, turning to a disciple with great tenderness and compassion, "You need not mind, if these shadows of home and marriage cross your mind sometimes. Even to me, they come now and again!" And again, hearing of an expression of intense loneliness on the part of a friend, he exclaimed "Every worker feels like that at times!"

(To be continued).

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DIVINE INCARNATIONS

THE THIRD LECTURE

BY SWAMI RAMAKRISHNANANDA

TO take up the question of eclipses mentioned in our last lecture. What is an eclipse? We hear from our modern teachers that solar eclipse takes place when the moon crosses the line that joins the sun and the earth; and lunar eclipse occurs when the shadow of the earth crosses over the moon. But from our Purânas, which are the commentaries on the eternal science, the Veda, we learn that the eclipse is caused by a demon called Râhu. Most people think this latter view to be purely mythological or false. But let us examine the assertion before we hastily arrive at a decision.

If we study more deeply into the matter, we shall find that in reality both of these explanations are correct, only one is materialistic and the other idealistic. Modern

science looks upon the earth as soulless. According to it, all the works of nature are carried on by purely mechanical forces, by dead blind forces; so modern science gives us a universe that is without life or soul, an inanimate and unintelligent universe. But the Veda or the eternal science tells a different story. It tells us that the earth is a living thing. I have a body and in that no one is living except myself. I am existing in the legs, I am existing in the eyes, it is I who exist in the ears, in the hands, in every limb and organ. Every portion of my body is pervaded by me. If I touch your leg I touch you, if I touch your head, I also touch you and no one else, do I not? In the same way, this whole universe is pervaded by a soul, and in every part of it this soul exists. There is no part where it is not; and just as this body is pervaded by one soul and only one, so only one soul pervades the universe. Also, as the body works only so long as I am in it, as my presence is absolutely necessary in order that all the functions of my body may go on, similarly the presence of God is absolutely necessary in order that all these works of nature may go on. Here lies the difference between modern science and our eternal science. One gives us a dead, soulless universe, and the other a universe pervaded with life and soul.

Now, which would you rather have, a dead body or a living body? Everyone would rather have a living body. Similarly we would prefer to have a living universe. Take, for instance, our rivers, mountains, etc., the Ganges, the Jamuna, the Cauvery, the Vin-dhya, the Himalayas; to us they are not mere streams of water, or mountain ranges, but we regard them as gods or goddesses, each representing the same Divine Being, but in different names. Every portion, we must remember, is pervaded by the same soul, but we give different names according to the varying appearances and functions of the different objects of the universe. One part we call Cauvery, another Ganga, another Himalaya, but it is always the same soul under these different manifestations, just as the one soul manifests itself as hands, legs, ears, nose, &c., in a man.

We must not forget that the same soul is everywhere; the same soul that is in the sun is also in the earth, and the earth has the

quality of attracting everything towards it. The sun is a sentient being, in the same way as our eyes are sentient so long as we live; and we have seen that the sun is the eye of the universal Being. So moon is the mind. What is mind? Mind is that which thinks; the organ of thinking is mind. How long do you think? So long as you do not arrive at a conclusion. You see a rope and you take it to be a snake, then you think it may be a rope. Suddenly the wind makes it move and you conclude again that perhaps after all it is a snake; but you reason that the motion may have been due to the wind, and so you go on reasoning until you come to what it actually is. So long as you are uncertain concerning the nature of the thing, you continue to think; but when you have once arrived at a definite conclusion, your thinking ceases. Mind is full of all sorts of doubts. While these doubts remain, you go on thinking; when all doubts are dispelled, then knowledge comes. Thus mind is the source of all changes, like the moon.

As you have pervaded this little universe of yours, this body, so this big universe is pervaded by the cosmic Soul. In this cosmos the moon sees indistinctly and the sun sees distinctly; just as in the microcosm, mind sees indistinctly and senses and *Buddhi* (determinative faculty) see clearly. Therefore we may reasonably conclude that what sees indistinctly here corresponds to that which sees indistinctly there; that mind corresponds to moon, and senses and *Buddhi* to sun. For example, a man comes and tells you that there is a tiger in the street and you do not believe him; but when you go there and actually see the tiger, then you know that it is true. So the senses give you clear knowledge, just as the sun reveals all things clearly; and for this reason we say that the sun is the eye of the cosmic soul.

Now we are in a position to understand the solar and lunar eclipses according to the eternal science. When the mind is overpowered by earth and earthly attractions, this condition goes by the name of incontinence. When you are restless, when you want to satisfy this desire and that, when you are in search after sensual pleasure, you become incontinent. Your mind does not rest satisfied with ordinary lawful enjoyments, you pass the limits of morality, and you

become guilty of incontinence. In the same way, when the earth overshadows the universal mind, the latter shares the same fate of the individual mind, and becomes a prey to incontinence. This is the lunar eclipse. And what is the solar eclipse? We have a solar eclipse when the moon hides the sun from our view; and this means the cosmic mind overshadowing the cosmic senses or overpowering them with all sorts of mind-born desires. But this is also incontinence, which goes by the name of Ráhu; so it is Ráhu who is the cause of both the solar eclipse and the lunar eclipse. We see, therefore, that modern science does not really contradict our eternal science; only, modern science overlooks the living aspect. That is why there seems to be a difference.

When we study this universal Self, we see that the same eleven organs which we have in this body are also to be found in the cosmic body. Air is one organ of the universal Self, water is another; so there are the five senses and the mind. The moon, as I have previously said, corresponds to our mind, the sun to the eye; so space is the ear, and so on. You can perhaps scarcely understand how the ears whose function is to perceive sound, can be only a diminutive form of space, which makes up the ear of the universal Self. But how does sound come into existence? By union and separation,—when two things are united as when I clap my hands, or when two things are torn apart, as when I tear a piece of cloth; and union and separation are only possible in space. Without space no union or separation can take place, and without union and separation no sound can exist. Now, ears are ears because they perceive sound by having the Knower behind, and sound is sound because of the space, behind which also there is the Knower.

So, again, with the nose. There can be no smell without material particles. If you want to smell, it is no use to smell water or air. Sometimes of course you perceive odours in the air, but why? Because of earthly particles floating in it, and the same is true of water. So we see that smell belongs to the earth, and therefore without the earth there could be no nose, since nose has come from odour. The earth knows that it is smelling; it knows when it is smelling sweet and when it has a bad odour, for earth has the Knower

behind. Therefore it is the nose of the universal Spirit. It is not the nose which smells, but the Knowing Being who by means of the nose is able to perceive odours. The earthly particle knows that it has got odour, because it has the Knowing Being always behind it; for there is no particle which is not pervaded by that one living Soul. There are innumerable sorts of earthly particles and each one of them knows what smell it has. In the microcosm the nose is the place where you can perceive smell, and in the macrocosm the earthly particle is the place where the cosmic Soul has the perception of smell.

Take water next. Without water there would be no taste. If you put sugar on the tongue when it is perfectly dry, that is, when no saliva is there, you will not get any taste. Only when the saliva mixes with the substance, do you perceive whether a thing is sweet or bitter; so this shows that without the help of water we will have no taste of anything. As water on the tongue enables you to know what taste is, so in the cosmic Self also, water brings in the idea of taste. For this reason we say that water is the tongue of the universal Self, as the Knower behind it always knows what taste it has.

In the same way the air is the skin of the universal Self. By your skin you know what is hard to the touch and what is soft, what is cold and what is hot. Now, it is the air which carries heat and which carries cold, and it gives you the idea of hardness and softness; so the air must be the skin of the universal Spirit, who gets the idea of heat, cold, hardness and softness through it.

We thus find in the universe an exact correspondent for every part of our body. The hand is presided over by Indra, for the hand is the lord of strength. When an enemy attacks you, you at once raise your hand to strike; the hand is the storehouse of all strength. The legs are represented by Upendra, or the younger brother of Indra (Vishnu, the All-pervading One). It is from the legs we get the idea of extension; by going from one place to another we make out distance. So Vishnu is the leg of the universal Soul; and so on.

Wherever there is fire burning, wherever there is light, there is the language of God. Tongue is the cause of our speech. Now,

what we call talking? You only talk to inform another of your intention. Speech is the vehicle of your mind. If there is no talking, there is no illumination; as, if there were no lamp in the room, there would be no illumination. Without language, even if I have knowledge, I could not communicate it to you, neither you to me, and there would be only ignorance. So we see, the language or *Vāk* illumines just as the lamp illumines; and as I know that by talking I illumine, so the lamp also knows that it illumines, for there is the Knower behind every particle of it. So wherever there is light, there is the speech of God. As by talking you illumine others and are illumined by them, so wherever there is light there is illumination. Hence when sun and stars, etc., came into existence, God began to talk.

We see therefore that our senses in this little body have their prototypes in the universal body of God. From those big cosmic senses of God we have got these little senses. As from a big reservoir many little reservoirs can be filled, so all these senses, all these little organisms have come from that vast organism, the infinite body of God. From God's infinite nose we have got this finite nose, from God's infinite legs we have got these finite legs, from God's infinite hands we have got these finite hands, and so with all the senses and organs. We are the diminutive forms of that vast Being, and just as looking at a little photograph we can form an idea of the person it represents, so by looking at man we can form some idea of God. We are very small, it is true, but by analysing one of these little gods we can know something of what the vast God is like. When you wish to know what the ocean is like, you cannot hope to have before you the whole ocean, it is too vast; but by seeing a small part of it you can know what the whole ocean is like. God is an infinite ocean, in which each man is a little wave; and just as by analysing one portion of water from the ocean you can form some idea of the water of which the whole ocean is composed, so by analysing a man you can form some idea of God. To know God, therefore, we must seek Him in man. And what man can one best study but his own self? Hence if we would know God, we must know Him by analysing and studying ourselves.

We see then that all men are miniatures or little photographs of God. But you may ask, why do all these photographs differ so much if they are all of one Being? A photograph of a finite being resembles him truly, because the finite man is always clear cut and definite; but in photographing the Infinite One, the photo must vary according to the standpoint from which it is taken, so each time you will get a different aspect. But however these various aspects may differ, in one aspect they all resemble, and that is consciousness. The same consciousness is to be found in the crow, in the tiger, in the worm and in man. This one aspect is photographed everywhere. Appearances may vary, but the consciousness is the same. That consciousness is formless, and out of formless being all forms can be manifest, as out of formless sugar you can make any figure you choose. God not having any definite form, all forms belong to Him. That cannot be the case with a definite entity, for it has its own definite shape. Hence, being formless, He has so many forms. But there must be a connecting link between the formful and the formless, in order that we may compare them. That link is consciousness. In this both agree. So the photographs of the Infinite may vary in appearance, but they are all of the same Being, having the same consciousness.

Consciousness is always one. How do you know this? When I say of a thing, "I know it," a particular feeling comes to me; when someone else says he knows, the same feeling comes to him. Consciousness or knowledge is always accompanied by satisfaction; unconsciousness or ignorance is always accompanied by dissatisfaction. In that feeling of satisfaction there is no difference between man and the lower animals. Hence consciousness is one, forms may be many; and that same consciousness of conscious Soul pervades all forms and makes them living. This is the teaching of our Scriptures.

Thus we see that the old idea of the cosmos was soulful, the modern idea is soulless. If you look toward the soul side you do not see differences. Modern science makes much of the form side, therefore it emphasises differences; while the old Aryan philosophers made much of the soul side, and so they emphasised unity.

THE DIVINE MOTHER

THE universe with its things animate and inanimate, seen and unseen, has been the wonder of ages. Who has brought all this into existence? The answer comes from within,—The Divine Mother. She created the universe out of Herself. She is ever-present in it, She, the All-pervading, fills every atom of it. She is hidden in all beings, the Inner-soul of all, the witness of all their actions. Seated in the hearts of all, She is the Ruler of all Creation, and all creatures are One in Her. Smaller than the smallest, greater than the greatest, She fills the universe. The sword cannot pierce Her, fire cannot burn Her, water cannot wet Her, and wind cannot dry Her. She is Unseen, but All-seeing; Unheard, but All-hearing; Unperceived, but All-perceiving; Unknown but All-knowing. She is the One Seer, the One Hearer, the One Perceiver, the One Knower. She is revealed and yet hidden, present and yet beyond. She is pure truth, bliss and immortality. She is One without a second, Unity in Variety; Whom speech cannot describe, Whom mind cannot comprehend, All-transcending, unbounded by space or time; moving without feet, grasping without hands, seeing without eyes, hearing without ears, She is without cause, yet the cause of all causes, Eternal in existence, Infinite in wisdom. She is the Almighty Creator, the Preserver and the Destroyer of all things. The firmament is Her head; the sun and the moon Her eyes; the quarters of space Her ears; Her speech the eternal Vedas; the wind Her breath, Her heart the whole universe. She is the Intelligence, the Moral Law, the Soul of the universe. All gods, all worlds, all existences are threaded in Her. The whole Creation moves towards the fulness of Her glory. The Queen of Time, She is the Past, the Present and the Future; She upholds the sun, the moon, the earth, the heavens, the ethereal regions. On Her own never-fading canvas of Mâyâ She paints the different entities by Her Divine hand.

Such is our Divine Mother. Am I not Her child? She is before me and behind me. She is in my heart; She is consciousness and intellect in me, She is power, peace and Shraddhâ in me; She is hunger and thirst in me. She surrounds me as a Living Presence, holds me in Her arms, feeds me when I am hungry, gives me drink when thirsty, rest when weary, She lulls me to sleep when I am sleepy; She gives me strength when I am weak, hope when I am in despair, consolation and peace when I am sorrowful; O, How Merciful is my Mother! And yet I forget Her! But She never forgets me. I may be refractory and ungrateful, but still my All-merciful Mother continues to love

me. What makes me forget Her? It is worldliness, selfishness. How can I conquer this greatest enemy, worldliness? The voice of the Mother comes,—*By renunciation, by absolute surrender of every desire to the Mother.* The pleasures of the senses cannot give peace; they end in bondage and suffering. So, let us demand nothing, seek nothing, avoid nothing. Let us surrender our own selves to the Mother. Let Her will be done!

This universe, the playground of all the great elemental forces of nature, is but the manifestation of the All-powerful energy of the Divine Mother. She is the source of all power. Whatever I do, I do with Her power. My earthly possessions are not mine, but Hers. It is She that makes my body work; it is She that consumes food into life-blood, and guides me in everything. I am a child in Her arms. I know nothing, Mother knows everything. She knows what suits me best. She gives me strength to overcome temptations. When the heart is gloomy, when I find none to soothe my woe, in whom shall I find rest but in Her? At whose feet shall I unburden my 'over-fraught heart' but at Hers? The Mother, the fountain of peace and bliss, is my only solace. As soon as I pray to Her with child-like simplicity, She wipes off the tears of woe and brightens up the gloomy heart. When I lose earthly possessions, when I lose my near and dear relations, and am in need of superhuman strength to stand these calamities, It is the Divine Mother, the ocean of loving kindness, that comes and saves me. As soon as I sing Her glory, all that is painful is taken away. It is because I forget Her, that temptations make me a slave. If I realise Her All-ruling presence everywhere, if I see Her eyes, face, arms, and feet in every place, how can I go astray? Let temptations, pain and suffering come! But taking refuge in the lap of the Divine Mother, pray, "Mother, save thou Thy helpless child," and lo! She sends strength and support to bear with all the sufferings that the world can inflict.

She is the giver of spiritual life. Through Her grace one acquires self-restraint, honesty, purity, devotion and truthfulness, the elements that go to build up the edifice of spirituality. Her true son enjoys happiness in whatever occupation he may be engaged, knowing it to be Her service. There is no task but is pleasant to him; there is no duty but has a religious charm for him. He knows the world as a training-ground for the soul and that his earthly possessions belong not to him but to the Mother, and can only be enjoyed by applying them to Her service. Remembering Her always, he is unaffected wherever he lives, whether in a hovel or in a palace; and when his time comes he departs with a heart full of peace and joy, knowing, from Her he came and to Her he returns.

Realise the Mother in all Her objects. See Her beauty in the flowers of the spring, in the oceans, the mountains, the clouds, the heavens, the stars, the rising and setting sun,—nay in all objects both animate and inanimate. Every object lives, moves and has its being in Her. If we feel our Divine Mother in everything, peace, blessings and harmony will be ours, in the midst of the apparently conflicting concerns of life. If we rejoice in the Mother, She will reveal Herself to us. We shall then commune with Her, talk to Her, play with Her, obey and serve Her. Let us forsake everything and love Her in the same way as the worldly-minded and the misers love their riches. Let us lay down our life gladly to the service of the Mother, and trust in Her with pure devotion. Let us eschew covetousness, malice and scepticism, the threefold evil act of the mind; abuse, untruth, back-biting and frivolous talk, the fourfold evil act of speech; and stealing, killing, and doing immoral things, the threefold evil act of the body;—else our devotion cannot be accepted by the Mother. Let not a single affair of daily life be alienated from Her. Let us feel that we are in Her, of Her and for Her; She is ours, we are Hers. Let our indwelling spirit harmonise with the Mother's, so that what She likes, that we may like also, what She demands, that we may freely give Her, what She bids us do, that we may do as dutiful children. Then and then only, will flow a stream of pure spirituality which will quench the burning thirst in the course of our travel through the desert of Samsāra. Let us pray:—

“Lead kindly Mother, 'mid the circling gloom,
Lead Thou us on;
The night is dark, and we are far from home;
Lead Thou us on.”

“From the unreal lead us to the Real.
From darkness lead us to Light.
From death lead us to Immortality.”

It is the singing of Her glory that cleanses the mirror of the heart, quenches the terrible thirst for the world, and tunes the mind with the infinite. Sing, ye brothers, the glory of the Mother, the Force of all forces, the Life of all lives. Sing, thou, the sun that shinest with Her effulgence; sing, thou, the sea that heavest with Her power; sing, thou, the flower that smilest with Her beauty; sing, ye, all living creatures that “walk, swim, creep or fly”; sing, ye, all Creation, the glory of the Divine Mother!

Hail, hail to Mother a million times,
Hail unto Mother, again and again;
Prostrate in front, Mother, prostrate behind,
We prostrate to Thee on every side, O All!

ANNADA PRASAD GHOSH.

THE CONVENTION OF RELIGIONS IN INDIA

(Continued from page 134.)

Christianity

BY REV. HERBERT ANDERSON, (Calcutta).

This thesis has been named—The Christian Faith, its Founder and His message. The writer begins by saying that, “historical in its origin the faith claims to rest on divine revelation—having as its postulate, a personal, holy, self-revealing God, and in its content a religion of redemption.” It regards sin as the free act of the creature, neither normal nor necessary to his existence; though man has degraded himself and does not realise his divine nature, it regards him as God's offspring. “The faith of Christ claims to be God's method of restoring his lost divinity to man.” The path to Salvation is by remission of sins. “Life's trials and sorrows are disciplines of God's love. Death is a quiet sleep and the resurrection draws near—the beatific vision of God and Eternal Glories.”

The writer then goes on to mention that the Faith of Christ has spread in spite of persecutions, that it offers no worldly attractions or indulgences, that it has never interfered with state affairs and social customs unless they were immoral and idolatrous, and that its glory lies in the fact that it has succeeded in establishing many reforms and philanthropies in Christendom by its teachings. The Bible is next mentioned as “the most human and the most divine of books,” containing the revelation of God and the wants and aspirations of man individually or collectively. The Christian faith “in the person of its founder claims to be the Truth, at once the synthesis and completion of vital elements—the religious thoughts of mankind. ‘I am,’ said Jesus, ‘the Way, the Truth and the Life.’”

The writer claims that the holiness, humility, forgiveness and love as exemplified in the life of Christ is unrivalled, and that “if the greatness of a man is to be estimated by the purity and dignity of his personal character, Jesus is supreme among men.” “He (Christ) claims a relationship with his disciples which means, that for them He is that which only God Himself can be.” One cannot rest satisfied with calling Jesus a prophet of God, one is compelled to say what the Poet Browning wrote:

“The immensely yearned for, once befell
God once assumed on earth a human shape.”

At the same time the writer finds nothing to ‘stagger the imagination’ to conceive that, “as truly as there is an immanent presence of

God in nature while also there is a transcendental existence of God beyond nature, so there is an immanent presence of God in Christ while there is an immanent presence of God beyond Christ."

Christ's Message, according to the writer, was the Redemption of Humanity, and that has been accomplished in and through His Incarnation, His life on earth, His death on calvary, His resurrection and ascension, and finally through His witness on earth—His church—which has been commissioned to carry on a campaign which shall not cease till humanity acknowledges redemption in Him, and till the second coming of the Lord. "Jesus accepted the teachings of the Jewish faith in its view of a personal and Holy God." "The claim to be sons of God," proceeds the writer, "can only belong to those who have been subjects of spiritual renewal, and who bear in some measure the moral and spiritual likeness of the Father."

"So high was his (man's) destiny and so awful his fall, that his salvation was alone possible in a gracious purpose of God who 'sent His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life.'" A Christian is defined as one whose mental and moral attitude to Christ is one of spiritual repose. "To live in Christ" is the devout soul's motto.

Christianity (Pentacostal League)

BY SAMUEL A. CHISHOLM ESQ., (Calcutta).

The Pentacostal League believes in the Bible as the Inspired Word of God and the Holy Spirit as its author and interpreter. It believes in the Trinity of the Father, the Son and the Holy Spirit to be the One God. It also believes in the great personal foe of God and man, called the Devil or Satan, whose works are described as (1) Sin in the heart, (2) Sickness in the body, and (3) Death in the Soul (or loss of spiritual life).

"Agreement or atonement originally existed between God and man" but when man broke it by wilfully harkening to Satan rather than to God, He banished man from His presence. God, the Father, however "planned an atonement" by remission of sins. Now, "without shedding of blood there is no remission of sins as illustrated in various ways, esp., through the sacrifice of animals"; but finding those means insufficient, "the Father in the person of Jesus, His son, took our human nature on Him, lived, suffered, died and rose again, breathed the earnest of the Holy Ghost on His disciples, ascended...to glory having carried out the atonement...and so the Holy Spirit is here to-day to apply it in us, if we are willing and obedient." Man only requires faith to receive this Holy Spirit.

The writer then remarks that by having faith, sinners though we are, we receive "the new birth." But till then the Holy Spirit only "dwells within, He does not reign, because there is still the disposition to sin within, but which must be displaced by the disposition to holiness before He can reign. This is done however by the Lord, Who gives the Baptism of the Holy Spirit and Fire, the moment we gladly and forever utterly disclaim all right to ourselves and yield ourselves wholly to Him." "Atonement means At-one-ment." "Before the fall it was God *with* man, now it may be God *in* man." The writer then speaks about union with God. This agreement "must be on God's terms and not on man's." When thus united with God, man shows his "gratitude to God not only in worship, praise and prayer, but also in deeds and works for the good of our fellowmen, and it is in this way God manifests or expresses Himself through us,—when we are thus free."

The death of Christ ceases to be a mere historical fact when the Scriptural doctrine of identification is accepted—"One died for all," "therefore all died," i. e., were freed from sin. Going further, with the resurrection of Christ, man also rises again but lives not by himself, but "unto Him." "Jesus is both Divine and Human" and so to live, man "must be identified spiritually with Jesus in His life in Heaven." As a result of this, man becomes a member of His body, and thus becomes the likeness of God on earth.

The writer then refers to the second coming of the Lord, His reign in Palestine with God's covenant people for a thousand years, during which time Satan will be shut up in His prison, and then set free for a little while, to war in company with those who side with him against Christ and His Saints, that it may be proved that God and His Christ only are Almighty. Then the final Judgment Day will come, when everlasting shame and contempt will be the portion of the wicked and the Devil, and Eternal bliss will be that of the righteous in company with the Lamb who was slain for them, and with the angels of God.

Christianity (Roman Catholicism)

BY REV. J. H. FRANCIS.

The Roman Catholics believe in one God, the Almighty Father, in the Holy Ghost and in the one Lord Jesus Christ, the only begotten Son incarnate by the Holy Ghost of the virgin Mary and made man, and who came down from heaven for the salvation of man, died on the Cross, was buried, but rose again and ascended to heaven.

They believe in one Holy Catholic and Apostolic Church, in resurrection of the dead and the life

to come; in the Holy Scripture as held by "Our Holy Mother the Church"; in the seven sacraments of the new law,—such as, the baptism, the eucharist, penance &c., as necessary for salvation; in purgatory &c.; in the worship of the images of Christ, of the mother of God, ever virgin, and also of other saints; in the Pope as the successor of St. Peter, prince of the Apostles and vicar of Jesus; in the immaculate conception of the Blessed virgin Mary; and in the infallibility of the Pope. They believe these to constitute the true Catholic faith, out of which no one can be saved.

The other Christian sects declare that by faith alone one attains Salvation, but the Roman Catholics say that three things are necessary for Salvation, viz., faith, holy rites and confession of sins. As an apple tree brings forth only apples, so practice of holy rites is the inevitable fruit of faith. The other Christian sects aver that confession of sins before a man for their remission is hateful in the eyes of God, but in reality the Catholics do no such thing, for according to the formula, one has to repeat that, before the Almighty God, before the ever-virgin Blessed Mary, before the archangel Michael, before John the Baptist, before the Lord's Apostles, Peter and Paul, and before the Saints of the Church, he is confessing all the grave sins he has committed of his own will and his alone. The Lord Jesus Christ also told his chosen apostles, that those sins which they will forgive, will be forgiven by Him. Did He not by this, asks the writer, hint at the doctrine of confession?

Islamism (Its aims and Scope)

By MIRZA ABUL FAZL ESQ., (Calcutta)

"The Islam of Mohammed does not profess to be a new religion, its strongest aims being to restore primitive faiths of the prophets and preachers of bygone ages to their original purity and simplicity." The writer quotes from Koran ii, 209 showing that all men belong to one religion and that prophets with glad-tidings are sent down to judge between men in what they disagreed and none disagreed therein.....but out of hatred among themselves. In the teachings of Islam no slandering of the prophets and great teachers of mankind could be found, rather the greatest deference is shown to each one of them.

The message of Islam, as seen in the Koran, is simple enough. It enjoins high moral principles, strongly forbids injustice (lustful men being termed 'unjust'), and warns its followers that they may not join anything with Him.

"The Islamism of Mohammed rejected all caste of priesthood, all monopoly of spiritual knowledge

or special holiness to intervene between man and his God: 'The baptism of God we have, and who is better than God at baptising? Him we worship.' 'We are God's, and to Him we shall return.'"

Islam discountenances division among men on the ground of religion merely, its teachings being based on broadest principles. "Mohammed preached the brotherhood of man by totally destroying all the barriers raised against it by the self-interest of man." To a Moslem, this wide world presents a vast field for co-operation, and not competition, in the struggle of life towards its ultimate goal. The broadness of a Moslem is seen in his readiness to eat and even intermarry with people of other religions. "Mohammed himself, strictly opposed as he was to the religion of the idolaters, had married three of his own daughters to them, though in the early stormy days of Islam it proved disastrous.....This was the practical brotherhood of man that knew no colour, no creed....."

"Islam above all is a religion of works. The service of man and the good of humanity constitute pre-eminently the service and worship of God." On the other hand, "Woe to those who pray..... and refuse to help the needy" (C. vii, 4-7). The ideal believer is thus described: "He calls men to God and does good himself, and then says, verily I am a Moslem." (xli. 38). Islamism throughout maintains the free agency of man: "Verily God will not change the grace which is in men until they change it for themselves." (xiii, 12).

The writer then goes on to speak of some of the social reforms effected by Islam. "Respect women" is one of the first lessons of Islam..... Mohammed called woman 'the most inestimable thing in the world,' 'the handiwork of God,' 'the mother of men.' 'Men are but agents of women' says the Koran." Marriage is not simply a civil contract, but an institution of God. "When people marry, they perfect half their religion." Perfect liberty is given to women to marry or refuse to marry a particular man. If given in marriage in her infancy she is free to dissolve or ratify it on reaching her majority. "If she consent not, she cannot be married." In law the woman is mistress of her own actions. Her guardian simply acts as an attorney on her behalf deriving his powers from her and solely for her benefit.

As regards Polygamy, Concubinage, Divorce and the system of female seclusion, the writer says that none of these is included in Islam. From the passages quoted it appears that Mohammed strongly spoke against these customs which were rankly prevalent at the time. Divorce is "the most displeasing of men's actions in the sight of God." Modesty in women as well as in men is strongly emphasised as a virtue.

Mohammed looked upon the system of slavery as altogether inhuman, "Nothing," he said, "pleased God more than the freeing of slaves." "Mohammed taught that men would be specially judged on the Day of Judgment with regard to their character towards their dumb and humble servitors."

"The principle of War is also inculcated in Islam; it is not, as is generally supposed, directed against all non-Moslems because they are non-Moslems, but it is a struggle for principles and in self-defence." To prevent misconstruction the writer quotes passages to show that fighting is permitted only where there is unjust persecution. "As to those who have not fought against you on account of your religion, nor turned you out of your houses, God does not forbid you to act kindly and justly towards them; surely God loves the just. He only forbids you to make patrons of those who have fought against you on account of your religion and have turned you out of your houses or have assisted in your expulsion,—and whoso makes patrons of them, surely these are the unjust." (lx. 8, 9.)

The writer then says, supported by quotations, that the greatest religious toleration is inculcated by the Prophet of Islam. "There is no eternal law as regards human actions," adds the writer, "and that the whole world is in a process of evolution. Mohammed's commands and aphorisms therefore which have been called forth by the passing exigencies of the day or related to the circumstances and requirements of a primitive and archaic society, will have to be differentiated from what is permanent and general (such as I have only noticed here) and what was temporary. 'Ye are in an age' said Mohammed, 'in which, if ye abandon one-tenth of what is now ordered ye will be ruined. After this, a time will come when he who will observe one-tenth of what is now ordered will be saved,'"

In conclusion, the writer says, "Islamism is a religion of truth and love like any of its sister religions, all of whom it includes in its own name and whose prophets and preachers it reveres and accepts. In fact, by its expansiveness and its charitable views about all moral creeds, Islam deserves a place in the heart of every lover of humanity....."

Islamism

By KHUDA BUX Esq., (Calcutta).

The writer begins with a description of the Pre-Islamic Arabs. "Arabia was a sum-total of loose and disconnected congeries of tribes" whose political, social and moral obligations were limited to the tribe. All acts of cruelty, plunder, misdemeanours, crimes, &c., between tribes used to be

settled by suitable exchanges of camels or by other substitutes. "They never succeeded in grasping the true spirit of religion." They worshipped trees and stones, went on pilgrimage to shrines, made sacrifices in temples, consulted oracles, and their manifold sanctuaries yielded large incomes which were appropriated by a few noble families and clans. The writer next says, "It is clear beyond doubt that Christian and Jewish influences, to a large extent, unsettled and disturbed the beliefs of the Pagan Arabs and paved the way for the Prophet." The writer mentions a band of religious thinkers of Arabia before Mahommed, numbering ten, who are called Hanifs, and who must be recognised as heralds of Islamism. They rejected idolatry, abstained from certain kinds of food, worshipped the "God of Abraham" and performed ascetic practices, e. g., wearing the sackcloth, &c.

"Islam became the starting-point for the Arabs for conquests, alike spiritual and temporal. Islam became the prerogative of the Arab race to be 'an ensign-bearer to the nations, and to carry the banner of the true God to the remotest corners of the earth.'"

"Islam freely borrowed from Judaism and Christianity, and even did not hesitate to adopt practices prevailing in Pre-Islamic Arabia." "The conception of a severe and uncompromising monotheism" is referred to the Jewish faith, and the fact that Christ was accepted as the highest Prophet before Mahommed connects it with Christianity. The pilgrimage to Mecca (Haji), visits to Safa and Merwah (where there used to be two bronze idols, removed by Mahommed), the dress prescribed, &c., are all relics of the Pre-Islamic practices. Most of the ideas of heaven and hell, demonology, torture of the dead in their graves by the two angels Nunkeer and Nakir,—all these are said to be derived from Judaism, while the idea of the bridge Sirat as thin as a hair, which leads to paradise across the abyss of hell was certainly derived from the Parsees.

The five principal duties are stated as: (1) Testifying to the unity of God and Divine Inspiration of Mahommed, (2) Reciting prayers five times a day, (3) giving alms, (4) fasting in the Ramjan, and (5) performing the pilgrimage to Mecca. Stern, unbending Monotheism is the basis of Islamism. Attending the public Salat (prayer) is considered more meritorious than praying by one's self, as this serves "the purpose of what is known now as the drill ground—a school where people learnt to assemble, to move in a body and to follow the commander." "In the Qu'ran the command to pay the poor tax (Zakat) directly follows the command to pray (Surah ii. 40)." "The proportion is generally one-fortieth of one's earnings, which is to be paid in money or in kind."

The observance of the Ramjan includes abstinence from eating, drinking &c., from sunrise to sunset for one month in the year unless one is physically incapacitated. All these and the pilgrimage to Mecca served "the supreme mission of the Prophet" which was "to create and maintain an absolute Brotherhood in Faith," irrespective of rank, birth or profession.

In his concluding pages, the writer strongly maintains that Islamism in common with other great religions of the world teaches eternal truths and appreciates them wherever found. Though the high moral principles and the inherent force and vitality of Islamism have been shadowed over by "the hierarchy of priesthood, gross fanaticism, appalling ignorance and superstitious practices of modern Islam," yet the writer trusts that the time is not far distant when "the intellectual darkness must necessarily be followed by an intellectual dawn."

Islamism (as interpreted by the Ahmadiyya Sect)

BY MAHAMMAD ALI OF KADIAN, (Punjab).

The Ahmadiyya sect was founded in 1889 by Mirza Ghulam Ahmed who is accepted by his followers "as the promised Messiah and Mahdi of the Muslims, in whom all the hopes and prophecies of Islam concerning its future triumph and greatness are fulfilled." It also claims him to be the promised Messiah of the Christians and the promised Avatar of the Hindus. These claims naturally raised a great opposition against this new sect. Its message however is one of peace, harmony and toleration. It recognises Moses, Jesus, Mahommed, and the Avatars of the Hindus as men who were "chosen servants of God" and on "whom He showered His blessings."

The sect believes, foremost of all, that Jesus after his crucifixion did not die on the Cross but was taken out of the grave into which he was put, that his sores were healed with ointments prepared by his disciples with whom he partook of refreshments and that parting from them, he fled from his persecutors to Srinagar, Kashmir, where he has been traced as Yus Asaf and where his tomb can be seen to the present day. The writer supports this view with numerous arguments, quotations and historical allusions.

The sect does not believe in heaven or hell outside of this world and speaks of angels and devils as good and evil influences. The principal scripture of the sect is the Koran, and with its authority it fights against the many false ideas and superstitions that have crept into Islamism.

(To be continued).

THE GRAY NORNS

(Written for the Vedanta Magazine, New York.)

What do you bring in your sacks, Gray Girls?

"Sea-sand and sorrow."

What is that mist that behind you whirls?

"The souls of to-morrow."

What are those shapes on the windy coasts?

"The dead souls going."

And what are those loads on the backs of the ghosts?

"The seed of their sowing!"

Edwin Markham.

THE SEVENTH ANNUAL REPORT OF THE RAMAKRISHNA SEVASHRAMA,

KANKHAL (1908)

THE above report shows a remarkable increase in the sphere of benevolent work conducted by the Home, as the total number of patients rose from 5489 of the preceding year to 8002 in the year under review. To enable our readers to form an idea of the utility and scope of the work it will suffice to mention here, that during its short period of existence (from June 1901 to Dec. 1908), the total number of Sadhus and poor Grihasthas treated in the Sevashrama was 27,614, of which 600 were indoor patients.

The year began with a balance of Rs. 700-9-9½ p. and closed with a balance of Rs. 953-14-6 p. The subscriptions and donations amounted to Rs. 1341-15-0, and the expenditure incurred was Rs. 1158-10-3½ p. We are glad to notice that the gifts in kind, comprising mostly of allopathic medicines and foodstuffs, and valued at about Rs. 2000, were received.

Of the 8002 patients treated during 1908, 7914 were outdoor patients, and 88, indoor patients, who were all Sadhus. Of the out-patients, 5942 were men and 1972, women. Of these again, 927 were Sadhus and 6987 were poor pilgrims &c. Cases of plague (17), leprosy (26), cholera (16), small-pox (11), acute pneumonia (40), Tuberculosis (32), paralysis (16), wounds (370), dog-bite (11), snake-bite (3), were taken in hand among others.

The work speaks for itself and our thanks are due to all those who have made it possible for the Sannyasins of the Ramakrishna Mission to be of service to the suffering humanity by extending their support. No amount of appeal will be

more touching and effective than to invite our readers, which we heartily do, to come and inspect the work of the Ashrama, when they may visit Hardwar in course of pilgrimage, and find out for themselves how much more our workers can do and are ready to do to relieve the sufferings of their fellow-countrymen, and how much they are hampered in their labour of love for want of funds. Among the most pressing of the present needs of the Ashrama is a separate ward for infectious diseases, esp., one for Phthisis patients. Such a ward is now left unfinished, being built up to the plinth only, and we can confidently hope that with the further help from the public, and especially from our readers, it will be an accomplished thing before the next annual report is issued.

Contributions, however small, may be sent to Swami Kalyanananda, in charge of the Sevashrama, or to the President, The Ramakrishna Mission, The Math, Belur, Howrah, and they will be gratefully accepted and acknowledged.

NEWS AND MISCELLANIES

(CULLED AND CONDENSED FROM VARIOUS SOURCES)

SWAMI Sivananda begs to acknowledge with thanks the receipt of Rs. 100 from Goolbai D. M. Limjee of Bombay, in aid of the Ramakrishna Advaita Ashrama, Benares.

THE news of the death of the Marquis of Ripon at the age of 82 has been received with universal regret throughout the country. "There was never a viceroy," as the *Statesman* truly observes, "so unpopular among Anglo-Indians and so popular among Indians."

THE Mysore State has permanently abolished from its *Muzrai* (ecclesiastical) temple establishments the system of Devadasis (female servants of God), on the ground that the high ideals entertained of their calling have long since degenerated, and that they are now notoriously women of loose morals.

Mr. S. K. Chatterjee, S.O., Mourbhanj, wrote from Camp, Champajhor to the 'Amrita Bazar Patrika' that he shot on March 18, a man-eater, 10ft. long and 4ft. high (the tail was 2ft. 8 in.), which was

killing men and cattle in the adjacent villages. The Koles merely feasted themselves with the delicious slices of the animal's flesh!

MR. Andrew Carnegie, in founding and endowing a British Hero Fund, has offered to devote £250,000 which will yield an annual income of £12,500. Besides grants and money rewards, the fund will be applied for making permanent provision where necessary in cases of acts of heroism, and particularly in those which have entailed sacrifice of health or life, in rescuing others' lives. He has also recently given £200,000 to found a French Hero Fund. Peace has her heroes as well as war.

PILAR Ossoria is the latest wonderful child to fascinate English music lovers. When she made her London debut in the presence of many musicians and critics and played Mendelssohn's "Spring Song" through from the first note to the last, and then went on to Mozart and Beethoven, her audience could only marvel. The daughter of a German doctor and a Spanish mother, little Pilar was born in Berlin three years ago, and though she has never learned a note, she has such an extraordinary ear as to play anything she has once heard.

MR. N. M. Wadia, C. I. E., of Bombay, died on July 21st, at the age of 72. He is reported to have left over a crore of rupees in charity. The deceased belonged to an old shipbuilding family, who constructed ships for the old Indian Navy and mercantile marine. In the course of close upon a century and a half the Wadias built about 350 men-of-war and other vessels. Sheth Nusserwanji Wadia, the founder of the family, acquired great renown by his skill and ability, and in return for valuable services rendered by him to the French Government, Napoleon Bonaparte presented him with the Order of the Legion of Honour.

THE *Empire* says:—Mr. Harinath De, the Imperial Librarian, who has just passed, in the first class, the Government test for the degree of honours in Sanskrit, is an astonishing person. He has now obtained the highest honours in no fewer than five languages, Greek, Latin, Pali, and classical and Vedic Sanskrit. He has also passed the higher proficiency examination in Uriya, taken honours in Arabic, and is a proficient scholar in German, French, Spanish and Russian, not to mention English—that is eleven languages in all besides his own—and he is only 33 years old.

The Government of India have a prize of Rs. 5,000 for his Sanskrit success.

THE number of human beings reported to have been killed in U. P., by wild animals in 1908 is 194 as compared with 159 in 1907 and 280 in 1906. The increase in 1908 was largely due to the number of persons killed by leopards in Kumaon, which rose from 6 to 35. The man-eating leopard in Almora, for which a reward of Rs. 50 was offered last year, is still at large, and the reward for its destruction has now been raised to Rs. 500. A reward of Rs. 100 was given to a Gurkha sepoy for killing a man-eating tiger in Patti Chalsi of the Almora district, and after the close of the year a man-eating tigress was shot by a European sportsman near Mukhteshwar in the same district.

In the course of an excellent editorial entitled, "An Evolutionary View of Indian History," the Indian Social Reformer of June 13, gives a summary of the Swami Vivekananda's theory of Indian History in reviewing our new publication, "Modern India," and remarks on it as follows:—

"An extremely interesting attempt to present the history of India from the earliest times as the natural unfolding of this Law of cosmic evolution, was made by the late Swami Vivekananda in an article written for the Bengali journal *Udbodhan* ten years ago. A very good English translation of the article has been issued, in the Himalayan series of the late Swami's writings and speeches, by the conductors of the *Prabuddha Bharata* of Mayavati, in the Kumaon district. The wide knowledge of Indian history and the grasp of political principles, displayed by the Swami in this article, will come as a revelation to those who have regarded him merely as a religious preacher."

THE "Dawn," a Calcutta monthly magazine which represents the educational and constitutional element in the National Movement, published some time ago an interesting article on the Social Movement among the Lower Hindu Castes and the Aboriginal Tribes of India, which will amply repay perusal. There has been going on, it says, a silent social transformation among them. In spite of the common belief that Hinduism is a non-missionary religion and that proselytism is alien to its nature, there has been a tendency at work for centuries, which has continually been adding to the numerical strength of Hinduism. The system of caste, says the writer, as a matter of fact, gives ample room for the introduction of any number of outsiders, so long as the existing castes are not interfered with. It is said, for example, that the people of Assam have become Hindus within the last two centuries, and the process may be seen going on to-day among

the Bhils, Gonds, Hos, Santals and other aboriginal tribes.

The Indian People of Allahabad, in its leading editorial of July 4th on, "The Depressed Classes and the Future of India," observes as follows:—

"Swami Vivekananda used to say that the future of India lies with the masses, the depressed classes, the submerged tenth. The middle classes are played out, the muscularity of their mind is lost, they are flabby, weak and incapable of any initiative. As regards Swami Vivekananda himself, he made no distinctions of caste. If he was offered a smoke from the *hukka* of a high-caste person, he used to tell him that he would as readily smoke the *hukka* of a man belonging to the lowest caste. Now, if any man in India in recent times had the eye of a seer and the vision of a prophet it was the Swami Vivekananda. It was as a prophet that he drew to himself so many intellectual men and women in Europe and America, and it was for this reason that a woman so gifted as Sister Nivedita calls and reveres him as Master."

"The vision that Swami Vivekananda saw clearly is now slowly dawning on denser eyes."

THE Eighth Anniversary Meeting of the Ramakrishna Home of Service, Benares, was held with great eclat on the 27th May last. E. A. Malony Esq., I. C. S. Commissioner, Benares Division, presided. Nearly five hundred gentlemen representing different communities attended. The last Annual Report being read, Munshi Madho Lal, the President of the Committee, moved its adoption, and described the noble character of the work of the Mission and the devotion of the workers connected with the Home, concluding as follows:—"I consider it a happy sign that we have been able to find a platform on which without absolutely any difference of opinion between European officials and ourselves we could meet, and I believe a truer sympathy could thus hardly be brought about between both by any other means."

The Chairman then in a neat little speech expressed his pleasure at seeing the "noble work that was being carried on by the unselfish band of workers of the Ramakrishna Mission." He exhorted the audience to render every moral and material support to the workers who were giving all their energy to the service of the distressed and the needy, without any distinction of race, caste or creed.

Munshi Madho Lal offered a few medals to some of the workers as "a mark of his humble appreciation of their labours." Prince Akbar Bakht of the ex-Royal Family of Delhi, in an elegant speech, in Urdu, commended the work done at the Home.

सिद्धिं प्राप्तो यथा ब्रह्म तथाप्नोति निबोध मे ॥
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

XVIII. 50.

कौन्तेय O son of Kunti सिद्धिं perfection तथा so that प्राप्तः reaching यथा how ब्रह्म to Brahman प्राप्नोति he attains समासेन in brief मे from Me निबोध learn ज्ञानस्य of knowledge या which परा supreme निष्ठा consummation:

Learn from Me in brief, O son of Kunti, how reaching such perfection, he attains to Brahman, that supreme consummation of knowledge.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ॥
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ५१

XVIII. 51.

विशुद्धया Pure बुद्ध्या with an intellect युक्तः endued धृत्या with fortitude आत्मानं the body and the senses नियम्य subduing च and शब्दादीन् sound and such other विषयान् sense-objects त्यक्त्वा relinquishing रागद्वेषौ attraction and hatred च and व्युदस्य abandoning;

Endued with a pure intellect; subduing the body and the senses with fortitude; relinquishing sound and such other sense-objects; abandoning attraction and hatred;

[Pure: free from doubt and misconception, being merged in Brahman through the elimination of all alien attributes ascribed to Him.

Relinquishing sound &c.,—abandoning all superfluous luxuries, all objects except those only which are necessary for the bare maintenance of the body, and laying aside attraction and hatred even for those objects.]

विविक्तसेवी लब्ध्वाशी यतवाक्कायमानसः ॥
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

XVIII. 52.

विविक्तसेवी Resorting to a sequestered spot लब्ध्वाशी eating but little यतवाक्कायमानसः body, speech and mind controlled नित्यं ever ध्यानयोगपरः engaged in meditation and concentration वैराग्यं dispassion समुपाश्रितः possessed with;

Resorting to a sequestered spot; eating but little; body, speech and mind controlled; ever engaged in meditation and concentration; possessed with dispassion;

[Eating but little—as conducive to serenity of thought by keeping off langour, sleepiness and the like.

Meditation—on the nature of Self.

Concentration—one-pointedness of thought, on one feature of the Self.

Dispassion—for the seen and the unseen.]

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ॥
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

XVIII. 53.

अहंकारं Egoism बलं power दर्पं pride कामं lust क्रोधं wrath परिग्रहं property विमुच्य forsaking निर्ममः freed from the notion of “mine” शान्तः tranquil ब्रह्मभूयाय for becoming Brahman कल्पते (he) is fit.

Forsaking egoism, power, pride, lust, wrath, property; freed from the notion of “mine,” and tranquil, he is fit for becoming Brahman.

[Power—that power which is combined with passion and desire.]

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काञ्क्षति ॥
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥५४॥

XVIII. 54.

ब्रह्मभूतः Brahman-become प्रसन्नात्मा tranquil-minded न neither शोचति (he) grieves न nor काञ्क्षति desires सर्वेषु to all भूतेषु to beings समः the same परां supreme मद्भक्तिं devotion unto Me लभते (he) attains to.

Brahman-become, tranquil-minded, he neither grieves nor desires; the same to all beings; he attains to supreme devotion unto Me.

[Brahman-become: not that he is yet freed and become the Absolute, but is firmly grounded in the knowledge that he is Brahman. His attainment of freedom is described in the next verse.

Supreme devotion: the devotion stated in VII—17.]

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ॥
ततो मां तत्त्वतो ज्ञात्वा विशते तदनंतरम् ॥५५॥

XVIII. 55.

यावान् What यः who च and अस्मि I am मां Me भक्त्या by devotion तत्त्वतः in reality अभिजानाति (he) knows ततः then मां Me तत्त्वतः in reality ज्ञात्वा having known तदनंतरं forthwith माम् into Me विशते (he) enters.

By devotion he knows Me in reality, what and who I am; then having known Me in reality, he forthwith enters into Me.

सर्वकर्माण्यपि सदा कुर्वाणो मद्यपाश्रयः ॥
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

XVIII. 56.

सदा Always सर्वकर्माणि all actions कुर्वाणः doing अपि even मद्यपाश्रयः taking refuge in Me मत्प्रसादात् by My grace शाश्वतं the eternal अव्ययं immutable पदं state अवाप्नोति (he) attains to.

Even doing all actions always, taking refuge in Me,—by My grace he attains to the Eternal Immutable State.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ॥
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥५७॥

XVIII. 57.

चेतसा mentally सर्वकर्माणि all deeds मयि in Me संन्यस्य resigning मत्परः having Me as the highest goal बुद्धियोगं Buddhi Yoga उपाश्रित्य resorting to सततं ever मच्चित्तः with the mind fixed on Me भव be.

Resigning mentally all deeds in Me, having Me as the highest goal, resorting to Buddhi Yoga, do thou ever fix thy mind on Me.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥
अथ चेत्त्वमहंकारात् श्रोष्यसि विनश्यसि ॥५८॥

XVIII. 58.

त्वं Thou मच्चित्तः fixing thy mind on Me मत्प्रसादात् by My grace सर्वदुर्गाणि all obstacles तरिष्यसि (thou) shalt overcome अथ but चेत् if अहंकारात् from self-conceit न श्रोष्यसि (thou) wilt hear विनश्यसि (thou) shalt perish.

Fixing thy mind on Me, thou shalt by My grace, overcome all obstacles; but if from self-conceit thou wilt not hear Me, thou shalt perish.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ॥
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

XVIII. 59.

अहंकारं Self-conceit आश्रित्य abiding in न नोत्स्ये (I) will fight यत् if इति thus मन्यसे (thou) thinkest ते thy एष this व्यवसायः resolve मिथ्या (is) vain प्रकृतिः (thy) Prakriti त्वां thee नियोक्ष्यति will constrain.

If, filled with self-conceit, thou thinkest, "I will not fight," vain is this thy resolve; thy Prakriti will constrain thee.

[Thy Prakriti: Thy nature as a Kshatriya.]

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ॥
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

XVIII. 60.

कौन्तेय O son of Kunti मोहात् from delusion यत् what कर्तुं to do न not इच्छसि thou desirest स्वभावजेन born of (thy) own nature स्वेन by (thy) own कर्मणा (by) Karma निबद्धः fettered अवशः helpless, in spite of thyself तत् that अपि even करिष्यसि (thou) shalt (have to) do.

Fettered, O son of Kunti, by thy own Karma, born of thy own nature, what thou, from delusion, desirest not to do, thou shalt have to do in spite of thyself.

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ॥
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥६१॥

XVIII. 61.

अर्जुन O Arjuna ईश्वरः the Lord मायया by Maya यन्त्रारूढानि mounted on a machine सर्वभूतानि all beings भ्रामयन् causing to revolve सर्वभूतानां of all beings हृद्देशे in the hearts तिष्ठति dwells.

The Lord, O Arjuna, dwells in the hearts of all beings, causing all beings, by His Mâyá, to revolve, (as if) mounted on a machine.

[See commentary to IX, 10.]

Arjuna means 'white,' and here it signifies—'O pure-hearted one.']

तमेव शरणं गच्छ सर्वभावेन भारत ॥
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतं ॥६२॥

XVIII. 62.

भारत O Bhârata सर्वभावेन with all thy heart तम् in Him एव even शरणं गच्छ take refuge तत्प्रसादात् by His grace परां supreme शान्तिं peace शाश्वतं eternal स्थानं the abode प्राप्स्यसि shalt (thou) attain.

Take refuge in Him with all thy heart, O Bharata; by His grace shalt thou attain supreme peace (and) the eternal abode.

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ॥
विशृणु यत्तदशेषेण यथेच्छसि तथा कुरु ॥६३॥

XVIII. 63.

इति Thus गुह्यात् than all profundities गुह्यतरं more profound ज्ञानं wisdom ते to thee मया by Me आख्यातं

has been declared अशेषेण fully एतत् it विशुध्य reflecting over यथा as इच्छसि thou likest तथा so कुरु act.

Thus has wisdom more profound than all profundities, been declared to thee by Me; reflecting over it fully, act as thou likest.

[It : the Shâstra, the teaching as declared above.]

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ॥

इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

XVIII. 64.

मे My सर्वगुह्यतमं the profoundest of all परमं supreme वचः word भूयः again शृणु hear thou मे of Me दृढं dearly इष्टः beloved असि thou art ततः therefore ते to thee हितं what is good वक्ष्यामि will I speak.

Hear thou again My supreme word, the profoundest of all; because thou art dearly beloved of Me, therefore will I speak what is good to thee.

[Again : though more than once declared.]

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ॥

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

XVIII. 65.

मन्मना With mind occupied with Me मद्भक्तः devoted to Me मद्याजी sacrificing to Me भव be thou मां to Me नमस्कुरु bow down मामेव Myself एष्यसि thou shalt reach अहं I ते unto thee सत्यं truly प्रतिजाने (I) promise मे to Me प्रियः dear असि thou art.

Occupy thy mind with Me, be devoted to Me, sacrifice to Me, bow down to Me. Thou shalt reach Myself; truly do I promise unto thee, (for) thou art dear to Me.

[Thou shalt reach Myself: Thus acting,—i. e., looking upon the Lord alone as thy aim, means and end—thou shalt attain the Highest.

Truly do I promise unto thee.—Have implicit faith in the declarations of Me, the Lord, as I pledge thee My troth.]

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ॥

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ६६

XVIII. 66.

सर्वधर्मान् All Dharmas परित्यज्य relinquishing एकं alone माम् in Me शरणं refuge ब्रज take अहं I त्वा

thee सर्वपापेभ्यः from all sins मोक्षयिष्यामि will liberate मा (do) not शुचः grieve.

Relinquishing all Dharmas, take refuge in Me alone; I will liberate thee from all sins; grieve not.

[All Dharmas—including Adharma also: all actions, righteous or unrighteous, since absolute freedom from the bondage of all action is intended to be taught here.

Take refuge in Me alone—knowing that there is naught else except Me, the Self of all, dwelling the same in all.

Liberate thee—by manifesting Myself as thy own Self.

All sins: all bonds of Dharma and Adharma.

Sankara in his commentary here very strongly combats the opinion of those who hold that highest spiritual realisation (Jnana) and work (Karma) may go together in the same person. No work, save such as is done absolutely without attachment, self-interest or passion, solely for the benefit of mankind, can be performed by him who has realised the true nature of the Soul, viz., Its freedom from all worldly conditions and limitations, and Its self-dependent light and bliss.]

इदं ते नातपस्काय नाभक्ताय कदाचन ॥

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

XVIII. 67.

अतपस्काय To one who is devoid of austerities ते by thee इदं this न कदाचन never वाच्यं to be spoken न nor अभक्ताय to one without devotion न च nor अशुश्रूषवे to one who does not render service यः who माम् at Me अभ्यसूयति cavils न च nor.

This is never to be spoken by thee to one who is devoid of austerities, nor to one who does not render service, nor to one who cavils at Me.

[This—Shâstra which has been taught to you.

Service—to the Guru; अशुश्रूषवे also means,—to one who does not wish to hear.]

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ॥

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥

XVIII. 68.

यः Who परमं deeply गुह्यं profound philosophy इदं this मद्भक्तेषु to My devotees अभिधास्यति will teach मयि to Me परां supreme भक्ति devotion कृत्वा doing असंशयः doubtless मां एव to Me ऐष्यति shall come.

He who with supreme devotion to Me will teach this deeply profound philosophy to My devotees, shall doubtless come to Me.

[Teach—in the faith that he is thus doing service to the Lord, the Supreme Teacher.

Doubtless: or freed from doubts.]

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ॥
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६६॥

XVIII. 69.

मनुष्येषु Among men तस्मात् than he कश्चित् any मे to Me प्रियकृत्तमः one who does dearer service च and न not तस्मात् than he अन्यः another मे to Me प्रियतरः dearer च and भुवि on earth न not भविता shall be.

Nor among men is there any who does dearer service to Me, nor shall there be another on earth dearer to Me, than he.

[He: who hands down the Shâstra to a fit person.]

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ॥
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥७०॥

XVIII. 70.

यः Who च and आवयोः of ours इमं this धर्म्यं sacred संवादं dialogue अध्येष्यते shall study तेन by him अहं I ज्ञानयज्ञेन by the Yajna of Knowledge इष्टः worshipped स्याम् (I) shall have been इति such मे My मतिः conviction.

And he who shall study this sacred dialogue of ours, by him shall I have been worshipped by the Yajna of knowledge; such is my conviction.

[Yajna of knowledge: A Yajna can be performed either as Vidhi or ritual, or as Japa, or Upâmsu or prayers uttered in a low voice, or mánasa or a prayer offered with the mind. Jñāna-yajna or the Yajna of knowledge comes under the head of mánasa, and is therefore the highest.

The study of the Gitâ will produce an effect equal to that of the Yajna of knowledge.]

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ॥
सोऽपि मुक्तः शुभाल्लोकान्प्राप्नुयात्पुण्यकर्मणां ७१

XVIII. 71.

श्रद्धावान् Full of Shraddhâ अनसूयः free from malice च and यः who नरः man शृणुयात् shall hear अपि even सः he अपि too मुक्तः liberated पुण्यकर्मणां

of those of righteous deeds शुभान् happy लोकान् to the worlds प्राप्नुयात् shall attain.

And even that man who hears this, full of Shraddhâ and free from malice, he too, liberated, shall attain to the happy worlds of those of righteous deeds.

[Even that man: much more so he who understands the doctrine.]

कश्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्या चेतसा ॥
कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥७२॥

XVIII. 72.

पार्थ O Pârtha त्वया by thee एकाग्र्या with attentive चेतसा (with) mind एतत् this कश्चित् whether श्रुतं has been heard धनंजय O Dhananjaya ते thy अज्ञानसंमोहः the delusion of ignorance कश्चित् whether प्रनष्टः has been destroyed.

Has this been heard by thee, O Pârtha with an attentive mind? Has the delusion of thy ignorance been destroyed, O Dhananjaya?

अर्जुन उवाच ॥

नष्टो मोहःस्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ॥
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

XVIII. 73.

अर्जुनः Arjuna उवाच said:

अच्युत O Achyuta मोहः the delusion नष्टः is destroyed मया by me त्वत्प्रसादान् through Thy grace स्मृतिः memory लब्धा has been gained स्थितः firm अस्मि I am गतसंदेहः (my) doubts are gone तव Thy वचनं word करिष्ये I will do.

Arjuna said:

Destroyed is my delusion, and I have gained my memory through Thy grace, O Achyuta, I am firm; my doubts are gone. I will do Thy words.

[Memory—of the true nature of the Self.

The purpose of the knowledge of Shâstras is the destruction of doubts and delusions, and the recognition of the true nature of the Self.]

संजय उवाच ॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ॥
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥